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The Christian Century

A Journal of Religion

Does Preaching Do Any Good?

The six leading articles selected from more than sixty manuscripts submitted in reply to Mr. John Spargo's article on "The Futility of Preaching," published in The Christian Century of May 20, appear in this issue. From these six our readers are invited to select the three articles which they deem most worthy of the three honors offered by the publishers for the strongest reply to Mr. Spargo's statement.

Ten Cents a Copy July 1, 1920 Three Dollars a Year

WHY GO TO COLLEGE?

There are many reasons. The following are commended to the careful and prayerful consideration of parents and high school boys and girls.

It Is a Good Investment

Andrew Carnegie said: "The business men of America have at last come to realize that a college education has a commercial value."

It Is Necessary to Self-Fulfillment

President Harper said: "The advance of world-knowledge is so widespread that, in order to hold one's own, to be the best and do the best, it is necessary to get just as much education as possible."

It Is Essential to Largest Success

Mr. Seligman of Wall Street said: "In my business I prefer men who have had a college education. In every walk of life the necessity of higher education is becoming more and more apparent all the time."

It Is a Prerequisite to Leadership

Dr. James McDonald of Toronto has said: "When our bullets and bayonets have done their fullest part, there will still be a call for leadership in schools and churches and parliaments of the world. In the world conflict of ideas, the college classrooms are our strategic heights."

It Is Conducive to Greatest Happiness

George Edward Woodberry has said: "The college man comes to know the best that the world has thought and said and done as generation after generation kneels and fights and fades; and seizes upon the good, the true, the beautiful and holds to it with the tenacity of faith and casts all else into oblivion."

The Colleges Named Here Are Cooperating in This Advertisement. Take Your Choice. Write for Information.

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Hiram College.....Hiram, Ohio	

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The Christian Century

An Undenominational Journal of Religion

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer Amid Social Confusion

SPIRIT of life and of all progress, we would share Thy mind. Our hearts grow faint as we see the breaking up of ancient systems, the shaking of long established foundations, the shifting of power from hands long accustomed to exercise it to hands familiar only with irresponsible toil. How shall we think of the upheavals of discontent breaking out all over our world? How shall we think of the clamor and tension with which humanity is distraught? With war ended and peace not yet come, how shall we have peace in our own souls? We hear the rumblings and feel the throes of social passion. Many among us tremble with fear lest the hidden forces of destructon leap forth and consume like stubble in the flames the habitations they have builded for their souls. The long content of the people is breaking down. Strong voices challenge the very base and structure of our social order. Men's hearts fail them for fear.

Forbid, O Lord, that we should be among the tremblers. We would bring faith and courage to all quaking hearts. Yet how can we be strong to help others unless Thou givest us the strength of Thy mind? Lend us Thine eyes, O Wisdom, that we may see what it is Thou art doing with mankind. In the discontent and confusion that stalk through the world may we see the end of Thy patience with man's inhumanity and selfishness, the beginnings of Thy kingdom of brotherhood and justice which is to stretch from sea to sea.

Set up Thy judgment in the earth, O Lord. We pray with new ardor for the coming of Thy kingdom of love, the commonwealth of happy toil, wherein all who labor are honored and rewarded. From the harsh noises of our day, from the strife and clash of unleashed passion, from the faltering and hesitance of our rulers, from the godless theories upon which some are striving to build a new society, from all the strange and incongruous mixture of good and evil, of hope and dismay, boiling up in our human melting pot may we have faith to believe Thine alchemy will produce lasting and lofty good for Thy people. So steady our hearts and make us ready to see the salvation of our God. Amen.

The Message of the Nation's Birthday

THERE will be few ministers who will not wish to capitalize Sunday, July 4, for the most important interests of patriotism and religion. There is an impressive suggestiveness in the identity this year of Independence Day and the Lord's Day. The deeper loyalties to national ideals in times more perilous than those of war are among the themes needing emphasis. The law prohibiting the manufacture and sale of liquor has been placed upon the statute books, and validated by the highest of the courts. Yet it seems to be the settled determination of certain groups, industrial, political and social, to nullify it, in spite of the great volume of proof already available regarding its beneficent results. The Chicago Church Federation is calling the attention of all ministers in this metropolitan area to the need of interpreting with urgency the duty of right-minded citizens to support by voice and influence the enforcement of this wholesome law. A new immigration policy is being pressed upon the attention of Congress which provides for a fairer and more adequate interpretation of the rights of those who seek their citizenship among us. These and other questions of moment

call for discriminating pronouncement at such a time. The churches have a mighty opportunity to create wholesome public sentiment on the coming anniversary.

A Vacation For Everybody

ONCE the vacation was a luxury for the rich. It is now a recognized condition of human efficiency for everybody. It is not a question of seeking a cool spot or of finding sport but one of change of employment and refreshment from a new environment. For the slum dweller of the city it may be a matter of life and death. For every person the question of a vacation is one that enters deply into the program of making life happy and efficient. Christian organizations are recognizing in ever larger ways the need of providing for those who cannot provide for themselves. The Christian Endeavorers of Essex county, N. J., entertained 860 children and 60 mothers in their fresh air home at New Fernwood last year. In twelve years this group of young people has contributed $65,000 to the vacation movement. The Central Christian Church of Jacksonville, Ill., has provided a cottage which is put at the service of the young people of the congregation. Some suburban churches near Chicago are banded together to provide a vacation for the under-privileged dwellers of the city. Some Episcopal churches give an outing to their choir boys. It is common for the city Y. M. C. A. to maintain a summer camp for boys. The Detroit "Y" under the leadership of Mr. Philip H. Gray, its president, is just completing an elaborate camp for both men and boys on Lake Huron at an expense of considerably more than $100,000. It is to be shamefully confessed that some churches still make no provision for a vacation for their ministers. These are fortunately in the minority. Jesus found in the mountains and the open air an environment that fitted his prayer needs and moods. Most people would have a more wholesome religious life after some time spent out in the open.

A By-product of the Interchurch Embarrassment

A VERY earnest word is needed by ministers and other Christian leaders just at this time. As the result of the efforts of the Interchurch World Movement to cover a wide variety of activities, many people who have been accustomed to contribute generously to all kinds of public philanthropies and religious activities not directly connected with denominational life, are withdrawing their subscriptions on the plea that there is no further need of their cooperation since the Interchurch is taking care of all those proposals. In a great number of instances it is apparent that this plea is being made in good faith, though in entire misinterpretation of the facts. Secretaries of all sorts of interdenominational interests, and extradenominational organizations, are finding themselves greatly perplexed to meet the situation. This is not the fault of the Interchurch, but is one of the grave situations that is sure to follow a work that is set in movement with such assurance and is interpreted in such inclusive terms and with so generous a gesture. Worse even than the failure of the Interchurch to reach its objectives would be the reaction of ignorance or petulance that should take refuge under its name, either in praise or blame, to abandon the regular and vital activities of the community. Church leaders will need to take seriously to heart the impressive duty of keeping their people loyal to the customary demands of good will and generosity in a time of hesitation and perplexity like the present.

Catholic View of Protestant Conditions

A SPANISH organ called El Debate, which is under clerical influence, has a correspondent in New York. This correspondent, writing on religious conditions in America, says that the Protestants have sent away so many thousands of missionaries to foreign fields that they have no ministers left for their rural churches, and that some of these ministers who are left behind cannot read and write. The large salaries paid to missionaries is assigned as the reason for the young people flocking to the foreign field. It is to be hoped that Protestant descriptions of Catholic lands may not be quite so unreliable as this.

The Fight For Armenia's Life

DURING the war large sums were subscribed by Americans for starving Armenia. These gifts elicited the admiration and gratitude of the world. Since the war there has come a great weariness with appeals. Even so elemental a cause as the feeding of starving people dare not undertake a high pressure financial campaign as a means of securing funds. There is much work yet to do, as one may realize who hears Dr. Yonan say that more people have died from starvation among the Armenians the past year than during any previous year. The relief commission dare not ask for the release of the Armenian girls who are now held in Turkish harems until there is support provided for them. The cause of Armenian-Syrian Relief will have to proceed quietly from now on, but everyone who has ever contributed will be given another opportunity to help. To have kept thousands alive, only to allow them to starve now, would be a foolish and unspeakably cruel thing to do.

The Two Japans

THERE has been ample ground for criticism of Japan in connection with the treatment of Koreans during recent months. Yet there are certain encouraging features which ought to be kept in mind. There are two Japans. There is the official, militaristic Japan, of which the people of the United States hear most, and particularly through the misleading statements of the yellow press. But there is also another Japan, protestant against the war spirit, anxious to live on friendly terms with America and the world, considerate of the rights of Koreans and other people of the near-by lands, and desirous of working out through education and religion the kind of character that

shall merit the approval of the world. Baron Saito, the new Governor General of Korea, has encouraged the licensing of native Korean newspapers, granted the privileges, hitherto denied, of using the Korean language in private schools, abolished flogging as a legal punishment, granted permission to use the Bible and have religious services in unregistered private schools, and promoted other reforms. It is the duty of the American people to let Japan know that we are watching with genuine solicitude the course of her procedure in Korea, and expect from her the cessation of those cruel measures which have aroused the resentment of the world. No nation, it would seem, is more sensitive to enlightened public sentiment than Japan.

Rationalism in the Colleges

A GROUP of theological conservatives and premillennialists held a congress as a sort of curtain raiser in connection with the Northern Baptist convention at Buffalo last week. In the call for the meeting there was alleged to be a crisis in the denomination on account of rationalism in the colleges and worldliness in the local churches. It is the former allegation that has produced most of the disturbance in Baptist circles. These Baptists are saying the same things that a similar group of Disciples said in Cincinnati last fall and have patterned their convention methods after the precedent set by Disciple conservatives. The so-called rationalism in the colleges consists in teaching the doctrine of evolution in the science departments and the modern view of the Bible in those departments where the Bible is taught. These brethren do not realize that college presidents cannot find scientists to teach fiat creation any more than they can find geographers who will teach a flat earth. Our esteemed friend, Rev. Ashley Johnson, in another column of this issue, admits naively that "it is difficult to get men now who are not dangerously tainted." If the conservatives succeeded in taking away from church colleges their academic liberty, the young people would all go to state universities and to the schools on an independent foundation. All that this obscurantistism can accomplish is to worry the college presidents for a season. It is to be regretted, but it cannot be helped.

Pride in An Honest Ministry

THE craftsman is rightly proud of his product. The good carpenter points with pride to the house he built. Stradivarius declared that God could not make Stradivarius violins without Stradivarius. Something of this sense of achievement justly belongs in the heart of every minister. He must render account of his ministry, not in general conventions only and in year-book reports, but before the judgment bar of his conscience and in the presence of God. Candor requires us to admit that the churches are complaining of many ministers in these days. Asked to increase salaries, they insist that they are now paying more than the preaching is worth. There seems to be a multiplication of itinerant preachers who are riding railroad trains and getting oftentimes a week's salary for a single day's work in many cases, without making any real contribution to the life of the church. The minister who is too preoccupied to read, too slothful to prepare new sermons, too indolent to make pastoral calls and to engage in community activities, has no place among the honest workmen of the world. There is a type of minister who holds himself as strictly to account as though he were punching a time clock. He has regular habits of work. His mind is an orderly workshop and he knows what he wants to do each day. This is the man whose life is held dear by the church and who will be elevated from rank to rank as his ministry matures.

Utilizing the Moving Picture House on Sunday Evenings

SOME communities have succeeded in keeping the Sunday movie out of town even where the churches are not particularly well attended on Sunday evening. A large portion of the population is in a mood for other pursuits than the conventional religious service. It is now seriously proposed by the ministers in one of these towns to open up one of the moving picture houses under church auspices. No admission would be charged and the films chosen would be educational in character. In the interim between reels, it is suggested that a fifteen minute talk be made by some minister on a religious theme with the condensation and urgency practiced by the war speakers who were once featured in these houses. This seems to be an open door of opportunity.

Will We Have a Baptist President?

MOST of the leading Christian denominations of the country have given the nation a President. The Presbyterians have been particularly generous in recent years with Presidents Cleveland, Harrison and Wilson. The two last named were ordained men. There have been three Methodist Presidents since the civil war, Grant, Hayes and McKinley. The Disciples contributed Garfield, the Episcopalians, Arthur, and the Reformed church, Roosevelt. Mr. Taft is a Unitarian. So far there has been no Baptist and no Roman Catholic President. The nearest the Baptists have come to the presidency was four years ago when Mr. Hughes was defeated. Senator Harding is a Baptist deacon. He has served as a "messenger" to his Baptist association. His running mate, Governor Coolidge, is a Congregationalist in good standing in his denomination. The men prominently mentioned by the Democrats as candidates are not from the group of "friendly citizens" who have been fallaciously assumed to be so important an element of the community, but are in almost every case working members of evangelical churches. Whether we shall have a Baptist President for the first time in our history depends a good deal on what the Democrats do at San Francisco, and perhaps on some other things.

The Deeper Cleavage

FOR purposes of statistical tabulation it is customary to represent the forces of Protestantism in America as consisting of a certain number of denominations, more or less adequately described as the group in cooperative relations with the Federal Council of the Churches of Christ in America. It is true that these thirty-two communions are not the entire company of Protestants, but they include nearly all of the representative Christian bodies, and form a convenient unit for enumeration.

Yet the practiced student of religious phenomena is aware that the denominational names and activities cover a complex of very loosely bound and rapidly shifting values. Not one of them all is actually coherent and homogeneous. At best they are aggregates of people who have been assembled in an organization by a variety of causes—birth, theological preference, domestic relations, social attachment, local involvements, few of which are very deep-going or permanent. For this reason the shifting character of church relationships, and the increasing tide of international migration, becomes increasingly a problem and a symbol.

Essentially, however, there is one rather clear line of division that runs through all the denominations that are really sensitive to modern influences. That is the cleavage between the people who for various reasons are known as progressives, and those who find satisfaction in the term conservatives. In every one of the Christian bodies that has not ceased to be sensitive to the dominant interests of the age in which we are living, these two contrasted points of view are manifest and insistent. When one talks with informed representatives of any of the great Christian bodies he discovers that the chief denominational problems concern themselves with the struggle between the forces of progress and those of reaction.

The recognition of this fact does not involve the assumption that the explicit concerns that divide the two groups in each of the denominations are the same, or even of the same general order. In fact, they are as diverse as the history and psychology of the different communions would suggest. And yet they have a teasing and astonishing similarity of motive when traced out to their normal expression. In one church the controversy between progressives and conservatives finds its motive in matters of theological definition, in another it is liturgical and ecclesiastical orthodoxy contending against the inroad of change; here it is a question of literalism in regard to ordinances, and there it is the struggle between revivalism and religious education; in one instance it will be the adjustment to modern methods of missionary administration, and in another the recognition of the church's social task.

But all of these divergences of spirit and temper go back to the fundamental variation between a jealous retention of ancient convictions and practices and the recognition of the inevitable changes that come with hospiality to new truth. The conservative makes conformity to established tradition the test of soundness. The progressive believes that new light is evermore breaking out from the word of God, and that it is the duty and privilege of the open-minded Christian to avail himself of all the values of modern inquiry and experience.

Both of these dispositions are worthful. It was the promise of a prophet, repeated with urgency by an apostle, that in the church of the future the old men would dream dreams and the young men would see visions. The one sort dwells in the past and recreates it for present imitation. The other looks forward to ampler horizons, fairer prospects. It would be a sad day if the church were to be limited in personnel to either class. Conscious of this cleavage between the mind of age and that of youth, one of the moral leaders of Israel hoped that an Elijah-like leader might come who would turn the hearts of the children to the fathers, and the hearts of the fathers to the children. Both conservatives and progressives are essential to the stability and timeliness of the church and its activities.

But the interesting feaure of the present situation is the fact that the divisions into denominations, while impressive as to numbers, and significant of historical movements in Christendom, are far less deep-going and definite than is this line of separation which bisects Protestantism into conservatives and progressives. Within every one of the denominations the feeling of division and irritation is evident. And it is not too much to say that the sentiment of comradeship among progressive men in all the denominations is more profound and inspiring than is the denominational spirit in any one of the churches. If it were not for attachments that hold men to their church groupings in spite of much impatience with the entire ecclesiastical system as it is at present organized, there would be a very widespread inclination to unify the progressive sections of the present communions in a great forward-looking body of Christian people, who might proceed unhindered by the timidity and hesitance of reaction to realize the possibilities of our common Christian faith.

In fact, this is actually what is taking place at the present time in entire unconsciousness of its disastrous effect upon the denominational machinery. It is the men of the progressive sort who make up nine-tenths of the membership of cooperative Christian enterprises. A large body of church members, probably the majority in all the churches, remains inert and uninterested when the modern spirit of progress leads to the projection of some needed reform, or some new development of the church's life. It is then usually that the forces of reaction assert themselves in the ranks of the conservatives, and some form of protest is organized, either in the mold of newspaper fulmination or the more formal sort of action like a convention, institute or congress. Then the tendency to face the past rather than the future voices itself in reaffirmation of ancient watchwords, and efforts at the restoration of something or other.

But there is no essential coherence among the conservative elements in a denomination, much less among the conservative groups in the church at large. This is the reason why they always fail of their purpose, and the movement of Christian thinking and activity goes steadily onward. It is only necessary for the progressives to realize their

strength and the timeliness and necessity of the forces they represent to push on much more rapidly the common enterprises which they have at heart. For they are the children of the day, the heralds of tomorrow, the prophet-minded who know that loyalty to truth does not consist in camping where the fathers fell, but keeping the columns in movement toward the dawn with the same courage that marked the pioneers.

An Impatient World

Confirming a "Slanderous Statement"

IN some of our large cities the newspapers print daily a list of missing persons. The length of these lists is appalling. No one could believe, save when confronted by the evidence in black and white, that such large numbers of persons drop out of their homes and the circle of acquaintance, leaving no clew by which they can be traced. Each case is a tragedy in itself, with its individual elements and circumstances. Now it is a young girl gone mad with a desire for stage life; now it is a lad who has quarreled with his father; now it is a mother who has grown weary of her household cares; now it is a clerk who has taken small sums of money from his employer. But beneath all these pitiful stories of failure and heartbreak there is one underlying fact—the fact that we live in an impatient world and age.

There is impatience of monotony. During the war we longed for "the good gray days" of the past, but we do not seek a renewal of that staid and colorless existence. We have paid the price of excitement and thrilling experience. If we are not living excitedly, dramatically, we feel that we are not really living at all.

There is impatience of continuous hardship. What Brierley calls our "moral variability" has seldom been shown more plainly than it is shown in the capacity of this generation for splendid heroism on occasion and its unwillingness to live unselfishly and uncomplainingly day by day. The ex-doughboy who lived knee-deep in mud, slept in a pool of slime, and who went over the top without a murmur, now grumbles over the quality of his coffee and the long hours of the harvest field.

Especially is there impatience of authority, family, civil, ecclesiastical. Modern parents, having been taught in their own childhood that they must obey because they must, stand aghast and helpless when their children refuse to be convinced by the same argument. Every government upon earth is more or less unsettled, even those which have seemed for centuries impervious to change. Religious organizations which depend upon authority for their structure are shaken as never before in modern times.

That good will come through some of these manifestations of impatience we can not doubt. The demand for righteousness and justice is under much of the present restlessness. We should not seek a return to late-Victorian smugness and self-contentment even were such a return possible. Progress does not come through stagnation.

But never has the need been greater than today for a teaching of the old-fashioned virtues of patience, forbearance and self-control. It has been customary of late to deprecate these qualities, and to speak of them as "passive"—as if it did not take more active heroism to control one's temper than to yield to it, or to endure hardness than to adventure recklessly in a search for that "self-expression" about which we hear so much.

The new patience adequate for a new and difficult day will not be that of the stoic or of the monastic. Its aim will be social, its spirit intelligent and reasonable. Such a patience will enable the husband and wife who find that romance has failed them still to bear and forbear for the sake of their children and of the social order. It will enable the employer and the employe each to wait, to refrain from hasty judgments, to pass by personal annoyances for the sake of the great body of workers. It is not in an impatient world that the great ends of life will be wrought out satisfactorily and permanently.

The Iron Fetters

A Parable of Safed the Sage

I RODE upon a Train; and the day drew on toward Evening, and the Porter came to make down my Berth. And I sat for a time in the next section, where was a man and a young man. And the Man said, Sit here if thou wilt. And he moved over. And when I sat down, behold, there was something hard under me. And I Essayed to remove it, but I saw what it was, and I pushed it into the Corner of the Seat, for I did not desire to publish unto the people of the Car what I had found. And I said unto the man, I am not very familiar with this kind of Ornament.

And he said, It belongeth unto me.

And we talked of other things. But I saw the young man's ankles that they were bound with an heavy strap, so that he might walk a little in the Car, but take short steps only. So that not every one noticed that he was bound with fetters.

And in the Night I heard in the berth that was next to mine the Clank of the Fetters. For the Sheriff took off the strap and placed the iron fetter upon the ankle of the lad, one fetter upon the lad's ankle, and one upon his own. And this they had done for Four Nights. Even all the way from Seattle to Syracuse.

And I listened unto the clank of the Fetters, and it grieved me that it should be so. And I considered that he that bindeth his fellow man is bound with him; and the Keeper of a Prison is himself a Prisoner; and the fetters of iron wherewith a man may manacle another man bind him also.

Now in the evening I had not spoken unto the young man of his bonds. Neither did I let him see that I noticed him. But in the morning the Sheriff spake unto me, and he said,

This young man and I have slept for four nights in the same berth, bound foot to foot, and neither of us have slept any too well. And last night we spake of thee: and I said unto him, I think that he is a man of God. And

now, behold, the lad desireth to speak unto thee. And it may be that thou canst say good things unto him. For we have come from the Coast, and we get off at Syracuse, and then he goeth to jail to await his Trial.

So I sat with the young man, and I asked him no questions, but he told me many things. And the Burden of it all was this,

I have a good Father, but I thought he was too strict with me, and a good Mother, but I thought she was an Old Fogy. And I loved the Bright Lights and the Praise of the Gang. And I saw in the Movies how easily one might be Rich, and I wanted some Easy Coin. Therefore have they brought me back twenty-five hundred miles for Grand Larceny.

And I spake unto him such words as God gave unto me. And I said, Think not that the chain of iron upon thy feet is thy worst Fetter. For behold, thou wast chained already when thou didst covet that which was not thine own: and in throwing off the yoke of thy father and the advice of thy mother, thou didst become the Prisoner of Evil.

And he said, Verily, I know it.

And the Sheriff said, He is not a bad kid at heart: but thus is it with the man that despiseth the law of his father and disregardeth the tears of his mother.

Now the train reached Syracuse and there was a Patrol Wagon backed up at the Curb. And I said unto the young man,

Tell the truth, whatever it shall cost thee. Take thy medicine, however so bitter it may be. Beware of evil companions. Seek forgiveness and help from thy God. And see that thou die not until thou make thy mother proud of thee.

And he asked me for my name, and the name of the City where I dwelt. And he said, One day I shall come to see thee; and then shall be no bracelets on my wrists, neither straps nor irons on my legs, but I shall be honest and free.

And I said unto him, If the Son of God shall mane thee free, thou shalt be free indeed.

Victory

'TIS sunset in the garden of my heart,
A glowing splendor melts the veil apart
And shows the pool of memory, pansy-bound.
Forgetmenots peep slyly from the ground,
The oak of courage lifts its arms on high,
While o'er it vines of hope climb toward the sky.
The rays of love touch every drooping flower
And show them waiting in their fragrant bower.
No weed of envy or despond grows there,
The space is filled with poppies rich and rare,
Whose beauty soothes each care and pain to sleep—
My soul in ectasy forgets to weep.
Dear garden of my heart! the light grows dim,
The fireflies flit about life's fountain-brim.
The seed of perfect faith, love planted, deep,
Has pushed its way above the ground to creep;
And when the sun and moon of future years
Have witnessed growth of soul through work or tears,
I hope to view that seed grown to a tree
Well filled with fruit of service, Lord—for Thee.

CLARA LOUISE FEARY.

Does Preaching Do Any Good?

IN THE CHRISTIAN CENTURY of May 20, 1920, Mr. John Spargo, the widely known socialist philosopher and author, presented an article discussing the future of the church and its ministry. In a spirit of utter candor only equalled by his moral and intellectual sympathy with the church and the minister, Mr. Spargo declared that the pulpit was an anachronism in the modern world and that preaching was not a man-sized job. "Preaching," said Mr. Spargo, "is the weak spot in the church of today—its Achilles tendon. It is very doubtful, to my mind, whether all the preaching that will be done in America in the next twelve months, let us say, will add as much to the well-being of America as the work of one honest, efficient farmer, or as that of a humble school teacher in some 'little red schoolhouse.'" In the belief that Mr. Spargo's views on this subject were held quite widely in modern society, The Christian Century took much satisfaction in publishing his frank and cogent and altogether kindly expression of them. Desiring to quicken the pens of our writing men, we announced three modest prizes of $50, $25 and $10 for the three best articles on the other side. Over sixty manuscripts have been received. From this number the editor with two counsellors has chosen what are deemed the six strongest articles. That is as far as he wishes—or dares!—to go. He leaves the definitive selection of the three prize winners to the readers of the articles themselves. Any reader, whether a subscriber or not, may cast a vote. On page 28 a coupon ballot is attached which may be used with or without the voter's signature. If the vote is sent by post card or letter—not using the coupon ballot—it must be signed in order to be counted. It is our hope that a great multitude of our readers will cast their votes for the three articles which appeal to them as worthy of first, second and third honors. All votes must be in our hands by July 10. The names of the authors are withheld from their articles so that the voting may not be influenced by the bias of reputation or personal interest. The names will be announced in due time. Mr. Spargo has been advised of our desire to have a further word from him on the subject, which no doubt he will be pleased to submit when the returns are all in. Following his rejoinder we plan to consider in a series of editorials, quite outside of any controversy, the whole problem of the church and the ministry in this new era of the world's life.

Is Preaching Passé?

WHEN the national convention of the Socialist party of America met in New York last May, the delegates were plunged into a turmoil of excited debate over the question whether their declaration of principles should affirm that a privileged few in this country own the people's churches and regulate their souls. The proposition was voted down by an overwhelming majority. Mr. Victor L. Berger, unseated United States Representative from Wisconsin, together with August Claessens and Charles Solomon, two of the five recently expelled New York Assemblymen, led the opposition. "Cry against that which men cherish as holy and you arouse an antagonism which no argument can defeat," said Claessens. The debate and the decision are significant. Time was when the Socialist Convention ignored the church and religion or openly denounced them. A quarter of a century ago they "took it for granted that in the new social order the churches would no longer be needed for the purpose for which they were originally intended." This cannot be done in the new day.

These are the days when the critic is abroad in the land. His name is Legion. And he has a message! Harry Emerson Fosdick said recently that "one of the worst disservices that the commonwealth of God can suffer in these days comes from those who ply the church with soothing syrups to numb her against the sting of criticism." He also reminds us that Lincoln's attitude is far nobler and more useful. Stanton had called him "an old fool" and Lincoln heard of it. "Stanton is a level-headed man," said Lincoln. "There must be something in his charge. I will speak to him about it." When all the indictments are in and fairly appraised, no one can deny that the court of human judgment still acknowledges the tremendous power of the Christian church and its ministry.

THE PREACHER'S SPECIALTY

Wherein lies the power of the Christian church? What was the message which the disciples of Jesus were sent forth "to preach"? What importance attaches to Paul's challenge to the Romans: "How shall they hear without a preacher?" We must bear in mind that no other institution save the church gives a man a platform upon which the Christian message can be fully presented. Lyceums and Chautauquas, conventions and forums, even with rare men at "seventy-five and per diem,"—these are not ordained primarily to preach the gospel, to explain its significance to men, and to seek its embodiment in human life and institutions. This is the preacher's unique task. His theme is the person of Jesus Christ and the new social order which the introduction of his kingdom will initiate. No other group of men is set for this special task. The power and permanency of the Christian church lies in Jesus Christ and his message. Through its ministry and its membership it furnishes a living link whereby the inspiring oracles of God are brought vividly and productively to the attention of men. Without the exertion of this constant stream of influence, our world would be infinitely poorer, more wicked, more hopeless.

The preacher is an interpreter of eternal verities. Silvester Horne in his last thrilling word spoken in America said: "Preaching can never lose its place so long as the mystery and wonder of the human spirit remain. Amid all the changes of thought and phrase the wonder of conversion remains to be the supreme joy and glory of the preacher." We shall always have need of our Edisons to teach us about electricity, our Spargos to teach us about socialism and our Babsons to teach us about business. Likewise we shall need our Beechers and our Brooks, our Bushnells and our Spurgeons, to interpret Christian experience to us and to relate the teaching of Jesus to the life of our day. This will be true

> . . . forever and forever,
> As long as the river flows,
> As long as the heart has passions,
> As long as life has woes!

It was this truth that made a well-known and very successful business man, talking not for a crowd but speaking to his friend alone at lunch, burst out with these words: "What I want on Sunday when I go to church is a new grip on life. I have some big battles to fight during the week and it does not help me to hear your philosophy or your criticism or your sociology. What I need is a constant reminder of my Maker and my duty to Him and His power to help me to live as I ought to live." It is the consciousness of this fact which presses upon the hearts of countless thousands of ministers today. Truly has it been said, that mankind is suffering from "the delusion of the horizontal." We have been living for the most part on a level plane. We have been perpetually obsessed by the horizon. We have neglected or forgotten the perpendicular. It is the upward look which humanity needs and no one is set apart to remind us of it like the preacher. How can any preaching be futile which echoes this call to

> Look up and not down,
> Look out and not in,
> Look forward and not back,
> And lend a hand!

SUPREMACY OF THE EXPERT

There are noble and God-fearing men who accept certain great truths for which the church stands but who have no personal share in the latter's life and work. They do not attend its services because they do not feel any need. They have no respect for the minister's message and regard him as incompetent to express judgment upon great problems which confront the world today. They support the church as an act of patriotism so far as monetary gifts are concerned, but they have never borne the brunt of its problems and they know little of its inner life and spirit. They thus confess themselves to be incompetent witnesses regarding the very institution they discuss, because their self-confessed relation is one of aloofness, isolation, nonmembership or open antagonism. When William James passed away, Mr. Edison had some things to say regarding his own disbelief in immortality. He had never discovered it and had no use for it, all of which of course is very

interesting and very inconclusive. What a distinguished scientist does not know about immortality might fill several volumes. Few men would dare to question the authority of Richard Strauss in music, of Dr. Flexner in bacteriology, or of Edison in electricity. Jesus Christ is the great expert in religion and what he has to say about immortality, however inadequately his preachers may present it, is of far more importance than what the scientist thinks. One is reminded of the pregnant remark of Dr. Selbie: "It is only in religion and theology that the opinion of the amateur meets with much respect." In the long run the fairest estimate of the church will be made by those who know its life and share its service. It is easier to "damn with faint praise" than to measure through personal contact the leavening and inspiring message of the ministry today.

Preachers are needed to point men to Christ as the expert in religion. No other institution except the church is organized for the purpose of maintaining a group of messengers whose primary business is to report their experience with Jesus Christ, to illustrate and define his ideals for the individual life and the whole social order, to bring to sinning men a reasonable assurance of forgiveness and victory, to so create and transform human life and society that the kingdom of God in all its glory may come in. It is a curiously stunted or blind life which cannot see how the preaching of such a message adds much to the well-being of America or who thinks that the lecture can ever supplant the sermon. I do not regard myself as competing with any platform or institution when I preach Jesus Christ and apply his principles to human life and society. I do not have to apologize for him or for his message. He is not an American Confucius or Zoroaster borrowed from Palestine. He is not a co-equal of Buddha or of Mrs. Mary Baker Glover Patterson Eddy. He is not a teacher of his times like Marcus Aurelius or Epictetus nor a master of men like Shakespeare or Milton, Napoleon or Alexander. He is the incomparable son of the living God, the way, the truth and life of humanity. Any pulpit which represents his personality, his claims, his theory of life, his ideals, is far and away outclassing the lecture bureau or the chautauqua platform and will be in existence when they are gone. The weakness of much current criticism of the ministry and its message, of the church and her function, lies in the fact that it patently ignores the supreme personality of Jesus Christ. In the presentation of Christ's life and message the preacher has practically a monopoly. His function is as vital as that of our critic's "honest farmer or....humble teacher."

AUTHORITIES ARE ARGUMENTS

That "great authorities are great arguments" is one of the axioms of law. Let not great authorities speak regarding the church today. But bear in mind you cannot separate the church from its messengers and message. The church does not exist apart from these. One might as well talk about the futility of teaching and at the same time commend the school! Voluntary association without leadership would not make a church. The elimination of the preacher insures the ultimate elimination of the message. The message must be incorporated in life and this is done with sacrificial unselfishness by the men in the ministry today. Thus are the people inspired to significant emulation. The war has given us a fresh appraisal of the values of the church. These values are inextricably linked with the person and function of the preacher. Herbert Hoover says: "No power in this free country can more effectively reach the homes and put through a great systematic program of voluntary service than the organizations which represent the religious faiths of our nation." When a group of ministers asked President Wilson during the crisis of 1917 what was the most effective thing they could do to help, he said to them: "Go home and see to it that in the work and message of the churches there is no sag." When Colonel House returned from Europe before war was declared, he said sententiously: "There can be no peace unless the churches can Christianize international relationships." Mr. Lloyd George appeals to the churches to help save the world from anarchy. The Portland Oregonian affirms that crucial rural problems can only be solved by the rural church through its preacher-leaders. Charles Stelzle says: "There is an increasing conviction that religion is necessary for solution of the industrial problem." How shall anarchy and industry know their obligations if the preacher is silent? Dr. Lyman Abbott recently reviewed "Marse Henry's Autobiography" and quoted his advice to the ministry, which begins with Mr. Watterson's judgment that the pulpit has always been "the moral hope of the universe and the spiritual light of mankind." In one of his last sermons, Washington Gladden says: "I have never misunderestimated my function as a preacher. There is no higher function. The greatest among us have been preachers. . . . I should like to be counted worthy to be of their company. The preacher does well to magnify his office. . . . There is going to be a call before many days for a good deal of good preaching. The preacher of righteousness is put in trust with certain truths which the world greatly needs just now; let us hope that they will be spoken with power."

THE PREACHER AND THE SALOON

It may be true that "the average minister is a poor guide in matters sociological." He may be confused by the complexity of our industrial life today. He may not know much about the problems which baffle and perplex the professional man. But it was a minister who devised the Anti-Saloon League and it was the cooperation of countless ministers all over the United States whose message in the churches ultimately aroused the forces which put the saloon out of business. He who has any doubt about it has only to read Hamilton Holt on "The Doom of the Liquor Traffic":

> Those who look beneath the surface see in this vast upheaval fresh evidence of the tremendous and immeasureable power of the Christian church. The church oftentimes appears to be impotent in the field of needed achievement, and it is a habit in certain circles to count it a negligible force in the realm of social reform. But the church is the mightiest agency under heaven for the creation of moral energy, and for the releasing of those forces of the human conscience by

which iniquities and abominations are swept away. No one clergyman can do much but there are nearly two hundred thousand of them in this country and they are speaking to the conscience all the time. No one congregation can accomplish large visible results, but there are many tens of thousands of them and they are scattered over the entire country, and every one of them is a fountain from which regenerating streams flow."

IGNORANCE OF THE ABSENTEE

It is easy for men who do not attend church to fall into the error of false assumption. A minister once addressed on invitation a group of nearly two hundred union labor men. He was given half an hour and courteous attention for the presentation of certain principles of religion and their application to labor problems today. Then followed three hours of radical criticism in which the church was attacked and her ministry denounced. About one a. m. he was given opportunity for such reply as he might desire to make! He affirmed that the church was dealing directly today with the labor problem and making constant contribution to its solution. He said the men before him did not know very much about the church and its contribution at this point. He challenged those who had been attending its services at any time in the last ten years, except to go to a funeral or a wedding, to stand Five men out of the two hundred stood up! What men who do not attend church know about its present ministry and message would fill volumes! They are totally unaware of the social message of its ministry and its leadership in moral progress. It is a curious thing for a man who confesses that he rarely attends preaching service and announces that he has no respect for the minister's opinion to declare that the pulpit is an anachronism and preaching not a man-sized job. It is to laugh to read his archaic description of the old-fashioned sermon and then take no account of tens of thousands of men interpreting the gospel of Christ and the kingdom of God in terms of the new social order today. Men like Washington Gladden and Graham Taylor and Professor Rauschenbusch and F. G. Peabody and Charles Stelzle have left their mark, in their generation, upon the church and its preaching. There is not much preaching of the futile, straw-man type so easily set up by the critic any more than there is of socialistic theories and atheistic formulas which have been put on the scrap heap in the past twenty-five years.

CYCLES OF CRITICISM

There are certain phases of thought which appear in cycles. Men today fall into the same mood of criticising religion, the churches and their ministry as at the time of the French Revolution. The historian Guizot reports the desertion of the churches, the denial of the existence of God, the elimination of Sunday and various other extremes from which the people reacted later. In a sermon preached only a few months before his homegoing, Dr. Gladden called attention to the fact that after the Revolutionary War, the Napoleonic Wars and the Civil War, there was a recession of religious life. We are finding the same thing today. Men therefore speak nonchalantly of the church as an outworn institution and of her ministry as decadent. There is an attempt in some quarters to popularize the old Marxian atheism. Again men are being told that humanity must be rid of such superstitions as God, the soul, conscience and immortality, if humanity is to rise upward. There are groups in certain movements today which are tainted with godlessness and with ideas which were ushered in by the mad theorists of the French Revolution. They will have their day! Meanwhile—

> "Crowns and thrones may perish,
> Kingdoms rise and wane,
> But the Church of Jesus
> Constant will remain;
> Gates of hell can never
> 'Gainst that Church prevail;
> We have Christ's own promise,
> And that cannot fail."

BIG, BRAINY MEN IN THE MINISTRY

When one thinks of Jowett and Kelman, of Cadman and Jefferson, of Gordon and Gunsaulus, and their impressive tributes to the noble influence and satisfactions of the minister's work, one wonders if he has read correctly the critic's conclusion "that the man of intellectual integrity and vision is at a big disadvantage in the ministry today." With increasing amazement he reads this impossible hypothesis and conclusion: "Given an intelligent congregation, there is no earthly reason for supposing that any man can possibly have anything of importance to say to it week after week, year in and year out." He remembers, as Rev. J. Morgan Gibbon of England has recently pointed out, that a leader writer on a newspaper is able to turn out four or five articles a week requiring close thought and careful expression and that the ordinary lawyer delivers as many speeches in a week; therefore he cannot believe that a minister with the same length of time at his disposal, with the inexhaustible field of the Bible on the one hand and the inexhaustible field of human life on the other is unable to deliver every week two sermons which have punch and vision, comfort and encouragement, inspiration and help.

What say that brainy group of university professors, big business men and teachers, and others of the forward-look, in that great church at Columbus, Ohio, regarding Dr. Gladden's forty years of splendid ministry there? Has the preacher any message to the same audience "year in and year out?" What will the old Church of the Pilgrims in Brooklyn, composed of men and women who have led in all the activities of the great city, say regarding the more than fifty years of remarkable ministry by Richard Salter Storrs? Or historic old Plymouth about Beecher and Lyman Abbott? What will the church in Montclair, N. J., say regarding the life ministry of Amory Bradford? Or the city of Hartford about the tremendously vitalizing ministry of Horace Bushnell? Or New York about the quarter of a century influence of Dr. Parkhurst? Would any man dare to try to blot out of the history of the Dakotas the life and work of John Ward, preacher? Or out of the commonwealth of Iowa, the constructive contribution of the Iowa Band, all preachers? Or out of a score of western commonwealths the influence of the pioneer preacher? I know scores of ministers who could not

measure up to the intellectual requirements of Mr. Spargo or Mr. Trotzky, of President Wilson or M. Clemenceau, but they are far and away the leaders of the primitive communities where they preach. They are outposts of law and righteousness and embody decency and order and civilization. And time would fail me to name the great college and university centers where men have preached before the most critical, inquiring, forward-looking, restless and commanding audiences to be found in the world, yet have maintained their leadership and left an ineffaceable mark upon human life and its most important institutions! Or the thousands of communities, each of which has had its faithful preacher, the seer of the new day and the comforter of the multitudes! Why then should a man utter such unbalanced hyperbole about the blindness and brainlessness of preachers and their audiences today? Or belittle the great virtues with which the preacher is ever dealing, which make and measure his work?

A Giant-Sized Job

A MISSIONARY who has been at home on furlough for several months, remarked recently that since returning to America he has heard many sermons by "able" ministers, but that he has heard almost none which had the power to thrill the hearer with the desire to go forth and be a better man or woman. A few weeks ago, a noted socialist, in an article published in The Christian Century wrote: "Preaching is not a man-sized job. The pulpit is an anachronism in the modern world."

The churches are on the brink of the annual summer slump, which is only an exaggeration of the winter slump, and both have become perennial. Thoughtful Christian workers have been deeply troubled because of the general apathy in religious matters. Great unifying movements of infinite possibilities have come to naught. Spiritual paralysis, evidenced by vacant pews, depleted treasuries, restricted missionary activity, and voiceless pulpits, are cause for concern. Many reasons have been suggested. Yet, keeping in mind the opinions of these two gentlemen of such radically different training and angles of vision, it is perhaps helpful to consider to what extent the ministry may, or may not, be responsible for the present situation.

With industrial and economic conditions which menace the peace and welfare of the nations of the world, there never was a time when the religion of Jesus Christ was more needed in the hearts of men. Class is arrayed against class; labor against capital; capital against labor; workingman against employer; the public against both. Life has become a vast grab-bag. Each fellow grabs for all he can get, and, according to his strength, pushes the other fellow away from his legitimate chance. Conscience, service, self-sacrifice, duty, God: these belong to the lexicon of a past age.

BLIND MINISTERS

There are ministers, of course, who are blind to the trend of events. There are many, perhaps, who still preach the same type of sermon which was effective an age or more ago. There are some who still contend that all that is needed to bring the world to redemption is that the great doctrines of religion shall be relentlessly hurled at it. These forget, of course, that, important as doctrines may be, they are not all of Christianity. Perhaps the wrangle between the different denominations, over differences in doctrine, may be largely responsible for the present wave of irreligion. There are other men who strive to fill their pews by announcing sensational or unusual themes, or by discussing subjects which are purely literary, or psychological, or political. Yet this number is relatively small compared with the vast army of ministers who seek no publicity, but strive courageously and earnestly to arouse their people to the great needs and opportunities of the day. These labor quietly and unobtrusively. Yet not even these, except with rare exceptions, have been able to reach more than the small group of people who attend church.

Where then, is the trouble? Is it in the people themselves, the mental caliber and vision of the men who attempt to preach, an out-grown message, or in the popular conception of what a minister's work should be? There are those who unhesitatingly claim that the people themselves are at fault. These say that people are money-mad. The restless, insatiate, surging, pleasure-seeking, money-spending, effervescent multitude has left religion out. Others, however, say that this restlessness and dissatisfaction comes from soul-hunger which only religion can feed. Still others maintain that this is an age of prosperity, and that history shows that no people has ever been loyal to God at such a time. These prophesy that when adversity comes, the people will flock back to the churches.

MISFITS IN THE MINISTRY

Whatever may be said of the mental caliber of some of the men who attempt to preach, may also be said of almost the same per cent in any other profession. These misfits inevitably seek a footing, and precariously hang on. From such as these come much of the narrowness, considerable of the notoriety, and some of the discord. Lacking in mental poise and ability, they also usually lack vision. But after all is said, the men of the pulpit in responsible places, upon whom the burden of the future of the church and of religion rests, are, for the most part, men of strong intellect and great spiritual vision. Only insofar as the ministry is hampered by human limitations, as is no other profession, because it strives to represent the Infinite, is it any more inadequately manned by brains or vision.

If then, the people are hungry for religion, and the ministry is capable, can it be that the message is outgrown? Without doubt various messages are outgrown, but not the Message. Whatever may have been the skepticism which greeted those who in the past insisted upon the practicality of the Golden Rule for the life of this coun-

try, sentiment is changing. Diplomatists and economists alike agree with religionists, that only through following the principles of Jesus Christ can the nations find stability. It is only thus that capital and labor can work harmoniously together for the welfare of humanity. Only thus can the industrial problems be solved. Bigger, brighter, than ever before, the Message gleams forth as a beacon.

Is the failure then in the popular conception of what a preacher's work should be? A prominent minister in a leading city church not long ago, in a heart to heart talk with another minister said: "For two years I did my best to arouse my people. I worked day and night, eighteen hours at a stretch, to see that the various lines of church activity were properly cared for. I broke down at it. Now I will have to take it easier or stop altogether."

THE PREACHER'S OVERTIME

A minister visiting the regular meeting of a labor union, was called upon for a speech. He prefaced his remarks by jokingly saying that when the roll of the brotherhoods was called, a preacher's brotherhood was not in the list. Immediately a burly workingman cried: "That's right, brother. They have no more right to work you overtime for small pay than us fellers!"

The average minister seldom has an eight hour day. In fact, more often he works twice eight. His tasks are various and many. Most of the religious activity, both individual and organized, is placed upon his already overburdened shoulders. Gradually, the majority of church people have come to feel that if they live a reasonably pure life, attend worship more or less frequently, and pay the preacher, they have fulfilled their obligations. If they serve as officers of some of the organiations, act as elders or deacons, teach in the church school, or serve on a calling committee, they do so not as a duty but as a favor. If enough favorable men and women cannot be found to keep the work going, the preacher must add to his supposed duties these others. A minister's time is honeycombed with little details which almost any one else could do as well. Besides this, his studying, if he gets to study at all, must be sandwiched in between phone calls, door callers, funerals, weddings, unexpected speeches, invocations and benedictions. Much as he welcomes the opportunity to serve people in these ways, and important as practical religion is, no man can study under these circumstances. If, because of all this, his pastoral activities are limited, he is immediately branded as falling far short of his obligations. Why can not church members attend to the calling, letting him take the exceptional cases only? This is no more than Jesus taught was the duty of every follower of his.

Added to all this complicated task which is supposed to belong to the minister is the idea which most people have of the place, purpose and scope of a sermon. Most members no longer attend church to worship. They come to be entertained. If they came to worship only, a thoughtful exposition of a Scripture passage would be sufficiently helpful. There are a few in every congregation, even today, who still enjoy such. Christians no longer eagerly hasten to tell the Simon Peters and Nathaniels that they have found the Messiah. Hence the minister must give evangelistic messages of power enough to convince and convict the occasional non-Christian who attends. A hospital drive is on, and is about to fail. The minister is asked to make a special appeal for that. The Near East Relief call for funds is receiving no adequate response, so the preachers must get back of that. The Missionary Board, Temperance Board, Educational Board, Board for Ministerial Relief, Red Cross, Y. M. C. A., Y. W. C. A., and every other board or association for the betterment of humanity, must be presented or backed by the preacher. Often as he enters the pulpit, he is asked to make a special plea for some local need; parks, play-grounds, day-nursery, or something equally important. Not unlike the man in the New Testament story who gave a stone for bread, the minister is often compelled to serve hash, instead of the bread of life.

COMPASSION ON THE MULTITUDE

The conscientious minister sinks overwhelmed beneath the burden, yet struggles manfully on, knowing that he will be blamed, misunderstood, condemned, as often as appreciated. He sees the great world need and hungers to give the message which will help to meet that need. He sees great moral issues involving even Christian people, and longs to lead them out of the maze. He sees the soul hunger of the unchurched multitude, and longs to satisfy them. But something is lacking. The people who need the message most, do not come to hear it. Those who do hear it, go forth vaguely stirred but not quickened.

The missionary, home on furlough, said: "You can't save a man's soul through his head. You have to reach his heart. The world doesn't need logic today, it needs love."

This possibly suggests one trouble. Our young student preachers go to the seminary where they are taught how to preach. They become expert in sermon construction and vivisection. They can mane a perfect bony structure, upon which they strive to place flesh enough to give the semblance of life. They are taught to dress their discourse with such argument as will make it convincing and logical to the university trained minds of the faculty and the class-room. All this has its place. But the average church has few university trained people in its membership. People get their most practical education from the School of Hard Knocks, and the University of Experience. To such as these all the polish and logic, and perfect homiletical structure, mean nothing but empty words, unless throbbing through it is the life-blood of love and sympathy and understanding. A simple message, based upon human experience, pointing the way to the divine help, means more than the most carefully constructed discourse. Does this suggest the reason why so few sermons have the "power to thrill the hearer with the desire to go forth and be a better man or woman"?

THE SIZE OF THE JOB

Is preaching a man-sized job? No! It is a giant-sized job! Most critics of the ministry use for their criticism

the standards of the world. Preaching cannot be judged by such. It can only be judged by eternity. Public opinion is not a safe criterion, for public opinion is only a matter of standards. Low standards may prevail, as well as high. Therefore, because the public passes the church by as unimportant, does not necessarily prove that the church is a failure. Yet not even the most optimistic of Christian people would say that the church is doing what it should in the world today. How far this is the fault of the preachers, it is difficult to say. However, most students of the religious situation would probably agree that many of the preachers are more awake to the real condition than is any one else, for non-church people are either indifferent or over critical, and church people are content to be quietly "carried to the skies on flowery beds of ease."

The world of today has no place for the religious recluse, who meditates and worships and writes and lets humanity go past unloved and unhelped. The preacher who gets down where folks live and work and struggle, and by his own travail of soul and dragging weariness proves his love and sympathy, will win souls for Jesus Christ. He does not have to preach a polished, finished sermon to do so. His experiences in common with his fellow men will give him the simple, direct message which folks need. The day of white-neck-tie, long-tailed-coat, theoretical preaching is gone. But preaching is needed as never before. Every great movement eventually falls back on the church through its ministry.

The position of prophet has always been a hard one. His life has been lonely. He has been misunderstood, criticised, persecuted, stoned. Seldom has the multitude been with him. Jesus came at a time when much the same conditions existed as we have today. He preached, but the multitudes followed him, not because of his preaching, but because of his miracles. He suffered much anguish of spirit, because they understood not his teaching, but came for the loaves and fishes. In the end they murdered him. If Jesus should come unheralded today, would the people hear him any more gladly than they hear his ministers? He would find much to condemn in the church as well as out. Yet, with all their weaknesses and failures, where would he find more earnest, conscientious followers than in the ministry.

Preaching and the "Average Preacher"

IN what was evidently an hour of utter exasperation over some glaring example of the weaknesses frequently displayed by our modern ministry, a widely known American, who enjoys the earned respect of his most thoughtful fellow-citizens, writes of "The Futility of Preaching." One suspects, from the warmth and luxuriance of Mr. Spargo's rhetoric, that this recent contribution to The Christian Century must have been composed while under stress of very strong emotion. So wrought up is he that he indicts the whole profession. Ministers, as a class, are failures. The very act of preaching—is it not futile? "It is doubtful," states the author, "whether all the preaching that will be done in America during the next twelve months, let us say, will add as much to the well-being of America as the work of one honest, efficient farmer, or as that of a humble school teacher in some 'little red schoolhouse.'"

With so little of honorable mention left to us, we must not endanger what still remains by permitting ourselves to become splutteringly enraged as we review Mr. Spargo's candid observations. He does not stand alone with an unshared opinion of the ministry's ineffectiveness, nor is he the sole representative of the conviction that preaching is of negligible value to present-day life. If we ministers have anything to say for ourselves and our vocation, let us affirm it without heat or rancor. This man has but made articulate an idea firmly believed by many people. That we might be doing more and better service in our pulpits cannot be successfully denied; and even after we think we have done the best we are capable of, we must still admit ourselves to be "unprofitable servants."

We of the ministry are engaged in a business that is peculiarly vulnerable to attack. As exponents of an exalted moral code, our own conduct is easily, and often justly, criticized. As teachers of the highest wisdom, a very little folly, exhibited by us, creates as much sensation as a dead fly in the test-tube of the apothecary. Solomon, as usual, was entirely right about this. As preachers of the gospel of the Galilean, we are expected to present this fascinatingly interesting and heart-gripping system of truth with something of his faith and fervor who declared that when it became fully known it would set men free. All this constitutes a very heavy contract; and when our more exacting and idealistic friends flatter us by anticipating a larger service than we have the capacity to deliver, while we regret their disappointment, we are forced, through sheer self-defense, to exclaim, "Please don't forget that we are human!"

PECULIARLY VULNERABLE

Moreover, the actual results of our efforts are not so easily checked, tabulated and accounted for, as the endeavors of most other men. The doctor's patients get well or die; the lawyer wins or loses his client's case; the manufacturer makes what the public wants, or he doesn't; the merchant succeeds, or fails. The minister lacks such prompt reactions and results. Therefore, when he is accused of getting nowhere, it is more than difficult for him to deal the prosecution a body blow by exhibiting facts and figures to show the indispensability of his labors.

If one were presuming to overhaul Mr. Spargo's article, which is not the purpose of this writing at all, one might suggest that the caption of his paper had been more fitly phrased, "The Incompetence of the Average Minister"

than "The Futility of Preaching." For Mr. Spargo speaks so frequently, and with such easy assurance, of "the average minister"—how he works, how he used to work, why he has abandoned his earlier futilities for his later ones, why he is unfit either to elucidate problems of theological import or the more practical considerations of sociology—that one gathers the impression it is not "preaching" that excites the author's disapproval so much as "preachers"—"the average minister."

To the best of our information, Mr. Spargo prides himself upon his reputation for basing all of his conclusions upon facts fairly and painstakingly gathered, and impartially analyzed. When, therefore, he predicates certain weaknesses of "the average minister," one understands that he has given considerable time and effort to the collection of data necessary to such free use of this phrase. Surely the magnitude of such a task speaks for itself when one reflects that Mr. Spargo has secured evidence justifying him to name a least common denominator of a profession numbering into six figures! Consider what this means.

THE AVERAGE DOCTOR

Suppose that, instead of attacking the ministry, this author had pointed out the weaknesses of the medical profession. Suppose that he had said, "The average doctor is no more competent to diagnose a case or write a prescription than the average patient." Unless he was entirely willing to rest contentedly under the charge of being merely noisy and impertinent, he would be obliged to show precisely how he had arrived at his "average." It would be demanded of him that he give evidence of having secured veridical testimony, from all quarters, concerning the medical profession. To the impartial prosecution of the case he should investigate all the various types represented among medical men, as, for example,—specialists (bona fide); specialists (bogus); specialists suspected of being quacks; specialists known to be quacks; doctors who would send a patient to an unscrupulous and unskilled surgeon on the latter's promise of a "split fee"; doctors who work eighteen hours out of every twenty-four, and die poor; surgeons known to be extortionists; surgeons known to be generous; surgeons willing to venture with the untried; surgeons willing to delegate a critical case to a more experienced colleague; general practitioners of good intent but poor training; general practitioners with good training but no conscience; general practitioners who know little and care less; a host who have had excellent training at school but very little experience, and as many more who have had wide experience but meager educational advantages.

Having secured all the accessible facts relative to these widely divergent types, a general "average" might be computed. But, before Mr. Spargo would dare to predicate any quality, attribute, state of mind, strength or weakness, of "the average doctor," he would have to be prepared to define and describe this typical medical man. By no means would it be an impertinence if the offended M. D., reading these contemptuous words hurled at "the average doctor," should inquire of the author, "What manner of home produced the average doctor? You ought to know: you struck the average. How old is he? What has been the nature of his experience? What about his training? Did he finish high school—this average doctor? Does he exhibit an interest in the general welfare of his community?" And—if Mr. Spargo were to decline answering on the ground that no man could collect enough facts to warrant his attempt to answer such direct questions concerning "the average doctor"—the indignant medical man would then have a right to reply, "That being true, by what rule of audacity do you presume to speak of an "average doctor" at all?

A SERMON A WEEK

Mr. Spargo refers frequently to "the average minister." In one instance he says of "the average minister . . . he is practically under contract to have a new message to deliver every Sunday for ten or eleven months in the year." Who is this fortunate brother with the one sermon to prepare for Sunday, and the vacation ranging from four weeks to eight? Mr. Spargo says he is "the average minister." Ninety per cent of the ministers of America are not so fortunately situated. The author is referring here to the ten per cent who operate in city churches. They are his "average" ministers.

Having given us to understand, then, that "the average minister" lives in the city, the author further accounts for this least common denominator of the cloth by saying, "The average man in the pew is quite as capable of reading the Bible and interpreting any passage which interests him as the average minister. That is probably the reason why the old-fashioned expository sermon and the sermon on doctrinal subjects are rarely heard in our cities nowadays."

Here we learn that it is no longer customary for "the average minister" (for Mr. Spargo's "average minister" lives in the city, you will recall) to preach expository sermons, though, if we are to believe our senses, he seems to be doing it, anyway, and failing of success in it so completely that the average layman could do it equally well. But, again, though he still seems to be doing it in this disgustingly ineffective manner, he has now stopped it. His erstwhile "hour-long interpretation with its illustrations arranged as Firstly, Secondly, Thirdly, and Finally Brethren, has given place to a fifteen minute 'snappy talk' upon some topical subject or some abstract question."

So—whereas the average minister is no more capable of interpreting the Bible than the average man in the pew, that statement must be accepted, if at all, as a mere assumption based on nothing, because he does not do this any more, even poorly, having renounced such old-fashioned processes for the less voluminous and more snappy type of homily. He doesn't resort to the inane "Finally," at the close of his remarks, any more, to let the brethren know that he is about done. (Mr. Spargo does; but that is beside the point. It is we that are on trial—not Mr. Spargo.)

HEARING SERMONS AND READING BOOKS

Surely, an author to whom candor appears to be a virtue will not take it amiss if a fellow creature should attempt

to imitate this frankness to the extent of saying that Mr. Spargo would have done his reputation for sincerity more credit by availing himself of a few facts, easily accessible, before indulging himself the luxury of this wholesale denunciation. He assures us that he likes "first hand" information. "I know," says he, "that I can get more certain information, and a surer view of the subject, if I spend the evening at home reading about it, or, perhaps, talking with a friend or neighbor who knows the subject at first hand." What he knows about preaching at "first hand" may be gathered from his remark, "Only rarely do I attend preaching services." Yet, with this admitted lack of information as to what the pulpit is doing these days he can predicate definite facts of an "average minister."

As one attempts reconciliations between this and that "average minister"—variously described as an ineffective interpreter of the Scriptures, a fifteen minute snappy talker on topical themes, and an amateur bungler of sociological subjects—one grows confused. The minister is unqualified to expound the Scriptures. Yet, says Mr. Spargo, "If I were perplexed concerning the meaning of certain passages of Scripture, I should probably go to my minister for help."

His "average minister is a poor guide on matters sociological. On the whole, the ministry unfits a man to be a guide in such matters." But, why should that be the case? Who may be presumed to be a guide in such matters? How does a man come by such a gift or opportunity of guidance in such matters? By experience? By close contact with the public? Mr. Spargo says, of the ministry, "Never in the world before was there a class commanding such a vast hearing."

Heigh-ho-hum! Let us talk about something else.

Let us talk about "futilities."

When, in 1897, the first successful operation ever performed upon the heart was completed, one of the operators is said to have remarked: "The path to the human heart is only one inch long, but it has taken surgery twenty-four hundred years to travel it!"

PROFESSIONAL PATIENCE

One almost envies a man his proper pride who is able to say that he belongs to a profession possessed of enough faith and perseverance to continue its apparently futile efforts, for twenty four centuries, undaunted by a consistent record of one hundred per cent failure, until, at length, it has registered a single success.

But, while it would be quite unbecoming of any other profession to minify the glory of this almost incredible patience and hope of surgery, the fact remains that these successive generations of surgeons were not giving themselves exclusively to experiments upon the human heart. The usefulness of their vocation did not depend solely upon their success in this particular field. Had that been true, they would have given it all up—long, long ago. For nature has a trick of disposing of all useless things, and frustrating all fruitless endeavors. No futility is permitted to continue very long in this world. Fish that elect to live in unlighted caves lose their sight. When the little *eo hippus* has decided henceforth to walk upon his middle finger-nail, his other fingers are discontinued—not over night, but very slowly and gradually eliminated. When any organ, organism, cult, creed, theory of government, civilization, or social order has proved futile, it goes out of business. This is a very ancient and properly vouched-for law of life.

Inversely, nothing may be declared futile until Nature has thus dealt with it. So long as it perseveres, persists, survives—even at a disadvantage—it is not futile.

So—during all the long ages that surgery was trying, without success, to mend torn hearts, it was working wonders in setting broken bones, amputating crushed fingers, removing malignant growths, and straightening crippled feet. Ever so often it tried, yet again, to sew up a heart-stab. Meanwhile, it was busying itself with the operations it had learned to perform. And then—on a high day, when conditions were exactly right—it mended a heart!

GOSPEL IS NOT SIMPLE

We, who are under orders to teach the principles of Christianity, have discovered that this gospel is not so simple as some believe. It was intended to touch and heal life at all points. A few of its functions have been so widely recognized and utilized that he is blind who cannot see the effects of them. Let us consider some of them. It has made life tolerable for countless thousands of broken-hearted people who, but for the hope of a brighter future in a fairer world, would have fallen victims to despair. Whoever doubts this is not only lacking in Christian faith; he is also ignorant of human history, for it is a well attested fact. Again, it has reappraised the human conception of death, extending such assurance and comfort to bereavement that the grave may only rarely boast of a victory in countries where Christianity has had a chance to operate. If the preaching of the gospel had achieved no more than these two gains, indicated above, he who declared it "futile" would have placed a very low value upon that which appears to have brought inestimable benefits to mankind.

As to the usefulness of the gospel in its capacity to remedy social ills, anybody who possesses ever so slight a knowledge of history has no difficulty accounting for the creation and development of the hospital, the asylum, the orphanage, the home for the indigent and the aged, the reform of the prison, and philanthropies of all sorts. Anyone in doubt as to the origin of these movements needs only to go to a good library where he may satisfy himself, by a perusal of secular history, that it was by the preaching of this gospel, which has ever seemed "foolishness" to some and a "stumbling-block" to not a few, that these social movements arose, and through it that these movements have attained to their present value.

Does anybody imagine that America would have amended her constitution to prohibit the manufacture and sale of alcoholic liquors, but for the influence of the American pulpit? Whoever is in doubt on this point would do well to read the opinions that the brewers and distillers express concerning the ministry. By no means do they consider preaching "futile," if we may attach any importance to their storm of vituperation.

Is there any question as to the nature of the agency that has lifted womanhood from bondage and degradation into a position of honor, dignity, and increasing privileges? Anyone not satisfied that the preaching of the gospel, and nothing less or else than the preaching of the gospel, has accomplished this, should make the experiment of drawing, in red ink, upon the globe, an outline of all the territory where womanhood has achieved such liberation. When he is done he will find that he has drawn a very accurate map of Christendom.

"THE BROTHERHOOD OF MAN"

Whence came this well-worn slogan, "the brotherhood of man," which seems to have found favor in this country? Whence all this common talk about "mutual helpfulness?" Is no credit to attach to the pulpit for the inculcation of these ideals? If not, exactly who or what is to receive the credit?

Our colleges and universities—who started them? Persons who had become convinced that the preaching of the gospel was a futility? A review of the facts will show that, for the most part, these institutions owe their origin to preachers.

Sometimes, on blue days, we regret our inability, as ministers, to realize larger gains and more sure results from our preaching. Much reform is needed. Society is ill. Society is ill of diseases that she has had always, certain of which have only lately been diagnosed, named and recognized. Though it is to be regretted that we have not yet discovered the means of curing them, surely it is something to have discovered what they are. Mr. Spargo deplores the fact that the preachers know so little about sociology, and declares that the ministry unfits a man to know anything about it. Well—who does know very much about sociology? Twenty-five years ago, the very word "sociology" was not to be found in the dictionary; and, so youthful is it as a science that there are almost as many different conceptions of sociology as there are sociologists. But, this much is certain—however confused the preachers may be, today, over all these divergent programs recommended by the sociologists, they are not confused as to the exact process by which America became interested in the subject!

Some day we will contrive to mend the very heart of society. Meanwhile, we will continue to perform such work as we have learned to accomplish. If the surgeons could sustain their faith in the possibility of mending hearts, for twenty-four hundred years, with an unbroken record of failure behind them, we ministers may indulge the hope that our efforts are contributing to the successes of them who take up our instruments after we have put them down, refashioning and readapting them to the needs of a rapidly changing world.

What's Wrong With Preaching?

A FRIEND of mine invites me to reply to Mr. Spargo's critique. My friend thinks he can not answer it. "I can not do it," he claims, "because I am not very firmly convinced that he is wrong. . . . I have long had a growing feeling similar to Spargo's. . . . Go after him! Think with him! Think past him! You can do it." And then he concludes thus: "I would rather take his side of the question than the other."

I wonder if many of us preachers do not feel the same way about it. I do. I think much, very much, of the preaching of today is futile. It is time wasted. It gets nowhere. It does no good. In that respect I agree with Spargo.

This is so because the average minister is such a weak-kneed creature. And he is weak-kneed because he is super-conscious of the fact that he either has no message or else the message he has is not the one for him to handle. It is not untrue at all that the opinions of preachers carry no weight with thinkers. This is so because too many preachers have deserted the sacred calling of the ministry where they hold undisputed authority and have sought to meddle in affairs of which they know comparatively nothing. And having abandoned their own work for other matters, they are looked up to no longer as authority even in it.

THE AVERAGE PREACHER

The average preacher is not a pioneer in any line of thought. He preaches what other men have made orthodox. Only this morning the associated press comes out with a statement to the effect that a religious communion, in a conference recently in New York, made an effort to revise an article in its creed that was put in the creed in 1872 and that had, long since, become obsolete. The article was supposed to restrict the members of the communion in such matters as dancing, theaters, circuses, etc. Or take this as an example: for the last four months one of the younger pastors of this district (who, by the way, is sound to the bone when it comes to the fundamentals of the gospel) has been struggling like a hero with the problem of adjusting the relationship between that which is purely religious and that which is purely social insofar as these things have to do with the life of his young people. He has tolerated certain forms of entertainment in which the young people of his church are interested. Nearly every minister in the district has taken a "side-swipe" at him in one way or another. But last Monday he brought the matter up in conference with his own pastor brethren. Not one of them opposed him. The reason for this is obvious: not one of them, at heart, differs from him in anything that he has done. Yet they all felt that their congregations required them to oppose him, and oppose him they did both in their pulpits and in private interviews. In the conference he said this: "I don't care what my people want so long as I am certain they are wrong and I am right. I will teach the truth. Let them do the turning around."

It is very true that Carl Marx dreamed of a vanquished church. So did Voltaire. So did Ingersoll. So have hundreds of others. Yet, despite the human handicaps thrown around that wonderful organization, the church remains, and, according to Mr. Spargo's confession, it will continue its work of ministering to the ills of humanity.

WHAT'S WRONG WITH THE CHURCH?

That something is wrong with the church no one denies. The wrong, however, is not with the church—the wrong is with those of us who have the supervision of the church in our hands. I think Mr. Spargo has told us what is wrong. In the first place, it is the business of the church to preach "the gospel." The gospel is the power of God. But do we of today preach the gospel? Two or three years ago I was talking to one of my professors in college about preaching the gospel and getting a hearing at the same time. The professor said: "Well, I am not what you call a gospel preacher—but I get the crowds." Evidently! Ingersoll was not what you would call a gospel preacher, but he got the crowds. But the Lord did not say: "Go ye therefore into all the world and get the crowds." The professor is more of a sociologist than a preacher, anyway. This lust for crowds! Such a power it holds over the minds of fallen men! And we preachers are fallen men. Between preaching the gospel to a few or social service to a multitude, few of us would not choose the latter. And how many of us are attempting to turn our gospel meetings into mass meetings! There is not much wrong with the following statements of Mr. Spargo:

> What are called "social service functions," at present so much in vogue, are, I believe temporary functions of the church. The motive is admirable; the method questionable. There is a very clear and distinct line to be drawn between the functions properly belonging to religious individuals and those properly belonging to the organizations whch such individuals maintain for cooperative worship. Unless this distinction is observed, the church sooner or later loses as a religious force. The church is a good agency for promoting social consciousness; it is not a good agency for carrying out the programs essential to the realization of the ideal. Its business is with the dynamics of progress, not with its programmes. It does not follow from these premises that the church as an organization of religious believers should undertake social services and experiments like day nurseries, infants' milk depots, employment agencies, and the like.

Here, then, lies the weakness of the religious communions of today: we are engaged in details of programs rather than in the fundamentals of dynamics; we are consuming time in organizing and fostering the results of preaching rather than in preaching itself; we spend too much time training the plant that has grown from the seed and too little time sowing the seed; we have left religion and have begun to meddle with ethics, the ultimate of religious teaching; we have, as G. Campbell Morgan contends, ceased to declare the fundamentals of the gospel and have busied ourselves with finding symptoms of weakness in our social life; we have, in other words, alienated ourselves from the Power that regenerates and are spending our time ministering to those who are supposed to be regenerated: in other words, we are living on our capital rather than on our increase. Just how long this condition of things can continue is a problem.

MISSING THEIR CALLING

Only yesterday I received a bundle of literature from a sociological congress that is to hold its coming meetings in one of the museums here in the city. I most heartily indorse the congress. Its officers are men and women who are connected with the various churches over the country. They themselves are products of the gospel. The congress is one of the "programmes" referred to by Mr. Spargo. This congress is in the hands of religious "individuals," and it should never become an instrument in the hands of any religious "organization." It is the preacher's business to produce the men and women who, in turn, will organize and maintain such congresses as this one. But it is not the preacher's business to organize or meddle with such congresses once they are organized. This is where we are missing our calling and where we give excuse for Mr. Spargo's just attack.

Just the other day I received another bundle of literature announcing dog Sunday—the creature that is shown more kindness today than any other being in existence. I preach no cat or dog or horse sermons. Such organizations as the many humane societies over the country are all right and they all have my support, but I bring no dumb brute into my pulpit, not even in the form of a subject for a sermon. For the same reason I preach no civic betterment sermons. I preach no minimum wage sermons. I preach no better streets sermons. I preach on "Sin and Its Cure," "Ye Must Be Born Again," "Depravity and What It Has to Do With Man," and kindred themes. I stick no green leaves into dead trees. My business is to enliven the tree—the leaves will take care of themselves. That our social life needs regenerating no one denies. That it does I even contend. But the trouble is one that goes deeper than the skin—it lies down in the heart. Social reform does not reach it. Regeneration is what we need, not reformation. We need to fumigate, not whitewash.

THE ROOT OF THE TROUBLE

Dr. Arthur T. Pierson tells of a ship that had become infested with snakes. The crew chased snakes for days and nights, but the snakes multiplied. Finally the vessel was submerged and left under water for a number of hours. The snakes were either drowned or left. Most of us preachers are in the business of chasing snakes—and they multiply a hundred times faster than we can possibly exterminate them. We waste our time preaching against sinners rather than against sin. We are dealing with the head when we should be addressing ourselves to the heart. Everyone knows that only the gospel, if it is preached, can produce unity. And yet look at the "unity commissions" and the dearth of gospel preaching! We have evidently put the cart before the horse.

But preaching *is* a man-sized job. And here again worship in form has taken the place of worship in spirit and in truth. Long coats, long collars, long faces and long sermons have obscured the real meaning of the gospel

sermon. The "sermonette"—a feeble attempt to tickle and to please—is that which has brought down upon the church the just criticism of Mr. Spargo. There are at least fifty great gospel themes—themes that have to do with the soul-welfare of man, and it is the preacher's business (in which most of us fall short) to go over these with his congregation at least once a year. If the minister will do this he will find that his work is a man-sized job. And so would Mr. Spargo, too, should he undertake it. For has he not stated that the chautauqua lecturer spends months and months in the preparation of a single subject? To correctly prepare fifty such subjects, therefore—if the work of a chautauqua lecturer is a man-sized job—certainly is a work that is neither beneath the dignity nor beyond the capacity of the best leadership which our democratic society can produce.

Preachers and Progress

THERE are many observations in Mr. Spargo's essay with which any preacher who takes his work seriously will find himself in accord. The chief value of such an essay is that it helps the minister to see himself through the eyes of a friendly critic; and it should help the leading members in many congregations to step out of their respectable immutabilities now and then and confer with men like Mr. Spargo about the preacher and his preaching. For, beyond all question, churches are expecting impossibilities of their preachers, and hopes of reform are few unless something is done to compel the church people to rub the drowsiness from their eyes, that the new world into which we have been shot by the Great War with its complex duties and the church's responsibility thereto may be clearly seen. Inspiration is said to be a fresh pair of eyes, and God knows that the seer was never more sorely needed than today.

I welcome such essays as Mr. Spargo's, no matter how hard they may hit or however widely we may differ from their main contentions. The disadvantage of the ministry is that it has been allowed to live a semi-cloistered life, secure from the thrust of unfriendly but honest pens. It has seemed unchivalrous to say anything against "such a fine body of men." We need betimes to be jolted in the press rather than to be stung by the pews, by just such men as Mr. Spargo. Why should we ministers complain, we who are so free with our criticisms of men and events, if now and then the tables are turned and we are set in the limelight and compelled to give an account of ourselves?

MANY KINDS OF PREACHING

But from the main thesis—the futility of present-day preaching—I most emphatically dissent. We are well aware that there are many kinds of preaching, good, bad and indifferent, yet, on the whole, the good predominates. It will be admitted that preaching has much more influence in small towns and rural communities where human interests are comparatively few, than in cities like New York and Boston where the clash of interests, even on Sundays, roars like the thunders of heaven. Yet, even if it be taken as an exception, the years are not so many since Phillips Brooks rose to a position of world eminence among preachers by the splendor of his preaching. The quality in his preaching that made him famous then would make him famous in our day—timeliness. And we must remember that no less today than yesterday the thought of tens of thousands of American citizens in the smaller communities is formed, in the main, by the teachings of the pulpit; and whether these teachings be true or false they come to dominate, in a large measure, the thought of the whole people. Every time a representative preacher speaks he is sowing the seed from which a beneficent harvest is certain to be reaped. It is impossible that a single good word should be lost.

PREACHERS AND PROHIBITION

The result of the long agitation for national prohibition is so recent that I think it may be taken as a proof of the effectiveness of preaching. I can recall the days when the "craze" was young as a political measure. The dominant parties were lined up against it. No subject gave the wit and wag such an opportunity. Grover Cleveland dismissed the whole matter as a national issue by his happy phrase that the people should not be vexed by "sumptuary legislation." Every young man who hoped to enjoy the luxury of a political office was against prohibition. Every business man in the community was against it; whole communities were against it, as were the great cities. When a business man appeared who was willing to say something positive against the drink traffic he was inviting financial embarrassment and often bankruptcy. Such men were few. The great dailies, the politicians and statesmen, the great corporations, the great lawyers and the lordly of every rank were against national prohibition. Then as now they scorned to consider the preacher's message as worthy the slightest consideration. In the struggle not many mighty, not many noble were called.

As usual, the preacher was the "goat." He believed himself to be a preacher of righteousness and he preached it. The tree must bear fruit after its kind, and he meant to be a fruit-bearing tree. While many churches played fast and loose and side-stepped when convenient, the rank and file of the ministry never wavered. Those who did not favor the "cause" were marked men. The wise men in the church and out looked on the crusading preacher as a fanatic, if not as a harmless lunatic. So tense was the struggle that some, despairing of the church, left the ministry; others moved to more inviting fields; some resigned under pressure, not being willing to surrender their self-respect. All such were martyrs of the spirit. They set their backs to the wall and fought and hoped and

prayed. They stood for prohibition in season and out of season, sometimes speaking wisely, sometimes madly, but taking counsel, as they bore their testimony, of that "inner light" which never yet led aspiring men astray.

KEPT ISSUE ALIVE

With the Frances Willards in every nook and hamlet of the land, the preachers cried aloud and spared not until judgment ripened into victory. When the Books were opened wherein are written the records of men and events which determine the direction of nations, it was found that the cause of the preacher was the cause of God. Theirs was not a futile message. By it the wisdom of the wise and prudent was set at naught. It was the ministry more than any other class that kept this issue alive; their preaching compelled a nation to see the enormity of the liquor traffic, preaching that gave the people no rest until the government was compelled to wash its hands of all complicity. Today it is noteworthy that the only classes who would go back to the old days of drink and deviltry are those who want to reap the fruits of iniquity, and their adherents who find the purity of water altogether too pacific for their bolshevistic interiors.

Mr. Spargo may not have been aware of the intensity of the struggle within the church over what we know as "the social gospel." Those who in official positions enjoyed the "fat" slumbers of the church opposed any such innovation, as officials are likely to do until the end of time. "It was enough," said this class and their following, "to stick to the old Jerusalem gospel." The editors of denominational papers, with rare exceptions, sneered at the social gospel and inquired for chapter and verse. "Jesus we know and Paul we know, but who are you?" was the supercilious inquiry. It is true that out in the busy world the new gospel of making the world a better place to live in was doing its work, but for a long time the church looked on and wondered.

THE SOCIAL GOSPEL

When the effect of this doctrine was realized by the pulpit there was no longer any delay. Communities began to hear of the folly of praying for the pestilence to end while the cause of the pestilence was nourished. They began to hear that poverty and dirt would go hand in hand as long as living conditions broke the spirits of men and made them sensible to the demands of hunger, while they remained insensible to the demands of soap and water which were not immediate matters of life or death. They heard of the necessity of reforming sanitary conditions if tuberculosis were to be routed from its haunts. They heard of the folly of expecting children to live out half their days while their vitality in the tenderest days of life was being smothered in the welter of mills and factories. They heard of the folly of extolling swollen fortunes while employes were expected to live on starvation wages. Sensible preachers said if it is worth while to get men ready for heaven it was only right and just that the earth be made a little more like heaven. They said it is absurd to talk of the glories of heaven while human beings are allowed to revel in filth on the earth. The entire program of the life of many churches and of many communities has been revolutionized by the application of the social gospel.

Mr. Spargo forgets that the preacher has been the real pioneer among other pioneers in this field. True, the battle is not won as decisively as prohibition has been won. There are still among us the martyrs of the religious press. Let any preacher in rural and small town communities attempt to apply the doctrines of the social gospel, and he will soon learn the need of preserving his soul in patience. Unless he is an extraordinary man his biographer would need to write his memoirs in pain and distress of spirit. But that persecuting phase of the struggle is nearing its end. The scoff of the scoffer is becoming the wail of despair. Churches that have a name to live are no longer content to measure their success by numbers. Their roster and the ground on which they walk must show returns for their labors. So long as churches do not attend to the development of soils as well as souls, so long as men are fitted for heaven while nothing is done to better the conditions under which they live, Mr. Spargo's charges must stand. But health and cleanliness and all that has to do with men while they live to make life enjoyable are not being neglected, even though this phase of the gospel is in its springtime. And for much of the gains the preacher must be given his full share of praise. No church can live long that lives apart from life.

PREACHERS IN LITERATURE

Two of the most widely known books written within ten years have dealt with the social order. I refer to Winston Churchill's "The Inside of the Cup," and Professor Walter Rauschenbusch's "Christianity and the Social Crisis." I am aware that technically this is not the kind of preaching to which Mr. Spargo refers, yet the response which both books received from the ministry shows that the ground had been thoroughly prepared. The fire was already burning in the souls of the preachers. Some of the theology of Churchill's work was too "advanced" for many of the ministers, but its social message confirmed what to many minds were the undefined views that seemed floating in the air. In that work predatory wealth and the domination of one man in the church received a blow from which neither will recover. It makes a difference in these days how a man gets his money. A successful pirate is no better than any other kind. It was an epoch making book, determining what was before ambiguous—that stolen money is different from money that could boast of a conscience. The church was compelled to consider her relations to the poor as well as to the rich. It is safe to say that not in a hundred years has any book received such an ovation from the pulpit, and never has the pulpit given a book such wide advertising. Professor Rauschenbusch has given us the last word on the new social order. Men received his book as though a modern Isaiah had spoken. Not only was the message pure gold, but as a literary production it is worthy a place on any five-foot shelf. In thousands of pulpits men took heart and affirmed anew what they had affirmed with hesitancy, while the more forward rejoiced that their messages had not been in vain. I am wondering if Mr. Spargo's aloof-

ness from the church has not caused him to miss the records of one of the foremost revolutions of our day, a revolution in which the ministry has had such a conspicuous part. There can be no futility in preaching so long as men speak what is in their souls, even to the day when their hair turns as white as their winding sheets. It is still by the foolishness of preaching that God proposes to save those who believe. It is acknowledged that other forces besides the pulpit were at work in this field, but the ministry were no whit behind any others.

GOVERNMENT AND PREACHING

Our government differs very widely from Mr. Spargo's views of preaching. When the Great War broke out the work of the minister was recognized from the beginning and he was quickly called upon to lend himself to the work of forwarding every interest involved that could make for the success of the Allies. Week after week some subject was assigned the minister by the authorities at Washington. Church work in its regular forms was almost suspended for war work. It was felt that the work of the minister stood in the most vital relationship to the war. He was a spiritual factor, and it was felt on all sides that the war was a spiritual venture. Who was the most natural advocate, if not the minister? Who had the facts, the inspiration, the right to speak to the people if not he? And he spoke as men of no other class spoke, considering the number of times he was called upon to speak. The work of the church, because of the preacher's devotion to the patriotic calls of the hour, has suffered losses for which no corresponding gains have been made. The government knew that men and women would listen to the preacher. It is true that he did no more than he should have done, and I am only recalling the facts in order that the view of the government as to the "futility" of preaching should be set over against the views of Mr. Spargo; for it is inconceivable that the government should use a force in times of national crisis that had been regarded as "futile" by any considerable number of people.

TWO SERMONS A WEEK

All who consider the work of the minister will agree with me that not many men in any generation are equal to the task of two sermons a week with any gratifying measure of success. Yet those two sermons must be preached week in and week out just as they were in bygone days when the church was the center of a community's interest. Of course, such matters become adjusted in time. But it is to be deplored that the minister's record is made to hang on these two sermons a week. The judgments of the ministry are formed by men like Mr. Spargo, not where the ministry is strong but where it is weak. It is probable that he has been the victim of wooden and manufactured talk, rather than of the minister's inspiration. We ministers are still under the domination of the day when we must say something whether we have anything to say or not. A few years ago the English church papers called surprised attention to a prominent bishop who declined to take a place on a program because he "had nothing to say at this time." That any clergyman should not speak on a special occasion was more than English conventionality could endure. We would all have better sermons and addresses if we had fewer of both. With the minister expected to do everything about the church that is to be done, to be a wheel within a wheel, and see that all wheels run without friction on every occasion, and to do everything to the point of perfection that he undertakes, is to continue to make him the storm-center of local and widespread criticism. When the ministry is given a chance to do its own particular work of preaching the gospel that makes the world better and prepares men for earthly and heavenly citizenship, it will be one of the mightiest forces of every generation.

Preaching and Modern Life

A PROPER judgment upon Mr. Spargo's article, "The Futility of Preaching," will include an agreement with much that the article contains. It may seem to be an extreme putting of the case to say that "it is extremely doubtful whether all the preaching that will be done in America in the next twelve months will add as much to the well being of America as the work of one honest, efficient farmer, or as that of a humble school teacher in some 'little red school house'." But there is little doubt that much, perhaps most, of the preaching today is wholly futile. It represents no definite religious viewpoint. It is therefore without value in giving helpful direction or inspiration to religious thought and life. Much of it is worse than futile. It is a positive hindrance to clear, wholesome, sane thinking and is therefore an obstacle to religious progress.

Some of Mr. Spargo's criticisms apply as well to other professions as to that of preacher. "The average minister is a poor guide in matters sociological." So, also, is the "average" lawyer, the "average" statesman, and even the "average"sociologist. The congressman who characterized the Plumb plan for railroad operation as "pure Bolshevism" is a case in point. Yet all these are supposed to be in some special degree students of society. Not too much, then, may fairly be demanded of the preacher in this direction. But even Mr. Spargo does "not deny, of course, that there are ministers who are eminently competent to deal with social problems." But the "tu quoque" argument gets nowhere, and these observations should be welcomed as a frank utterance, in not unkindly spirit, of one who holds a definite viewpoint and whose opinions are well worth considering.

The most that can be said against Mr. Spargo's criticism is that it is desultory and wholly negative in character.

But if it is not true, as Mr. Spargo says, that "religion is not the transient emotional thing imagined by certain adventurous minds," but "will endure as long as humanity endures," the question forces itself, Can religion best be left to its spontaneous development in the individual and in society, or are special agencies desirable for its culture, and is preaching one of those agencies? The history of religion clearly points to the latter alternative, and Mr. Spargo seems not averse to that view. It becomes desirable then, to define with some clearness the place that preaching should hold in the religious life of today and to make criticism not merely negative but constructive.

WHY SOME PREACHING IS FUTILE

If it be conceded that much of the preaching of today is futile, it may be asked whether that futility is inherent in the very nature of the office of preaching, and therefore inevitable, or due in large degree to certain assignable causes special and temporary in their nature and, therefore, in part at least, remediable. Fortunately, the latter, it seems to me, is the case. Two classes of causes may be considered: those relating to the preacher, and those arising from the artificial structure of religious society today.

Some preaching is futile because the preacher is fitted neither by temperament, by training, by experience nor by intellectual and spiritual insight to render the service he has undertaken to perform. At best these conditions are, of course, only approximately fulfilled, but the effective preacher must satisfy them in some worthy measure. He must be sympathetic, forbearing, generous in judgment, not self-seeking, genuinely responsive to high ideals. By historical perspective he must be able to understand and appreciate social conditions and to interpret movements for social betterment. He must not be an alarmist, crying out against every new idea in science or in religion. The preacher who deems it necessary to warn his people against the learning of his day as irreligious and ungodly, and who assumes to set his dictum against the world's best scholarship, need not long be in doubt as to the choice of the intelligent part of the community or be surprised to find himself ministering to a diminishing number of unthinking, ultra-conservative reactionaries. The spiritual content of all truth must be appropriated for the minister's own nourishment and its significance interpreted for the upbuilding of his people. The increasing demand for a higher, broader ministry may be relied on to weed out the unfit and so to lessen the waste of ineffective service.

SECTARIANISM CRIPPLES PREACHER

The church too little appreciates the handicap it places on its ministry by its sectarian form of organization. Born of inevitable controversy over issues at one time important but now only remotely connected with vital religion perpetuated by prejudice, the denominations of today stand before the world merely as survivals of a past that has no present meaning. The conditions that produced them are gone and forgotten, and the changed front of religious interest has rendered them already and forever antiquated. But the preacher stands identified with some one of these religious parties, wearing its label and supposedly concerned to defend its historic doctrines, in which no person who lives in the present has the slightest interest. His religious opinions are supposed to be cut according to the denominational measure, and his efforts to be directed chiefly to party advantage, and they are discounted accordingly. Truly or falsely in his individual case, the preacher is thus judged, and to that extent he "buries his talent in the graveyard of dead issues."

INHERITANCE FROM THE PAST

This inheritance of denominationalism the church has received from the past and knows not how to rid itself of the incubus. The supreme tragedy of the situation is in the fact that so many of the religious leaders, or rather church leaders, are still blind to the cause that renders so largely futile not only the preaching but all the religious effort today. "Ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?" But it is inconceivable that this condition should last always, and in that happy time we call "the future," when the evils of today shall be outgrown, this too will pass away.

With the structure of the religious organization adjusted to the real needs of modern life, with the demand for preaching shifted accordingly from quantity to quality, and with the artificial limitations removed which fetter the movements and muffle the voice of the preacher, preaching may again become the social force it was evidently intended to be, and has been when at its best. The character of true preaching at its highest is distinctly prophetic. It speaks for God the divine message for the time. It is addressed to the consciences of men, and its function is to quicken the moral sense in the individual, to elevate moral standards and to build moral sentiment in the community. The message must ring so true to the highest and deepest moral judgment as to be a revelation of the mind and will of God, which is the source of all moral authority. "The word of the Lord came unto me saying—," is the frequent formula of the Hebrew prophet, and the preacher today must feel the same assurance of divine authority for his message.

PROPHETIC PREACHING

Notable historical instances of the use of this prophetic office are seen in the work of Isaiah, Hosea and John the Baptist, of Savonarola and John Knox, men who "shunned not to declare the whole counsel of God" to kings and princes. If these names seem to suggest the conclusion that martyrdom is the usual reward of prophetic preaching, it must be remembered that true preaching need not deal wholly in denunciation of sin. The child is best trained not merely by condemning him for his faults but chiefly by commending him for his virtues, and the same principle applies to the training of a community. Not, That is wrong, but, This is right, will be a frequent injunction. "Behold, this is the way, walk ye in it," is a prophetic message.

The province of the preacher will include the office of mediator and interpreter of truth in all fields of human endeavor. Not himself a specialist, he should be able to

interpret the work of the specialist to the common understanding, particularly in its relation to moral and spiritual life. He must therefore be alert, open-minded, wide-visioned, with a keen sense for human values. In particular, the preacher must take a vital interest in social progress. Not a maker of programs, he must be able to judge intelligently all plans for the promotion of human welfare and the securing of social justice, that his opinion and word may command respect. He cannot therefore be a recluse, but must be preeminently a man of his time, a man among men, through whose soul pass all the currents of human experience. He must realize in himself the Roman saying, "I am a man, and I consider that nothing relating to man is foreign to me." And Paul's purpose must become his ideal: "I am become all things to all men, that I may by all means save some."

Is this "a man-sized job?" It is a titanic task committed by the divine will to human hands.

Every reader of the foregoing six articles is invited to turn to page 28 and make out his ballot NOW.

Unity Through Practice

EPOCH-making reforms are not effected in a day. The road to great changes is one of many stages. Mankind moves forward in eras. Small things may change suddenly but great events can be wrought only by multitudinous smaller changes. The earthquake destroys but never rebuilds. Nature takes a slower method and employs milleniums in its attainments. We once believed in the cataclysmic method. By it we accounted for creation and by it we expected judgment. But we now believe in evolution, with its slow processes, its ups and downs of progression and retrogression, accomplishing withal a more or less orderly progress in big spans.

Church union is an epoch-making reform. After twelve centuries of division none but a dreamer of miracles or a believer in the old cataclysmic theories will expect union to be effected quickly. Much progress has been made in the hundred years since the Disciples of Christ launched their union plea and program. Then no one thought it either necessary or desirable. For that reason those who began its advocacy were thrust out of the contemporaneous denominations and forced to the irony of starting new divisions in Christendom in the name of unity. Today there are many to advocate union, and, strange as are the paradoxes of human history, none so unready to practice it as some of those who advocate it most ardently.

The Disciples of Christ were not the only advocates a century ago. They have become the most numerous and powerful of the various "Bible Christians" who were thrust out here and there because of their advocacy of a return to simple, apostolic Christianity as a means to the uniting of all who follow Christ. Nor are they the only great communion who today advocate that method of securing unity. Indeed, practically all denominations that contend for unity have adopted that formula.

* * *

The Letter or the Spirit of Union

Lutherans refuse to join others in practical programs of unity because others cannot accept their theory of the Lord's Supper. To their minds "consubstantiation" is a genuine gospel teaching, therefore they cannot compromise. The Baptists of the South refuse to join other Christian bodies because others will not join them in the practice of apostolic and scriptural teaching in regard to church independence, the ordinances and certain doctrines of regeneration. Their logic is simple, namely, the Baptist church is the one original Christian church; all others have departed from the primitive foundations; let all others join us on those original apostolic foundations and we will be one; anything less would be compromise of the truth. The Episcopalians advocate church union most heartily, but they seldom unite with others in anything because, to their way of looking at it, all others are apostate from the one universal church, founded upon the apostles and the fathers and continued unto us through an unbroken line of episcopacy.

The Disciples of Christ just as earnestly "contend for the faith once for all delivered" and find Christian union an integral part of that faith. They ask the others to turn the pages of history back to the time when they made their union ideal a torch of progress out of the welter of sectarianism. Their plea for union is more distinctive and outstanding than in the case of any other religious body, but their program for its attainment differs less in spirit than in method. In the spirit and ideal of it we are all at one; in the letter or program for attaining it we are agreed in general terms but divided in specific interpretations of those terms. Thus we are faced with the paradox of two great communions, the Episcopalians and the Disciples, advocating union more emphatically than others, but holding to programs for its attainment which those whom they would unite regard as prohibitive of union; and on the other hand we see the two great bodies who most insist that union can be accomplished only upon the basis of simple, primitive Christianity, the Baptists and Disciples, so differing in regard to that simple, primitive teaching as to make it impossible even for themselves to be united.

* * *

Why Are We Divided?

The plain fact is that we are divided today because we did divide in times past. The things on which we are divided are not contemporaneous; they are historic, and we come to defend them, as a rule, after we have joined those various bodies that advocate them. It is not a rational conviction, arrived at after deliberative consideration of all the creeds and viewpoints, that brings one to be a Baptist, another an Episcopalian and another a Disciple. It is because we are born in this, that or the other communion, or, by some fortuity are thrown into a particular one of them in youth, or for some other cause that is entirely reasonable but of which we are not the governor. Thus we inherit our denominational relationships, or come into them in some other more or less fortuitous manner and afterward acquire our convictions regarding them.

A century ago men joined the "Current Reformation" for doctrinal cause, but few do so any more. The youth of today "inherit" their membership through family, neighborhood associates or some other relationship, then acquire convictions regarding the doctrines. It is even more true in the case of Episcopalians and the more conventional and traditional communions. If all historic lines of division could be wiped out over night and the very memory of their genesis and growth blotted out of mind, we would take the New Testament and begin as one. In due time, however, we would find ourselves

drawing dividing lines in matters of interpretation. But these lines would be quite different from those we now follow. Just as the historic creeds and polities were moulded by the times that gave them birth so would the new lines of opinion and interpretation be created by our own times, but they would be of these times and not of tradition; therefore the cleavages would cut across those we now live by. They would not divide us into sects but only into schools within the church universal, though across national and racial lines the divergences would perhaps be so marked as to create differing bodies. Thus our present day Protestant divisions would be blotted out, for the things that gave them rise are gone. The truths each sect has contributed are now common posesssions.

* * *

Shall We Work Through the Letter Or the Spirit for Union?

Shall we refuse to cooperate and seek unity because we cannot agree on the letter of actual union programs or shall we cultivate the spirit of union through the practice of unity? We remain divided simply because we are divided. We will become united only as we do actually unite. The hopelessness of the immediate union of all the churches on any specific program is illustrated by the inability of Baptists and Disciples to agree on what the apostolic program is, and by the fact that there are now nearly a score of simon pure, primitive and apostolic Baptist denominations and already four distinctive "Christian" churches, each conscientiously believing itself to be the only simon pure apostolic model. Even now there are some who threaten to withdraw from the one we here call Disciples of Christ because they regard a prevailing majority within it as having departed from the primitive faith and practice. Congregationalists and Presbyterians join most heartily now in the ideals and spirit of unity and even in the advocacy of actual organic union and urge that their program is broader and more acceptable than those of any who have historically advocated union. Shall programs for union prevent union? Shall the letter of method defeat the spirit of progress?

The Master gave us the golden rule for action when he said we could learn the doctrine by doing the will. Those who most insistently demand the literal program of their communion do most to defeat their own program by defying the law of the spirit. The letter kills their efforts. Those who are willing to practice unity as a means of manifesting the spirit of union do most to bring us all at last to a literal union. Our dogmas on the way to union defeat the Master's will; our practice of his spirit of brotherhood and cooperation will teach all of us the way. If it is the Episcopal way we will find it out. Those of us who find simple democracy in the gospels do not fear the experiment. If the Baptist contention is right, time will validate it, and if the Disciples of Christ have the ultimate plan and the only true interpretation of the Lord's will in regard to it they least of all should fear putting it to the test. The Master said those who were not against him were for him. Let us then labor, in works of love and brotherhood, with all who are for him. The saloon was defeated and prohibition gained by working together for prohibition at every place and in every time possible. The union of these states has been cemented by welding them together at all times and in all ways possible. Internationalism is gaining ground through the progressive cultivation of a thousand bonds of comity. Church union will come through accepting every opportunity that offers, in both local parish and between great denominations. By doing we will learn the way. Great dogmas may be milestones that mark a historic attainment but if we tie ourselves to them we defeat progress. Those who most strongly advocate union cannot validate their advocacy before history or in the common conscience of mankind except as they practice the spirit of it through cooperation.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

On Having Friends *

I WOULD rather have a few choice friends than be a millionaire! Making and keeping friends is an art—a very sincere art—an art that possesses your whole soul. At the very bottom, one must be unselfish. If once a man gets the idea that he is being worked it is all off. Now and then you see one of these parasites who feeds on his victim for months. It is a pitiable and ghastly thing! To be a friend of a man because he has a car, or because he has money or because he has business influence or because he has social prestige is a hideous substitute for the real thing. The man who makes and holds friends must be above all absolutely sincere and he must have no ax to grind. We may go farther and say that he must even be eager to give. Our highest happiness is in giving to those whom we love, asking nothing in return. He who has a genius for making and holding friends possesses this trait in strong and pronounced degree. Nothing gives such zest to living as to know that you are doing something big and fine for your friend. It is then that you learn that it is more blessed to give than to receive. Such a friendship was that of Jonathan. He was a prince. He had nothing to ask from David but pure appreciation. He had much to bestow. He was glad to give freely, asking no return. Therefore we hold up this narrative as one of the most beautiful pictures of pure friendship the world has ever known—and how few there are!

Two young men went to college. They roomed together. The older had toiled and saved for years in order to get his education. The younger was poor but brilliant. The older soon discovered that the treasures of learning were not for him; he was built for physical work and not for the refinements of the study. One evening he called his friend and roommate to him and said, "I am out of my sphere; you are going to be a great minister. Here are all my savings; go on and make a success; I am going back to the farm." It was an example of truest unselfishness. He went back to the farm; for years he has been giving all his surplus money to benevolences and missions, while his college chum has become a noted preacher.

The most unselfish friendships in the world, surpassing the love of women, are these same unselfish associations of noble men. I know of cases where men have risked business success for the sake of their friends. I know of one case where a man imperiled his very life to defend his friend. Life rises to its superlative estate in such hours. The purest and most unlimited satisfaction comes with this sacrifice for one for whom you care. Unselfish sincerity then is the rock foundation of friendships of this classic type.

A man should go about making friends just as clearly and definitely as he goes about making money or securing honors. Suppose you set out to make every man in the men's class your close friends. You will succeed in nearly every case. You might find one or two persons of such peculiar and opposite character that it would be beyond your ability to win them, but most of the men you could bind to your heart with hooks of steel. You must have genuine worth, first of all. You cannot attract men unless there is something to you. You cannot be natural without a nature! You become agreeable; you watch for opportunities to serve; you put yourself out for your potential friend; you maintain the right thought through every experience; you never allow jealousy or envy to enter your mind; your reward is found in the whole-hearted response of this new-found friend. The sun cannot shine in vain; your good-will is not expended without corresponding rewards.

JOHN R. EWERS.

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*July 11, "Jonathan Befriends David." 1 Sam. 20:32-42.

CORRESPONDENCE

Not Much of An Innovation

EDITOR THE CHRISTIAN CENTURY:

SIR: Your item in The Christian Century of June 24, "Fence Torn Down in Quakers' Meeting House," while doubtless correct conveys a very incorrect impression inasmuch as you represent it as an innovation "taking place in a number of Friends churches over the country." Four fifths of our churches have no such "fence" and only a few of them ever did have. In fact most of the Quakers who may read your excellent journal never saw such a fence nor the men and women sitting separately. The innovation is somewhat modern for Pennsylvania or a few other localities where Friends have retained many of the old customs from which the larger number long since departed, or never practiced.

Minneapolis, Minn. ELLISON R. PURDY.

College President Confirms Editorial

EDITOR THE CHRISTIAN CENTURY:

SIR: A friend, a Virginia city preacher, sent me a clipping from your columns attacking Johnson Bible College, and suggested such slanderous statements that they should not be permitted to pass by unnoticed.

I think I know what freedom means. I think I know what justice is, and I think I know something about law, and you are libeling me and laying yourself liable to the courts for criminal libel and for slander. So far as what they do at Harvard, I am absolutely unconcerned. The question of the striking policemen at Boston does not have any reference to, or include the Great Commission of our Lord, and I want to say to you this: That when you say that I require my teachers to sign a creed, you say what is absolutely untrue. Now will you face that? I could use the proper name for such conduct, but it is a little more polite to say that than the other.

Here is the whole situation as I see it. Harvard is a secular institution from beginning to end. Whatever teaching they do along the so-called theological line is as full of unbelief as The Christian Century, and that is saying a lot against it. Furthermore, Johnson Bible College is an institution for the training of preachers, and we do not propose to pay a man money to do a thing and have him do something else under the guise or under the cloak of freedom. A man is free to keep out of our Faculty, and I confess that it is difficult to get men now who are not dangerously tainted with such stuff as you send out from week to week. Still there are a number of men in our Israel who have not bowed their knee to Baal, and so we are going on as we started.

I am almost tempted to say that so far as I am concerned, it does not hurt me much after all. I put The Christian Century in the same class with Brother Dan Sommer's "Octographic Review." He was very liberal with his space in dealing with me. He gave me a page of abuse about once every year. I called it "Dan Sommer's Pastoral Call." But Dan Sommer did believe the Bible; he does believe it if he is still living, and I am sure he has found out it is true if he has gone to the other side. If he is yet alive I shall expect soon to have his annual call.

So far as your antagonism is concerned, I have this to say: To believers in the Word of God it is not such a great disadvantage after all. It is a good deal like Collis P. Huntington said one time: "If some of the men I know should suddently begin to speak well of me, my friends would say, 'What the devil, has Collis P. Huntington been doing?'" Will you let that soak into your theological hide?

We have no "organized" church here. We simply meet on the first day of the week to break bread, and give as God has prospered us.

The "so-called creed" about which you have been howling so much is simply a part of the contract that Johnson Bible College has with its professors. We propose to keep Destructionists of every kind out of our faculty. The man who denies the teaching of the Book has no moral restraints upon him, and we do not want him, and will not have him. If he will not solemnly affirm his teachings before a magistrate, why should we pay him for affirming them before his classes?

I think I have said enough. This is very mild compared with what I feel is justifiable, but so far as freedom is concerned, I want you to know that there never was a freer lot of men under heaven than the professors in Johnson Bible College subject to this one condition: I hire them to teach the young men what is in the Book, the Bible, the whole Bible and nothing but the Bible. We accept it whether we understand it all or not. Who by searching can find out God? Who by digging can find the bowels of the earth? Who by taking thought can add one cubit to his stature? Who by investigation and forethought can tell what the "Century" is going to do next, to say next, or where it is going to be next, or where it will finally land?

With much respect and a corresponding amount of disgust, I remain, faithfully yours, ASHLEY S. JOHNSON.

Johnson Bible College.

The Minister Leads

EDITOR THE CHRISTIAN CENTURY:

SIR: I have heard sermons from two able ministers since the publication in The Christian Century of the article by John Spargo on "The Futility of Preaching." Both sermons were a protest against this article. It is natural for the Christian minister to defend his profession from critical attacks, but as a layman I also am stirred to reply briefly.

There is, of course, some truth in this article, but the arguments upon the futility of the preached Word are founded upon false premises. The average man of the pew is by no means as intelligent as the average minister, nor as capable of interpreting the Scriptures. The average man who goes to church is actuated by a desire to be edified and to be informed. He goes to be fed, and he is fed. He is a better man through the week for going. The average man does not read his Bible often, and he generally reads perfunctorily. It takes brain effort to divide the Word of truth. It takes digging to find gold. The average man does not cook his meals, but he realizes the need of nourishment. In the weekly assembling together of Christians there is fellowship and inspiration, in the singing of the inspired hymns of the ages there is comfort, but the service of the church, and its true source of growth and power is the pulpit.

The ministry and organization work of the preacher are vitally important, but his preaching comes first. Indifference and apathy come from non-attendance. A lifetime of experience and observation leads the writer to conclude that the man of the pew who is best versed in the Scriptures, who is most capable of understanding them, who by a service of Bible teaching has studied the Book of Books, is still desirous of hearing the Word preached, "for those who know it best, are hungering and thirsting to hear it like the rest."

The "foolishness of preaching" has and is still vindicating itself in America, where it is free and untrammeled. Give us good, bad or indifferent preaching, anything rather than nothing. This method of scriptural promulgation is heaven-ordained, and blessed of God. The "kindly Light" is still leading through the gloom of clashing nations. God is using and will continue to use the preacher for kingdom extension.

J. P. LOWRY.

Gibson City, Ill.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Presbyterians Make Gains in Membership

The number of people received into the Presbyterian churches in recent years, has been a decreasing quantity until the one just closed. The number in 1915 was 116,000. In 1918 the number was 62,000. During the past twelve months, however, there has been a great increase in the effectiveness of the religious appeal, and at the last General Assembly the report showed that 98,000 had been received on confession of faith. As the churches face the failure of the old evangelistic methods and message and adopt a true Christian message and method, they may hope to have success once more.

Two Well Known Churches Merge

Clinton Avenue Congregational church of Brooklyn and the nearby Central Congregational church have voted to merge. These churches have been led by Drs. Boynton and Cadman, respectively. Though each church is able to give ninety thousand dollars a year to benevolences, the official boards anticipate the day when city changes may make them weaker. The united church will continue with both ministers and a staff of assistants. The passion for large churches is a strong fact in city life and people seek out the churches with large audiences. This combined church will be one of the largest in Congregationalism.

Disciples Contribute Ministers to Practical Politics

A number of Disciples ministers are prominently mentioned in connection with the practical politics of the democratic party this year. Dr. Burris A. Jenkins, pastor of Linwood Boulevard church, Kansas City, and editor of the Kansas City Post, is announced to make the nominating speech for Mr. McAdoo at the San Francisco convention. Dr. Jenkins has been mentioned for important offices in connection with democratic political plans. Rev. A. N. Lindsay, of Clinton, Mo., is an avowed candidate for the position of United States senator in Missouri and will tour the state in behalf of his candidacy. Rev. Harry H. Peters was mentioned in Illinois as democratic candidate for governor, but has refused to allow his name to go before the convention this year.

Dr. Grenfell Thinks America Should Help

Dr. W. T. Grenfell of Labrador has been making an extended lecture tour through the United States, which is one of the means for financing the mission work that has made his name famous throughout the world. In a recent interview, Dr. Grenfell expressed the conviction that America should be doing her part in the rebuilding of the world. Speaking for himself and wife, he said, "We," he said, "coming from America, feel it would only be right if the United States contributed her war loans freely, as she has saved so much in man power and would gain by the increased chance of a stable Europe. Though this may be a mere doctor's remedy, I am certain the country would be no poorer for it. We can stand together and unless we do stand together for the kingdom of God on earth, the prospect of permanent peace is remote indeed. We cannot afford for the melancholy satisfaction of personal pride, or to satisfy noisy agitators, to imperil all that life means, and by which alone it is dignified."

Interchurch Economies Begin at Once

The curtailment of expenses in the Interchurch World Movement has begun and already a large number of prominent workers in the movement are looking for positions. Some of the strongest men in America had been enlisted in the service of the movement, coming from churches, colleges and secretarial positions. Many of these will not find their old positions open to them. There is to be an immediate curtailment in the matter of office space in New York. Many of the offices will be sublet at once. It is stated that the summer conferences of the movement will be held according to original plans.

The Five-Year Program of the University of Chicago

At the Summer Convocation held last week at the University of Chicago, President Barrows, of the University of California, spoke with vigor upon the international obligation of the United States in view of the present world distress and uncertainty. President Judson announced a five-year program projected by the trustees, which includes the early erection of the Theological Building, and the Divinity Chapel in connection with it, two new sets of dormitories for men and women, four buildings to be used to house the new departments of work included under the titles of the Institute of Mining, the Institute of Agriculture, the Institute of Applied Physics, or Technology, and the Institute of Education. Additional funds are to be secured for these purposes in so far as they are not already provided, and a part of the new plan is the further raising of salaries to meet the demands of the present situation. The amount to be secured within five years for these purposes is ten millions of dollars.

Establish Work Among the Russians

Christian work among the Russians in Chicago is by comity agreement of the various denominations assigned to the Disciples of Chicago. Recently the board of Church Extension of that fellowship purchased a Lutheran church building on Crystal street to house the activities of a Russian church. The Russian group formerly met on Union street, but this locality is such a complex of races that a community work will be started there with a social program to appeal to the different kinds of immigrants. The Disciples' program for the immigrants of the city is in the hands of Mr. Karl Borders.

Preachers Asked to Remember Serbia

Of all the belligerent nations, the country which suffered most from the war was Serbia. One-fourth of the population and one-half of the tax-payers were wiped out. This leaves large numbers of women, children and aged people destitute. There are but few physicians in the country and no medicines. The National Birthday Association has sent an appeal to the ministers of the country to remember Serbia in their sermons on the last Sunday in June.

Swedenborgians Will Spend Money on Publicity

Though one of the small religious bodies of America, the Church of the New Jerusalem has recently decided to spend $60,000 on a program of religious publicity to reach the various sections of the country The denomination recently held a convention in New York in which this policy was approved. Strong resolutions were passed pledging the denomination to a program of aid for Europe both by loan and by gift. The Church of the New Jerusalem follows the allegorical interpretation of the Bible given out first by Swedenborg, the Scandinavian mystic.

Congregational Church Cultivates Amateur Dramatics

First Congregational church, Evanston, Ill., has made amateur dramatics a feature of its church life the past year. This congregtion is fortunate to have in its membership several people of proved ability in directing a dramatic enterprise. The young people utilize a pleasant Sunday afternoon by reading plays, and the public presentation which is sometimes given is regarded as a by-product of the study. Recently a group of young people presented "The Servant in the House." Rev. Hugh Elmer Brown is the minister of this church.

Refused to Be Bishop

It has probably never happened before in the history of Methodism but at the Des Moines conference a man refused to become bishop. Dr. David G. Downey, book editor of the church, received 464 votes on the first ballot. He would undoubtedly have been elected on the next ballot if he had not risen to protest against the use of his name. His statement in this connection is noteworthy: "Let it be clearly understood that no man holds in higher apprecia-

tion than do I the dignity and the worth of the episcopal office in our church. But, brothers, I do not feel in my heart any distinct call to this high office. On the contrary, I have felt for the past eight years, and do still feel, in my soul a distinct call of God to the work which the church has placed in my hands. At my time of life, I am perfectly convinced that I can render to the Methodist Episcopal church a better and longer service in the position in which I now am than in the one to which by your suffrages you have intended to call me."

City Secretaries Hold Meeting

The city mission secretaries of the Protestant Episcopal church recently met in Boston to confer on problems and methods. They considered especially the problem of the church's care of the unmarried mother and of wayward girls. The sick and the people in the various penal institutions were also given study. The secretaries went on record as favoring cooperation with other denominations in Christian work.

Methodist Leakage is Computed

A Methodist statistician has recently been studying the facts connected with Methodist evangelism. In the past seven years 2,500,000 have been received into membership in Methodist churches. In the same period the net gain in membership has been only 551,659. This statistician is inquiring what became of the nearly two million. He reports that the deaths during this period were 361,677. He computes that the Methodists may have lost to other denominations more than they have gained by an amount equal to the number of deaths. He is still unable to account for 1,222,523 who professed conversion but who evidently did not remain with the church. The statistics of other denominations would no doubt yield results with similar puzzles in them. The remedy proposed by the Methodist statistician is a better instruction of the young before they are received into church membership.

Pope Yields a Point

It has been a point with the Pope ever since the loss of temporal power by the papacy to forbid Catholic sovereigns from visiting the King of Italy. Lately this prohibition has been withdrawn. It is evident that the Catholic opposition to the kingdom of Italy has at least reached a vanishing point The late war united Italy and gave her such a footing in the family of nations as made the traditional position of the pope ridiculous.

New Editor for Zion's Herald

The one independent newspaper of Methodism with considerable circulation is Zion's Herald. All other newspapers are under official control. Zion's Herald has been a history making journal. The board of managers has recently called to the editorial chair Dr. Louis Oliver Hartman. He is a Hoosier by birth with a doctorate from Boston University. He has travelled widely in mission fields and is the author of several books. At the time of the call he was living in Chicago.

Minister Becomes Magazine Correspondent

Rev. Walter Haushalter, who has until recently been pastor of Oak Park Christian church of Kansas City, has resigned his pulpit to accept a special appointment with a magazine. He will go to Europe as a correspondent of Munsey's where he will spend the time investigating the attitude of Europe toward America. He intends to return to the work of the ministry after he has completed the work assigned him, though perhaps continuing to write for Munsey's.

Yale Divinity School Has Large Class

Yale Divinity School graduated one of the largest classes in its history this year, with thirty-six men in the class. The denominational connection of the graduates was quite varied. There were ten Methodists, seven Disciples, six Congregationalists, five Baptists and representatives of several of the smaller denominations. The Disciples have been going to Yale in increasing numbers and they have what is known as the Campbell Club. This organization keeps alive a group spirit. Hiram College and Transylvania University are the Disciple institutions that have contributed largely to the Yale student body.

Reconciliation with the Jews

The traditional bitterness between Jews and Christians may be wiped out through the new program for the reorganization of Palestine. Under the protection of Great Britain, the Zionists are going forward with their plans for the formation of the Republic of Judah. In this republic the rights of Christians will be fully preserved. A great Jewish synagogue will be built in Jerusalem which will be the Cathedral organization for Talmud worship throughout the world. Hotels are to be built throughout Palestine for the accommodation of pilgrims. Millions of tourists, mostly Christian, will be visiting the country when travel becomes more comfortable, bringing Jew and Christian into continual contact.

Christian Women Attend Trial

The case of a Kansas girl who met her death in Chicago from the results of seduction in the negro section of the city, came to the attention of the Woman's Church Federation of the city. Women from this organization investigated this case from start to finish and rendered aid to the state's attorney's office in carrying on the prosecution. As a result a dive keeper and a negro policeman were sent to state's prison. This indicates in some measure the militancy of this organization which is ceaselessly busy not only in rescue work but in behalf of the higher life of the city.

Lutherans Raising Large Fund for War Sufferers

The solicitation of a large fund by the Lutheran churches of America for the war sufferers in Europe is going forward with real enthusiasm. The Lutheran commission has made its report on conditions in central Europe and has spoken in tones of the greatest urgency with regard to the physical and religious conditions of the war-ridden countries. It is already apparent that the Lutherans will far exceed the $1,800,000 which they set out to raise. The commission had suggested $3,500,000 but American church leaders had not considered the raising of so large an amount practical. It is possible that the larger amount may yet be realized.

Boys in Institution Baptized

Recently over a hundred boys in the parental school at St. Charles were baptized by a nearby Methodist preacher upon their confession of faith in Jesus Christ. Most of these boys were committed to this institution by the juvenile court of Chicago on account of delinquency. The religious work which led up to this consummation has been carried on for years by Miss Helma Suth-

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erland, who is connected with the Chicago Church Federation. In many cases the delinquency of the boys was due to a still greater delinquency of the parents.

Catholic University of Chicago

There are five Roman Catholic institutions of higher learning in Chicago and these are to be united into a great university. Land has been purchased in a suburb and buildings will be erected shortly. Already Edward Hines, the millionaire lumberman, has donated a half million dollars towards the project. The buildings will be grouped around St. Mary Lake at Area. The plans call for buildings to cost five million dollars. Archbishop Mundelein is the originator of the plan for the merger. Law, engineering, medicine and theology will be taught in the university. The Hines gifts will house Rosary College which will be the school of theology.

Federal Council Refutes Anti-Prohibition Claims

The Federal Council of Churches through its commission on the Church and Social Service has recently conducted an investigation as to the social effects of prohibition. Dr. W. E. McLennan, director of Welcome Hall, a large social center of Buffalo, was asked to make the investigation and told to secure the facts, wherever they should lead. He completely refutes the idea that prohibition is causing the immigrants to leave America. He shows that emigration is now 40 per cent less than the average for the past twelve years, and only one-third what it was in 1908. Furthermore the emigrants in very few cases assign prohibition as the cause for their leaving the country. The investigation of the sale of harmful drugs does not indicate that there has been an increase. A few people used drug aid in discontinuing the alcohol habit, but the sale of harmful drugs is now well controlled by the United States Government. The police records of the various cities show a decrease in crime running from 30 to 90 per cent. Rescue missions have in many cases had to close their doors or else completely change the character of their work. Hospitals report that they no longer receive cases of alcoholics, one of the most disagreeable features of their work being thus eliminated. Dr. McLennan has not been able to establish the relationship between prohibition and bank deposits but it is certain that savings accounts have greatly increased in the past year, whether due to prohibition or to high wages.

Minister as Community Leader

If there are those who believe the minister has lost his old place of community leadership they have not looked about them to note some of the new phenomena of community life. Here is a typical instance duplicated hundreds of times in other cities. Rev. H. G. Connelly, pastor of Central Christian church in New Albany, Ind., is connected with most of the community projects and this year is president of the Rotary Club and third vice-president of the Chamber of Commerce. He is being sent to the Atlantic City convention of the Rotary Clubs.

Western Office of the Church Federation

It is now definitely announced that there will be a western office of the Federal Council of Churches in Chicago. This office is to be coordinate with the New York office. The centralization of religious leadership in New York is proving increasingly unsatisfactory, as is evidenced by the awkward long distance efforts of the Interchurch World Movement. The International Sunday School Association long since established its offices in Chicago and many of the denominational missionary organizations have opened offices here. Dr. Herbert L. Willett has been appointed as executive representative of the Federal council for the Chicago office. A full statement of the exact function of the new office is promised by the Federal Council in the near future.

American Bible Society has Impressive Statistics

The American Bible Society, in the publication of its annual report, offers some very impressive statistics. If their Bibles, published during the past year, were laid end to end, they would reach a distance of 275 miles, almost the distance between Chicago and St. Louis. Over 3,400,000 volumes were issued during 1919. In a history of 104 years the organization has issued 140 million copies of the scripture.

City Federation Adopts Substantial Budget

The New York Federation of Churches has adopted a budget for the coming year of $32,000. It is planned to have a headquarters office and a staff of ten workers. Among these will be a child welfare secretary, an immigrant welfare secretary, and six office and field secretaries. Their budget is about the same as that of the Chicago Federation. Interest in community church federations over the country is growing and new ones are being organized continually.

Boston the Mecca of Congregationalists

One of the greatest gatherings in the history of Congregationalism is convening in Boston, June 29-July 6. Every Congregational church in the world has been invited to send a delegate. In addition to these, there are nationally chosen delegates for which the quota is: the United States, 150; the British Isles, 150; Canada and Newfoundland, 20; Australia, 32; South Africa, 10; all other countries, 38. The sessions are held in Mechanics Building. In addition to the speaking, there are exhibits of the work

YOUR VOTE

Coupon Ballot

Our readers are asked to elect three articles from the six published in this issue of The Christian Century which in their judgment are best entitled to the Honors offered by the publishers for the best replies to Mr. Spargo's article on "The Futility of Preaching."

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(Name of Article)

Second Honor .....
(Name of Article)

Third Honor .....
(Name of Article)

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of the churches arranged in such a way as to be suggestive to other churches. Ten commissions have been at work during the past year and these will present printed reports of their findings. These are: Congregationalism and spiritual ideals, Congregationalism and its polity, Congregationalism and liberty, Congregationalism and theology, Congregationalism and education, Congregationalism and missions, Congregationalism and the social order, Congregationalism and unity, Congregationalism and international relations, Congregationalism and its young people. The sessions will be opened by addresses by Rev. Morgan Gibbon and Mr. Raymond Robbins on "The World of 1620—The World of 1920." Dean Charles R. Brown will close the sessions with an address on "The Path Ahead." The delegates will make pilgrimages to the village of Plymouth where the Pilgrims landed and where there is a Congregational church with an unbroken history, though it is now Unitarian in faith.

World's Largest Bible

A monster Bible is being made in Great Britain which will be the largest in the world. It is to weigh three quarters of a ton and will be carried on a specially built motor car through Great Britain and Ireland and later through Canada and the United States. The book is hand written, each of the twelve thousand texts of the sacred volume being written and signed by some Christian person. The idea of this Bible crusade was conceived by Mr. William Henry Fry, a Quaker of England, and is a part of the plan to make the year 1920 "Bible Year" throughout Christendom.

Church Takes Over Lodge Features

Probably the only church in the world that has taken over the features of the fraternal society is St. John's Episcopal Mission, at Charleston, S. C. Rev. A. E. Cornish was sent to this city to work with this mission and found his work very difficult. He organized his congregation into an insurance society, after the manner of an Odd Fellows lodge, and the church pays sick benefits and death benefits. Since this change in the program, it is reported that there is a great revival of interest and the members of the church are now proposing to erect a fifty thousand dollar building.

Busy Minister Will Take a Vacation at Last

Dr. Joseph Fort Newton has had no vacation for five years and this year he had an invitation to return to the City Temple in London and preach through the summer months. He has not accepted this invitation but will return to the apostolic occupation of fishing through the summer season. The fruitfulness of Dr. Newton's pen is indicated by the fact that he has written two volumes of City Temple sermons, the last of which is off of the press, and in the autumn a book will be printed on Anglo-American friendship. He has agreed to write a book on "The Inevitable Christ." Dr. Newton was University preacher at Harvard and Oberlin recently.

Calls Minister From Distant Land

Churches are not daunted these days by distance in looking for ministers. It is particularly popular to call a pastor from another land. The Disciples church of Kewanee, Ill., recently called Rev. Joseph J. Franklin from Australia and he has accepted. There are a number of Australians in the ministry of the Disciples in this country. Rev. George E. Moore of New Zealand recently located with the Disciples church at Van Wert, Ia.

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Prayer of Reverence and Faith

GOD of all vast spaces and of the far-stretching years, of stately hills and the unfathomed sea and the impenetrable calm of the stars, of all heights and depths and silences, we turn our thoughts and hopes to Thee. Clouds and darkness are round about Thy throne, yet we would commune with Thee. Our world is big beyond the measure of our minds. There is so much that we do not understand, and which even those much wiser than we cannot explain, that our hearts would be confused and crushed but for our faith in Thee. We know only in part, and our most confident words of science lead us to the bounds of perception beyond which our vision is blurred and we must walk by faith.

Train us, O Lord, in the habit of humility and awe before the solemn mysteries with which our life is filled. Keep us from flippancy, from all trifling, from superficial and too hasty judgments. Temper our assurance with the sense of dependence upon Thee. Whatever fragments of truth may be vouchsafed to our understanding, keep us aware of the immeasurable stretches of reality of which we yet are ignorant. Standing in awe of Thy works in nature, may we also stand in awe of Thy creative life in the world within our breasts, the wondrous world of character and spiritual apprehension. May the grace of Thy providence hidden in all events awaken reverence in our hearts and that moral dignity that is begotten by trusting Thee. Thy will, working in mysterious ways through defeat and pain, through sorrow and restriction, as well as through hope and success and expansion of opportunity—may Thy will be done!

We thank Thee for Jesus, our Lord and Teacher, who, coming to us out of the mystery, stands in the focus of our observation that we might behold in him the glory and goodness of all things which we cannot explain. How understandable he is. How simple and transparent his lovely character! How unmistakable the meaning of his deeds and words! We would follow him. In his presence the night becomes light round about us. Led by him, our baffled and agnostic minds find a way of peace, and our timid feet take hold on the ascending path with firmness and hope. In him we see that the center of all clouds and darkness is nothing else than Thy throne. It is his name that we would commune with Thee.—Amen.

Protecting China From the Brewers

A BILL was introduced in Congress whose effect, if passed, would be to defeat the plans of American brewers and distillers to set up their plants in China and thus carry their debauching business into that land. China is turning to things Western, and America has done more to lead her into modern ways than any other nation. It would be a calamity to allow those who live upon the weaknesses of human appetite to exploit the popularity of things American for vicious purposes. There are forces working in China looking toward the prohibition of the liquor traffic, but the country is now so broken between warring factions and so under the control of self-seeking military leaders that there is little chance of such a nation-wide moral reform getting due consideration. The Japanese are nullifying the opium prohibition, and the English opium trade from India is furnishing the product for their nefarious work. America has led in extending protection to native races in the matter of opiates, and now that our own country is "dry" we should be consistent and prevent our outlawed traffic from preying upon them. This is

legally possible in the case of intoxicating liquor in China through our extra-territorial privilege there. Extra-territoriality means that American citizens are subject to American laws and can be tried before American consuls. This bill, known as the Newberry-Randall Bill, provides for the extension of our "dry" laws to China and for their enforcement through the United States Court which has been especially set up in China, and through consular courts elsewhere. Such bills are in danger of being pigeon-holed or passed by for long periods and even lost through lack of interest in a Congress that is so singularly swayed by purely political expediency as the present Congress seems to be. Resolutions favoring this law should be passed by every religious convention meeting this summer.

An Incarnation of Presbyterianism

SO FAR as Presbyterianism has characteristics different from those of other Protestant denominations, these were embodied in the personality of the late William Henry Roberts, the stated clerk of the Presbyterian Church in the United States of America. Appearing at the last session of the General Assembly in a wheel chair, it was not long afterward that he made the great adventure into the larger life. The stability of Presbyterianism, its love of order and its intense loyalty were all embodied in the venerable clerk of the General Assembly. Though in his eighties, he kept pace with the growth of thought in the denomination. When the discussion of church union arose in such form as to involve a question of the future existence of the Presbyterian church as a separate organization, there was no backward pull from this typical ecclesiastic. It is because some other denominations have officials who set the interests of their denomination ahead of the interests of the catholic church of Christ that the cause of union has not fared so well in other circles. The spirit of this gifted leader is the spirit of his people and each has reinforced the other.

Toward Catholic Congregationalism

THIS week there is in session in Boston the most representative gathering of Congregationalists that has ever come together. They have come from Australia and New Zealand, as well as from various countries of Europe. The Congregationalism of John Robinson and others laid its great emphasis upon the rights of the local congregation. The Congregationalism of today, while insisting upon certain liberties of the local congregation, is much more concerned about the development of a catholic consciousness in religion. The separation of Protestantism, reaching even beyond Congregationalism to pure individualism, has had to give way to the needs of social cooperation. Catholic Congregationalism, if it ever becomes a reality, will be a very different thing from Roman Catholicism. One rests upon a conception of authority inherent in the church. In the other there is world fellowship and world cooperation on the New Testament basis of a common faith and a common world aim. Every such gathering as that in Boston gives to our evangelical faith an increasing sense of that communion of the saints which transcends credal and national boundaries.

The Cities and the Churches

CENSUS reports on the population of our great cities are now complete and it is possible to make comparisons. It is noteworthy that St. Louis and Cincinnati are slipping back in their relative positions, while Detroit, Los Angeles and Cleveland have forged ahead in remarkable fashion. The continued solid growth of Chicago excites admiring comment. This is the youngest metropolis in the group of cities of the first class. In the past ten years the growth of Chicago equals the total population of San Francisco. The percentage of growth of even the most backward of the leading cities is greater than that of the rural districts. This indicates that the movement toward the city is not yet checked and probably will not be for another generation. The church in America, in taking account of their responsibilities for the next ten years, must face the fact of these growing cities. The census reports are not yet complete in all particulars, but they have proceeded far enough already to establish the fact that over half the population of America is now urban. The city population in the early history of the United States was three per cent. The church must either learn to build and maintain institutions in the city or else face defeat in the entire country.

Learning to Live With the Negro

WITH characteristic statesmanship the Y. M. C. A. is conducting through its southern encampments this summer a series of constructive discussions on the question of racial relationships. It is going straight to the heart of the problem of blacks and whites living together. It is wisely calling to the conferences men who live in the South, where the issue must be settled. The Southern Sociological Congress is courageously grappling with the same issue and other organizations are following their examples. The lines were never so taut as now in the relations between the two races. The grouch, the hater and the provincial are all having their day. The question is no longer exclusively a Southern one, as Chicago race riots testify, but it is and always will be predominantly a Southern problem. The South seems at the present time in a more judicial state of mind on this question than do those Northern communities where the negroes have greatly increased in numbers as a result of the wartime migration. The South has lived so long with the negro that the better minds seem to understand him better. They have habituated themselves to a more or less settled mode of living in which friction is reduced to a minimum. To be sure the basis of this social habit is prejudicial to those aspirations of the colored race which would lift it to full equality with the white race in industrial and educational privileges. This basis of subordination will never be accepted

by all negro leaders. On the other hand, no one is able to suggest any other basis which does not involve the increase of friction and the encouragement of social intermingling. The theory of welfare work, as developed in these conferences seems to point to a more independent industrial life for the blacks, a better educational system and improved living conditions, with a bar to social intermingling.

Orthodoxy By Slander

IN CERTAIN circles where orthodoxy of religious opinion is greatly prized, it is customary to deliver diatribes against ministers who are presumed to be heterodox. It is by such means that some men have achieved the doubtful glory of being called orthodox. Lawyers who sought to enhance their reputations by making attacks upon their professional brothers in public meetings would have short shrift at the hands of the public. It may safely be predicted that there will not much longer be patience with the professional slanderer in the Christian pulpit. Orthodoxy has not always been reduced to such straights as to defend itself by arousing ancient prejudices and by mixing personalities with principles. Such defenses will not for long prove adequate. The tendency of the time is toward a new orthodoxy. Every age has made its own theology. This age is no more disposed to believe that the last chapter in Christian theology has been written than any other age has been. New sciences which powerfully affect our religious thinking are being taken account of. A quarter of a century ago there were many who thought that the end of the Christian religion was at hand. Few believe that now, but reconstruction in religious thinking is greatly needed in the church today. The prejudice-monger clouds the counsels at an important time.

The Killjoy Element in the Churches

IN THE CHURCHES of the older order the members most under suspicion are the young people. The "sins" most denounced are their favorite amusements. In rural sections particularly young people have been educated to believe that religion is a very dull thing. If the young people are ever to think of religion in another way the cemetery must be moved away from the church and in its stead there must be a community house which shall be made the symbol of social fellowship and good cheer. Christian Science, with its emphasis upon cheerfulness, could have captured multitudes of our young people had it had any way of socializing their group life. Catholic churches hold their young people with the intense loyalties of Catholicism, the short service—sometimes only twenty minutes at early mass—and the attractive social life in the various organizations attached to the church. In late years the Christian Endeavor movement has developed somewhat more modern topics for the young people, but it still gives too little attention to their motor impulses. The recreational program of the society is incidental; it should be treated frankly as one of the essential features. The average Christian Endeavor Society suggests but little to do. One church has tried to meet the young people's problem by organizing a dramatic club. Believing that the young people did not need any more prayer meetings than the church has been maintaining, this church is trying a brand new method. At least it is not kill-joy in character.

Voting Date Extended to July 17

AS WE go to press with this issue the mail is crowded with votes on the six articles appearing in last week's issue. There is also a persistent suggestion in our correspondence that the "polls" ought not to be "closed" on July 10, as announced last week. It is feared that the uncertain and tardy postal service will prevent many readers from receiving their Christian Century in time to get their votes in. This sounds reasonable. Therefore the time for voting is extended to July 17. Pick up last week's issue, select the three best articles from the six there published, and mail your vote to us at once.

Publishers' Note

WE WILL gladly change the address of your copy of The Christian Century for your vacation absence from home, but we suggest that in these times of demoralization in the mail service it will be more satisfactory to arrange with your postmaster or postman or some of the home folks to forward the paper to you. It will cost only a cent a week and will assure prompt delivery at your vacation address and uninterrupted delivery when you return home again.

Baptists in Council at Buffalo

LAST year at Denver the Northern Baptist Convention struck an intensely denominational note, and served notice on the rest of the Christian bodies that anything in the nature of close and cordial cooperation was not to be thought of. This attitude of the denomination was interpreted by friendly observers outside as due to two influences. The first was the effort to come into closer relations with the Southern Baptists, who are conspicuously conservative in their theological position, and undisposed to cooperate with their religious neighbors in any constructive manner. Yet the Northern Baptists have been hopeful of some sort of affiliation with them, and have been led thereby to shape their denominational course with caution.

The second reason suggested for the almost reactionary nature of the Denver convention was the apparent effort of the liberals in the denomination to come to some sort of terms with the conservatives, in the hope of avoiding that cleavage which prevails in most of the Christian bodies between the people of the two groups. It looked as if the

progressive men were anxious to try the experiment of concession and conciliation, in order to present a more united Baptist front to the world. This seemed the only explanation possible when one reviewed the extremely conservative utterances made by men who had always been counted liberal in their theological thinking and in their cooperative activities. The result was a Baptist love feast at Denver. There was great rejoicing over the compact and aggressive alignment of Baptist forces for future effort.

But the price which the progressive section of the denomination appears to have paid for this fictitious unification was rather high. Like those of the same temper in other bodies, the conservatives set out to make a year of it, and to capture, as far as possible, the denominational machinery. They took a leaf out of the program of the reactionaries among the Disciples, and organized a congress or conference, to be held at the place of the next convention, just in advance of the meeting of that body. This group called itself a "Conference on Fundamentals of the Christian Faith." In harmony with a series of fulminations on the downgrade tendencies of the denomination due to liberal influences, it adopted a resolution calling upon the convention, which was immediately to gather, to appoint a committee of nine to investigate the seminaries, colleges and secondary schools of the Baptists, in the effort to determine their conformity to Baptist teachings, and to purge them from all taint of infidelity. Either this committee will be intelligent enough to understand the rights and duties of educational institutions, not only in relation to their denominational constituencies but to the modern world of Christian truth and experience, or it will attempt the futile task of imposing arbitrary sectarian mandates. The story of such committees in the past has been diverting and illuminating.

When the convention opened its sessions at Buffalo, there were many charges that the conservatives wanted to divide the body. These were denied, and they were manifestly untrue. It is never the purpose of the reactionary faction in a religious body to divide the organization. That would be too heavy a burden of responsibility upon them. They have neither leadership nor a constructive policy. They are of the sort that must be carried along by the stronger and more efficient elements of the denomination. But they want recognition in the form of offices and platform representation. One after another the communions have had this experience in dealing with an ineffective but blustering section that threatened all manner of revolution, and then at the test accepted a milder form of resolutions of one kind or another, and at the end offered prayers of gratitude for the blessed harmony that prevailed!

As was anticipated, the Northern Baptist Convention withdrew from all relations with the Interchurch World Movement. This was the most outspoken renunciation of partnership in the enterprise which any denomination has recorded. Steps were taken to assume as promptly as possible the Baptist share of the underwritings, amounting to two millions and a half of dollars. The retiring president, Mr. D. C. Shull, of Sioux City, Iowa, pleaded against the withdrawal of the denomination from the Movement, but without avail. It was reported that the denominational Victory Drive for one hundred million dollars, under the direction of the Board of Promotion, had reached between sixty and sixty-five millions, and was to be continued.

The convention went on record as firmly committed to the plan of the League of Nations, and regretful that the subject had been lowered to the level of partisan politics in an hour when the duty of America to the world was clearly manifest. It denounced the Irish propaganda which is seeking to render more strained the relations of this country with Great Britain, and to interfere with the internal affairs of that nation. In an enthusiastic demonstration it evinced its keen interest in the campaign to uphold the prohibition law, and to insist on its enforcement as a part of the basic order of the land.

Further steps were taken to facilitate union with the Southern Baptists, but no formal action was voted. That there is a sentimental value in the effort to unite these two bodies of Christians is clear. But probably no two groups in the American church are further removed from one another than the progressive body in the Northern Baptist Convention and the majority of the Southern Baptists. The mere fact that they happen to agree on the mode of baptism is of slight significance as compared with the deeper implications of the modern religious movement. The progressive forces in the Baptist churches have already paid too high a price for the modest satisfaction of working with their conservative brethren. How much higher might that price be if they sought to include the Southern Baptists in the fellowship!

As is often the case in the most serious of gatherings, the item of procedure that awakened most interest on the side lines of the convention and in the press was the question as to whether a prominent minister, who had united two moving picture actors in marriage contrary to the scruples of some of the delegates, was to be allowed to remain as a member of the Committee of Nine that was charged with the investigation of the orthodoxy of Baptist educational foundations. The attack was spirited. The minister won out by a small majority. The outstanding result of the episode was a strong demand for stricter marriage and divorce laws on the part of the committee on resolutions.

The Buffalo convention was another proof of the fact that it is not always the statesmanlike leaders of a denomination that come to the front in gatherings of this kind. One must not judge the spirit of a Christian body by the flings and charges made in a rather loosely organized and not wholly representative body. The real work of the denomination goes on quietly month by month in the churches, on the mission fields, and in those schools, colleges and theological seminaries whose integrity is so lightly and senselessly attacked at public gatherings. There is no doubt that the faith of some students is lost in transit through a modern educational institution. No stream is ever crossed without danger that someone may fall in and lose his life. Yet streams have to be crossed and the youth

of the time has to face the facts of life as presented in the biblical and scientific studies of the hour.

For one whose faith is shattered by the experience of a class room where there is frank recognition of the obligations of loyalty to truth, there are scores whose faith is confirmed, and who are prepared to meet the emergencies of modern life undismayed and unashamed. It is the experience of the Christian leaders with the youth of this order that provides them with a sufficient answer to the charges of heresy and infidelity which are so jauntily made and so easily met. Those who carry on the furtive warfare of obscurantism against the institutions that are the surest defense of the church in meeting the actual foes of the faith cannot stand for a moment the bombardment of facts which are the only consideration of the true teacher. Loyalty to them and to his high vocation as an interpreter of God to the youth of his day is the sole standard of fitness for his work.

Gulping Business

WE used to speak of "transacting business." "Transact" is a nobly dignified word, suggestive of careful consideration and deliberate decisions. But business is not transacted in our day. It is gulped down with beefsteak and swallowed with coffee. The salesman whose books show the longest list of orders is he who knows how to pick a restaurant and subsidize a waiter. The test question is not "What's your line?" but "Where do you eat?" The capitalist who absorbs a railroad takes it along with lobster or terrapin. The wife who pines for a sealskin coat or a lavaliere finds it necessary to make an engagement with her husband at a downtown eating-place. Women have achieved suffrage over the teacups and temperance folks have accomplished prohibition while devouring ham and eggs.

Church business is no exception, but is carried on to the accompaniment of jazz and the clatter of dishes. "Be sure you get a luncheon date with him," is the admonition to the preacher or missionary agent who seeks to enlist a rich business man in some form of benevolence.

Even those with whom the business of life is pleasure pursue it in the same fashion. They gulp down their midnight gaiety along with quantities of unnecessary food, and dance away digestion to the music of a cabaret.

As a nation, we richly deserve the chronic indigestion which is our portion. We have insulted our stomachs by asking them to take care of the affairs of the universe along with our food. We have demanded of them that they do what no stomach since Adam's has been intended to do and then complained that our systems failed to assimilate those fruits of the garden meant for our nourishment when these were swallowed along with the apple of business wisdom.

The greatest wrong, however, is done not to our stomachs but to our souls. The table should be a place for relaxation, for informal good cheer, for genial fellowships, for getting acquainted with family and friends, for conversation without ulterior purpose. If we do not find such relaxation here the most of us will never find it at all. With many of us, the happiest recollections of our childhood, the memories of hours when we came to real understanding of parents and brothers and sisters, are of hours about the table. What will take the place of these memories for those who are children today?

The Late Arrival

A Parable of Safed the Sage

THERE liveth in a certain city a man whose name is John Smith, and he hath been for many years an Honest and Inconspicuous Citizen. And it came to pass after many years that his name began to appear Among Those Present; and it seemed unto him Mighty Good to get into the outer edges of the Limelight, and he began to yearn for a place a little nearer unto the Center of the Stage.

Now there was a great Public Banquet at the leading Hotel, and all the Prominent Citizens shook their Dress Suits out from the Moth Balls and were present. And John Smith had a place at the Further End of the Speakers' Table.

And after the Hoi Polloi were seated, then did the Occupants of the Speakers' Table file in and take their seats, while the Band played, It Looketh unto me like a Big Night Tonight. And John Smith felt good clean down into his Boots to think that a Part of that Chautauqua salute was for him.

Now there was one Vacant Seat at the Speakers' Table, and they all knew whose it was. For G. Fred Jones did habitually arrive late. And when he came in about twelve minutes after all the others were seated, then did the Band play, Hail to the Chief. And the Presiding Officer walked over and said, So good of thee to come; we feared that thou hadst been detained.

Now John Smith believed all this, and he said: "I am wise to this little Game. It is he who cometh late that getteth the Glad Hand, whereas he who cometh in with the Bunch is unnoticed."

Now there came another Banquet and John Smith had a seat a little further from the end and a little nearer to the center of the Speakers' Table, and he arrived fifteen minutes late. And he said: Now for the Big Noise when I enter.

And behold, as he drew nigh, he heard the sound of Music, for the Band was playing, Hail, Hail, the Gang's All Here, and he slipped in wholly unobserved.

When he sought for his seat, behold it had been given unto another, for the Presiding Officer said: We thought thou wert out of Town. Now behold, there are some good seats yonder by the Door. Go thou away back and be thou seated.

And he went away back and sat down. And he did not enjoy the Banquet a little bit, neither did his food that he ate that night agree with him and his applause of the Speeches lacked something of Heartiness.

And he said within himself: Behold, I have several times made of myself a Fool, but this is the worst in all my sweet young life. For I perceive that he who setteth his

foot upon the First Round of the Ladder of Publick Recognition, is a Fool if he thinketh that he hath already attained. For he who hath arrived can work those little stunts that increase his Popularity, whereas if a man more obscure doth attempt one of them, he only increaseth his obscurity.

And I considered this Truthful Tale, and I said: Little Fishes should Keep nigh unto the Shore. Nevertheless there is yet hope for John Smith, for he is capable of learning Wisdom from his own Folly, and that is the only real way in Which Wise Men such as I have attained Wisdom. For we all started with a Large Endowment of Folly, and it departeth very slowly from even the Wisest of Men.

MYSTICAL VERSE

Prodigals

DREAMING of exaltations that with flame
Inspire the soul and bid us all forget
That we upon this leafy earth were set
To do its work and share its dusty shame,
We seem but thralls of circumstance, grown tame
Thro' doing sordid tasks that mar and fret
Till we appear but symbols of regret,
Regret for something we can never name,
Until, behold! we soar on wings of fire
And feel and know that we were born of light,
And are but prodigals that homeward fare,
Leaving the husks behind us, and the mire,
Seeing afar our Father's house, the sight
Of all the goodly feasts and raiment there.

CHARLES G. BLANDEN.

Intimations

I THINK that in the savour of some flowers
God hides the loveliness we fain would know
And that he makes it poignant with his showers
To lure us on toward what he longs to show.
I know he seeks in tiny wistful airs
To give my soul bright gleams of what shall be,
And that in plain song endings quick despairs
Glitter like angels o'er a shadowed sea.
There is no thing God may not make his own
That smellest sweet and is of good report . . .
The leastest thing that we have longest known
May truth reveal beyond the range of thought.
And so each tiniest act and merest ploy
May grow instinct with sacramental joy!

R. A. ERIC SHEPHERD.

The Measure of Life

MEASURE thy life by loss instead of gain,
Not by wine drunk but the wine poured forth;
For love's strength standeth in love's sacrifice,
And who suffers most has most to give.

UGO BASSI.

In the Beginning, God!

IN the beginning, God;
Awake to righteousness and sin not;
In the beginning, God;
Promise of eternal life,
Challenge to spiritual responsibility!
In the beginning, God;
Daily strength for the weary,
Motto wooing us to fidelity in each commonplace duty!
In the beginning, God;
What a vision by which to limn the moral worth of every action!
Secret of birth,
Companion-strength through life,
Light and comfort for the darkness of death—
In the beginning—*God!*

CYPRUS R. MITCHELL.

The Temple

I SCARCELY see
The inner and eternal me.
I have a temple I do not
Visit, a heart I have forgot,
A self that I have never met,
A secret shrine—and yet, and yet,
This sanctuary of my soul
Unwitting I keep white and whole
Unlatched, unlit: if Thou should'st care
To enter and to tarry there—
Call Thou early, call Thou late—
To Thy great service dedicate.

CHARLES H. SORLEY.
(*Killed in Action, Oct.* 1915.)

The Last Adventure

ALL forms of life are endless; each frail vase
Is emptied o'er and o'er—but filled again;
And never tangled is the wondrous maze
Of nature's melodies through endless days—
And yet forever new and sweet to men.

Gleams hint that life upon some future waits;
The worm cannot forecast the butterfly—
And yet the transformation but creates
A step in the same nature which now mates
Our own—and may life's mystery untie.

Mayhap the butterfly this message brings:
"The law uncomprehended, I obey;
Although the lowliest of earth-bred things,
Even I have been reborn with urgent wings,
And heavenward fly—who crept but yesterday."

In life's fair mansion I am but a guest;
And life will bring fulfillment of the gleam.
I trust this last adventure is the best,
The crowning of this earthly life's behest,
The consummation of the poet's dream.

JAMES TERRY WHITE.

The Church and Human Progress

By Kirby Page

SIX years ago it was generally supposed that the church was opposed to war. It was—in theory. It remained so until Kaiser and Czar, King and President, made declarations of war and mobilized their fighting men. Then it did what it has consistently done for a thousand years. It threw itself unreservedly into the struggle on the side of the nation in which it was operating.

Protestants in Germany were loyal to Kaiser and Fatherland; Protestants in England were loyal to King and Empire; Roman Catholics in Austria willingly gave possessions and life for one side. Roman Catholics in France counted no sacrifice too great to make on the other.

As a noted English divine points out: "On the eve of the greatest European war, organized Christianity lifted hardly a finger to avert it. On the outbreak of it, it was at once ready to assure every country concerned that its participation in it was right. War in general may be wrong, perhaps; but this particular war, so long as it lasts, is always right and always equally so for both sides." No less an authority than Lecky makes this observation: "In looking back with our present experience, we are driven to the melancholy conclusion that not only has ecclesiastical influence had no appreciable influence in diminishing the number of wars, but that it has actually and very seriously increased it. We may look in vain for any period since Constantine, in which the clergy as a whole, as a body, exerted themselves to repress the military spirit or to prevent or abridge a particular war..... With the exception of Mohammedanism, no other religion has done so much to produce war as was done by the religious teachers of Christendom during several centuries."

CLERGY ALWAYS SANCTIONS WAR

In similar tone is given the testimony of Westermarck: "As a matter of fact, it would be impossible to find a single instance of a war waged by a Protestant country, from any motive, to which the bulk of its clergy have not given their sanction and support. The opposition has generally come from other quarters. The orthodox are still of the same opinion as Sir James Turner, who declared that 'those who condemn the profession or art of soldiery, smell rank of Anabaptism or Quakery'; and war is in our days, as it was in those of Erasmus, so much sanctioned by authority and custom, that it is deemed impious to bear testimony against it."

Thus we find a good precedent for the bitter persecution and imprisonment of men, who, on grounds of religion and conscience, refused to participate in the great World War. With a unanimity rarely equalled on any subject the members of the various branches of the church in all lands and in all centuries since the days of Constantine have sanctioned and participated in war. This is the fact. The query we desire to raise is this: Can it be that the church has been wrong in holding this attitude toward war?

Almost instinctively we are inclined to answer in the negative. Surely the vast majority of Christian people, including the most learned and devout, cannot be mistaken on so vital a moral issue. This seems to be almost inconceivable. It may be of help to us in considering this question if we review briefly the historic record of the church on certain great moral issues.

Let us consider the historic attitude of the church toward freedom of thought and expression. The record is most distressing. For a thousand years the church tried by every conceivable means to compel men to adhere to the teaching and doctrines of the ecclesiastical authorities. This teaching was not confined to specifically religious questions, but sought to cover the whole of life. Theologians were as dogmatic in matters of astronomy, geology, geography, chemistry, physics, medicine and history, as in matters of church doctrine and polity.

THE HERESY OF THE MOVING EARTH

The Roman Catholic church and all branches of the Protestant church vied with each other in denouncing the Copernican theory as contrary to Scripture. It was declared that "this pretended discovery vitiates the whole Christian plan of salvation." Father Leczee insisted that "it casts suspicion on the doctrine of the incarnation." Father Melchior Inchofer declared that "the opinion of the earth's motion is of all heresies the most abominable, the most pernicious, the most scandalous; the immovability of the earth is thrice sacred; arguments against the immortality of the soul, the existence of God, and the incarnation, should be tolerated sooner than an argument to prove that the earth moves."

Because he persisted in his belief in and proclamation of this hated heresy, Giordano Bruno was driven from land to land, imprisoned for six years in the horrible dungeons of the Inquisition at Rome, and finally burned alive. The late President Andrew D. White of Cornell filled two large volumes with instances, showing how men of science were persecuted by the church because they dared to differ with the ecclesiastical authorities.

Ecclesiastical persecution was not confined to men of science. Heresy of any sort whatsoever was persecuted with relentless zeal. A single historian has devoted nine massive volumes to an enumeration of instances of the persecution of heretics by the church in various lands throughout many centuries.

PUNISHMENT OF HERETICS

For several hundred years the church resorted to every known means of torture in the punishment of heretics. Henry Charles Lea has described the lightest of penalties allowed by the Councils of Narvonne, Beziers, and Tarragona, in the thirteenth century: "It was no light matter. Stripped as much as decency and the inclemency of the weather would permit, the penitent presented himself every Sunday, with a rod in his hand, to the priest engaged in celebrating mass, who soundly scourged him in

the presence of the congregation, as a fitting interlude in the mysteries of divine service."

A heavier penalty was imprisonment. Darkness, silence, loneliness, starvation and torture often worked wonders in saving heretics from the error of their ways. Speed was not a characteristic of ecclesiastical trials. We are told that "three, five or ten years are common enough as intervals between the first audience of a prisoner and his final conviction, nor are instances wanting of even greater delays. Bernalde, wife of Guillem de Montaigu, was imprisoned at Toulouse in 1297, and made a confession the same year, yet she was not formally sentenced to imprisonment until 1310. Guillem Garric was brought to confess at Carcassonne in 1321, after a detention of nearly thirty years."

If all other means failed, there was only one further thing to do, to burn the heretic at the stake. This was done with dreadful frequency. Even if we discount heavily the figures given by Llorente, the toll still remains at an appalling figure. Llorente gives the number of executions by the Inquisition as 341,042. It was not until 1834 that the Inquisition was finally abolished in Spain. This persecution of heretics was not confined to the Roman Catholic church. Almost every branch of the Protestant church had its share in putting to death those who differed from the accepted doctrines of that church. As late as 1659, when two Quakers, William Robinson and Marmaduke Stevenson, were hanged for heresy, the New England clergyman, John Wilson, stood by the gallows and railed at them. In 1643 Sir William Berkeley, Royal Governor of Virginia, strove by whippings and brandings to make the inhabitants of that colony conform to the established church.

PERSECUTION OF WITCHES

The Protestant persecution of those accused of witchcraft is well known. On the Continent, in England and Scotland, in New England, thousands of men and women were burned at the stake or put to death in some other manner on this charge. In Scotland an execution for witchcraft took place as late as 1722. In 1687 an eighteen year old boy named Hikenhead was accused of heresy and hanged in Edinburgh.

Let us remember that the leaders in this persecution of men of science, witches and heretics in general, were not, for the most part, rogues and scoundrels. They were often the most learned and most devout leaders in the various branches of the church.

Concerning the bull of Pope Innocent VIII., ordering the slaying of all witches, Dr. White says: "Of all documents ever issued from Rome, imperial or papal, this has doubtless, first and last, cost the greatest shedding of innocent blood. Yet no document was ever more clearly dictated by conscience. It was based upon various texts of Scripture, especially upon the famous statement, 'Thou shalt not suffer a witch to live.'"

John Wesley is universally recognized as one of the outstanding Christians of all time, yet he gave his sanction to the persecution of witches, saying: "Unless witchcraft is untrue, nothing in the Bible is true." Cotton Mather was the chief persecutor of witches in the American colonies, yet his biographer tells us: "Cotton Mather had on the whole a noble character. He believed strongly in the power of prayer; his spiritual nature was high-strung and delicate. He was remarkable for his godliness, his enthusiasm for knowledge and his prodigious memory. He published more than four hundred works."

Francis Xavier, the Apostle to the Indies, once replied to a friend who sought to dissuade him from entering the Eastern Archipelago, "They will kill me by poison, you say. I dare to say whatever form of torture awaits me, I am ready to suffer it ten thousand times for the salvation of a single soul." Yet it was this same saint who wrote to the King of Portugal: "The second need which India has in order that those who live in it may be good Christians is that your Highness should send the Holy Inquisition."

THE CHURCH AND SLAVERY

After having made a lifelong study of the Inquisition and the persecution of heretics, the historian Lea expresses himself in these words: "There is no doubt that men of the kindliest tempers, the profoundest intelligence, the noblest aspirations, the purest zeal for righteousness, professing a religion founded on love and charity, were ruthless when heresy was concerned, and were ready to trample it out at the cost of any suffering."

Let us consider the attitude of the church toward human slavery. The testimony at this point is not consistent. There are periods when the church was overwhelmingly opposed to slavery. There are other periods when great branches of the church were united in upholding it. During the first half of the nineteenth century the churches of the South were united in defending slavery. William Goodell, in his "Slavery and Anti-Slavery," fills seventy-two pages with resolutions by various church bodies and statements from outstanding leaders in all denominations upholding the institution of slavery.

In 1840, the Rev. James Swylie said: "If the buying, selling and holding of a slave for the sake of gain is a heinous sin and scandal, then verily three-fourths of all the Episcopalians, Methodists, Baptists, and Presbyterians in eleven states of the Union, are of the devil. They hold, if they do not buy and sell, slaves."

MINISTER'S NEGROES "VERY PRIME"

The attitude of church leaders toward slavery is reflected in the following notice which appeared in a South Carolina paper: "On the first day of February next will be put up at public auction, before the court-house the following property, belonging to the estate of the late Rev. Dr. Furman, viz: A plantation or tract of land in Wateree Swamp; a tract of the first quality of fine land on the waters of the Black River; a lot of land in the town of Camden; a library of miscellaneous character, chiefly theological, 27 Negroes, some of them very prime, two mules, one horse, and an old wagon."

The following quotation from a letter written by J. Cable, appearing in the Mercier Luminary, sheds still further light upon the attitude of the church toward slavery. "The worst kind of slavery is jobbing slavery, that is, the hiring out of slaves from year to year. What

shocked me more than anything else was that the church engaged in this jobbing business. The college church which I attended, and which was attended by all the students of Hamilton Sydney College and Union Theological Seminary (Va.) held slaves enough to pay their pastor, Mr. Stanton, one thousand dollars a year. The slaves, who had been left to the church by some pious mother in Israel, had increased so as to be a large and still increasing fund. They were hired out on Christmas day of each year, the day in which they celebrate the birth of our blessed Savior, to the highest bidder. There were four other churches near the college church that supported the pastor, in whole or in part, in the same way."

MISSIONARIES OWNED SLAVES

As incredible as it may sound to modern ears, missionaries in the home field and abroad were numbered among the slave holders. Mr. and Mrs. Davenport, missionaries to Siam, were not the only foreign missionaries who were slave holders. "The American Baptist Home Missionary Society had in its employ as missionaries twenty-six slaveholders. As the missionary of this Society, Mr. Tyron, entered Texas, he drove his slaves before him."

One of the greatest leaders of the church during the first half of the nineteenth century was Alexander Campbell. In a letter to the editor of the Edinburgh Journal, dated Dundee, 21st August, 1847, he said: "I could as soon become a Socialist, or Free Thinker, or a Skeptic, as say or think that it is immoral or unchristian to hold a bond-servant in any case whatever. I therefore dare not, with my Bible in my hand, join in the anti-slavery crusade against the relation of master and slave."

A pamphlet circulated among the members of the Presbyterian General Assembly, said to have been written by Professor Hodge of Princeton, says: "At the time of the advent of Jesus Christ, slavery in its worst forms prevailed over the world. The Savior found it around him in Judea, the apostles met with it in Asia, Greece and Italy. How did they treat it? Not by the denunciation of slaveholding as necessarily sinful. The assumption that slaveholding is in itself a crime, is not only an error, but it is an error fraught with evil consequences."

As to the sincerity and conscientiousness of those who upheld slavery, the eminent church historian, Leonard W. Bacon says: "The common sentiment of southern Christianity was expressed in that serious declaration of the Southern Presbyterian Church during the war, of its deep conviction of the divine appointment of domestic servitude, and of the 'peculiar mission of the southern church to conserve the institution of slavery.'"

THE LIQUOR TRAFFIC

Next, let us consider the historic attitude of the church toward the liquor traffic. Concerning the New England Puritans of the eighteenth century, Daniel Dorchester says: "The drinking habits of all classes, ministers included, hung like a dead-weight upon the churches. Ordinations were seasons of festivity, in which copious drinking had a large share. Not very far from the revolution, several councils were held in one of the towns of Massachusetts, where the people were trying to get rid of a minister who was often the worse for liquor, even in the pulpit, and once, at least, at the communion table; but some of the neighboring ministers stood by him, and the people had to endure him till his death."

Theodore Parker bears similar testimony: "It is recorded in the Probate office that, in 1678, at the funeral of Mrs. Mary Norton, widow of the celebrated John Norton, one of the ministers of the First Church in Boston, fifty-one gallons and a half of the best Malago wine were consumed by the mourners. Affairs came to such a pass that, in 1742, the General Court of Massachusetts forbade the use of wine and rum at funerals.

The Rev. Leonard Wood, D.D., gives us this startling information: "I remember when I could reckon up among my acquaintances forty ministers, and none of them at a great distance, who were either drunkards or far addicted to drinking. I could mention an ordination which took place about twenty years ago (1816) at which I myself was ashamed and grieved to see two aged ministers literally drunk, and a third indecently excited." A correspondent of a Boston newspaper wrote: "A great many deacons in New England die drunkards. I have a list of 123 intemperate deacons in Massachusetts, forty-three of whom became sots."

DRUNKEN MINISTERS

During the early days of the temperance movement in the United States the bulk of the clergy were bitterly opposed to it. Sermons were preached, books and pamphlets written proving that the liquor traffic was sanctioned by the Bible and Jesus Christ. After seventeen years of vigorous opposition to the temperance movement, the Rev. Joseph C. Lovejoy wrote a book entitled, "Prohibition Ground to Powder," in which he said: "I have never flinched nor doubted; not one pang of remorse or regret. I told the truth in vindication of God's word and Christ's example; and in defense of the personal rights of every human being. The assailants are at war with God and man."

Surely there is no need to summon further witnesses. The facts are too numerous and unmistakable to leave any doubt as to the errors of judgment on the part of the church. Let us keep clearly in mind that many of the leaders of the Inquisition, the defenders of human slavery and the liquor traffic, were entirely conscientious in their attitude and conduct. In his "History of Civilization in England," Buckle says: "It is an undoubted fact that an overwhelming majority of religious persecutors have been men of the purest intentions, of the most admirably unsullied morals. Such men as these are not bad, they are only ignorant."

The errors of the church in the past are not proof that the church is wrong in its present attitude toward war. The facts in the case and the arguments advanced are, however, sufficient to cause us to raise the question: Is the church wrong in sanctioning and participating in war?

Is it possible that the historian of another century will look back upon the present attitude of the church toward war with the same degree of amazement that we look back upon the defence, upon biblical grounds, of human slavery, the liquor traffic and the persecution of heretics?

Community Organization of Religion

By Joseph Ernest McAfee

THERE are numerous types of community churches. Almost as many types as individuals. None can say any nay. There is no copyright on the name. It is freely appropriated by organizations varying from a strictly denominational society to a loose collection of families who chance to be summering for a few weeks in an isolated region.

For the most part, the organizations which have adopted the name are denominational bodies who for one reason or another desire to camouflage their sectarian allegiance. The next largest proportion are "union" churches composed of individuals or groups, who more or less consistently retain their former denominational traditions, but who feel it charitable to associate with individuals and groups of other religious antecedents. This is, indeed, a counsel of necessity, however the practice may be graced with charity and Christian tolerance, for in many neighborhoods a separate organization of each denominational type represented compels maintaining churches too numerous and weak to survive their mutual competition.

In strictest consistency it would be proper to say that there is no community church in the land. Perhaps the very term is a contradiction. The traditional use of the word forbids a church to become a genuine community institution. Many churches serve their communities. Some are capable of real unselfishness. Yet none embodies the democratic ideal of government of the people, by the people and for the people. A community institution cannot be less than an agency controlled by the community and composed of the community, as well as functioning for the community. No church yields itself to community control, that is, allows its policies, its program and its ideals, its doctrines, its aims and its methods of work to be determined by the free choice of all the people freely arrived at. Even churches which genuinely serve their communities are still controlled by self-selected groups, and impose tests of membership other than those of citizenship. Their success is determined not by the intelligently formed will of the community but by the more or less clear insight of the group in control. Their success may simply reveal the backwardness of the community in judging its own needs and shaping its own choices.

CAN RELIGION BE DEMOCRATIC?

Is community organization of religion possible? A great number of Americans frankly say, or at least think, No. There is not complete faith, even in America, in the feasibility of democracy. Only in politics has it been achieved, even nominally. The experiment in that field is not reassuring to the sceptics. It will be uphill work convincing them that the experiment should be extended to a field where values are so precious as in religion. The rough, hard hand of Demos may not be trusted to deal with matters so delicate.

Yet the manifest reason democracy goes lame in the one or two departments of our life where it has been applied is the very fact that we have not the faith to apply it in all of society. If it were given a free universal field it would only then be its true self in any particular field. In short, we need democracy in religion so as to make democracy effective in politics. Our society is a house divided against itself. The contest is now joined sharp and increasingly clear in industry, between the democratic forces and the powers that would arbitrarily rule. The issue must be made clear also in religion, and the sooner the better, not only for religion but for all the social order.

What, then, would be the nature of a community organization of religion, supposing that we had it? How would it differ from the organization we now have?

In the first place, it would discard membership tests. All of them, except those of citizenship. It would, of course, go the new lengths of politics in setting these tests. It would go further still, as politics will ere long go further. So-called minors have a religious nature, and they are entitled to a democratic part in a democratically organized religious program. Religious education democratically conceived and operated will be radically transformed from the chaotic jumble of patronage which now goes by the name. Which is a long and interesting story by itself.

RELIGION UNIVERSAL

But the present point is that the arbitrary group tests by which the present denominations live and move and have their being will be set aside. The universality of the religious impulse will be recognized, not merely in theory, in the academic deliverances of sermons, as it is abundantly recognized even now, but in the practice of the religious order, as it is far from being recognized now The fact of being a normal human person will entitle the individual inalienably to his place and part and voice in the religious organization. Only idiots and degenerates, and others less human, will be excluded—and even them an enlightened civilization does not find altogether hopeless.

In the second place, human considerations, and not falsely styled divine right, will determine the character of the religious society and its administration. It will not be dominated by an "ordained" ministry. If the organization is called a church it will be only to convey the idea that the citizenship is "assembled" or "congregated" or otherwise related for the purposes of religious expression. The form and substance of these relationships will be defined as all other social values are determined in a thorough-going democracy. A sacerdotal order, exercising occult spiritual powers through the virtue of the "laying on of hands" or the transmission of prerogative other than by the free will of the whole people, will be so repugnant to the democratic sense and will be recognized as so subversive of the spiritual realities, that none will presume to advance its claims.

In the third place, the assumption that divergences in human temperament or conflict of religious ideas compels or can be used to condone the present denominational ineptitude will be entirely disallowed, and a wholesome unity through diversity will be intelligently preserved in the religious order.

CHURCH UNITY EFFORTS

Most of the present so zealous effort to bring about "church unity" quite misses the point. If successful they would compound the evils of the present sectarian system. They are innocuous because they are so manifestly impotent. The sort of unity commonly sought would bring about a religious stagnation which no democratic society could survive. The self-satisfied sacerdotalism which furnishes most of the driving power of this movement is manifest in the detached thought and the very dress of its most eager sponsors. Outstanding protagonists are those in whom the democratic sense has been least highly developed.

The more intelligent democratic forces seem disposed to allow this movement to expend itself, and demonstrate, through its own misdirected effort, its misplaced objective. In the mean time there is developing a deep consciousness among the people as a whole that salvation must come in our religious life from the same source whence the saving energies have sprung in every crisis of democracy. The community, the whole people, blundering and crude as their initial efforts always are, must supply the sure intelligence as well as the driving power needed to bring us out of the present religious confusion.

Again, the question may be pressed, Will the thing which comes out of this crucible be a church? Maybe not. Maybe the very name is so far spoiled as to be useless for the ultimate purposes of democracy. The community church is in serious embarrassment already, disowning its ecclesiasticism and yet too timid to let go the fat sanctions of its ecclesiastical origin. One by no means sure of the future of the community church may still hold a stout faith for the triumph of democracy in the religious order. Whatever may be the character of the social agency by which the community shall express the religious nature of its citizenship, or whether or not any unique and segregated organization for this express end shall be perpetuated, religious purposes and the imperishable religious impulses will display themselves under democratic sanctions. That is the consideration of final importance.

But the practical question to which the thoughts of so many hasten is, What shall be done right away to meet the demands of social religion? Unafraid sectarianism is a scandal which no democratic society can abide. The persistent break-down of "inter-church" and other interdenominational movements must by this time have discouraged even their most credulous advocates. What is the answer? What is American society to do about religion?

Though the community church has not yet furnished an answer, and perhaps never will, yet it has great value in that an increasing number of communities show a disposition to resort to first principles. They are willing to begin at the bottom and build anew, however tediously and painfully.

Emphasis is to be laid upon principles. It is a great mistake to conclude that the community church is a reversion to an old form which a degenerate society has allowed to fall into disuse. The program of the New England town-meeting, for example. The community church is not an attempt to reconstitute the sadly degenerated independent or congregational type of religious organization. However sad any one may be over this degeneration, or however he may long for the revival of this outworn religious order, neither his hopes nor his griefs are here of concern. Congregationalism, either in its pristine genius or in its present aggressive sectarian expression, has already gone or will soon go the way of all arbitrary systems.

Religion in New England shared least in the benisons of Puritan democracy. The theological intolerance of New England divines is the by-word of our national history, and in no section of the country has that intolerance borne more lasting and bitter fruit. The smug religiosity of many a New England community shows it in action, and its least noxious reaction is the sterile New England Unitarianism and Universalism, not to speak of other hopeless sectarian expressions of "liberality" whose origin is properly credited to that region. One of the chief embarrassments of the community church is its sponsorship by the relatively inconsequential Unitarian and Universalist groups. So long as they or any other sectarian bodies, large or small, seek to make capital of the movement in vindication of their sectarian traditions, it or any similar movement will fail of the sweep which a truly democratized religious consciousness craves. Democracy can hold no fellowship with faction and schism and social self-righteousness. It repudiates all kinds of sects and sectarianism.

SPIRIT VERSUS FORM

We are forever obfuscating the issue by an ado over form. Democracy is much more a state of mind than a system of social organization. In politics and the civil order it is found possible to express the democratic spirit through the constitutional-monarchical system of Britain, the imperial republic of France, the federal union of states in America and the commonwealth of Switzerland which is held together more by pressure from without than by nationalistic coherence within. To be sure, democracy goes lame in any and all of these, but it goes scarcely more so in one than another. And while they tend to harmonize in spirit they do not show so strong a tendency to standardize in form.

The banes of our American religious order inhere more in its spirit than in its form. The sectarian form is an offensive revelation of its spirit, and thus the former must go with the eradication of the latter. No form can be satisfactory which harbors and cultivates the exclusive, patronizing, creed-enforcing passion, nor will any form be superior to another except as it embodies and gives free play to the democratic purpose.

So essentially is religion a matter of the spirit that one

must wonder whether it will not, at least for a time, tend to eschew any alliance which seeks to bring it under the monopoly of a single social organization, or a single group of them. Only when there is assurance that the spirit can freely mold the mechanism to its purposes will it be safe to mechanize religion. How to keep a spirit alive without institutionalizing it, and how to keep a spirit alive when institutionalized—that is the dilemma of democratic civilization. Choosing the latter horn has brought sad results; shall society not be excused for a too determined choice of the other horn, at least until the evils of the present mistake are eradicated? This choice, conscious or subconscious, would seem the true interpretation of prevailing and deepening popular indifference to the churches. In the end, doubtless, institutions will be developed of such a character that the dilemma will dissolve in a thoroughly democratized social order.

Which is another interesting story, or speculation.

Business Methods in the Church

By Ellis B. Barnes

THE church ought to be as open to the adoption of every reasonable business method as are the wide fields to the winds of heaven. Yet it is more like a walled city whose gates must be pried off their hinges by public opinion before an innovation can enter. When the bold and inventive set forth a fine scheme on paper which they believe will be of great value to the church, let them reckon first with the conservation of that institution. Tragedies have followed the neglect to take this factor into account. Many good men have been lost to the church because of what they believe to be her unawareness while others have gone to untimely graves. The church is the colossal Missourian that must be shown—and shown again. But just as surely as the teeth of the waves wear to dust the granite headlands, so does the most invincible conservatism crumble before the assaults of the moral pressure of communities.

A doctrine that seems axiomatic has been the occasion of many hard fought battles; the church should do its business in a business-like way. That is so reasonable that dissent would be inconceivable in any other institution. The reason why it is not always acceptable to the church is obvious. The church is a voluntary organization with so many interests to consider that it is difficult to make many proposals matters of unanimity. Recall any meeting of the official board of a local congregation wherein serious issues are considered and test the correctness of my statements. How many pastors have gone to such meetings with plans for forward movements as reasonable as their hopes were high only to wend their way homeward nursing the delights of a wet blanket. There may be no particular argument against the particular proposal, only "times are hard," and what is not of particular urgency can wait. Many of the dearest hopes of the pastor have thus been blown into tragedies, and possibly the continued "turn-downs" may help us to account for the pastor's reputation as the poorest business man in the community. Let the pastor try to have routine methods changed for better ones and he will find that the pressure of congregational opinion will have to be secured if he succeeds.

DEMOCRACY AND EFFICIENCY

In addition to the natural conservatism which is in every man, the ultra-Protestantism in us which resents the presence of a commanding mind to direct, plays a very important part in matters of this sort. Every man in the church is as good as every other man, every man's opinion is as good as every other man's. This may be good democracy, but it does not tend to good business. It tends rather to division and inefficiency.

Yet we do better than we seem to do. Our conclusions are better than is warranted by our premises. We progress, no matter if custom and tradition bind us hand and foot. I well remember the time when an official or two armed themselves with several sheets of foolscap paper and roamed the community over in search of any who would subscribe to the pastor's salary for the oncoming year. There were several radical faults in that method which long withstood the storms like Gibraltar. One of these was that the pastor was the subject of all kinds of talk while the canvass was on. If he had any faults they were hung up in the market place. Every grouch did his utmost to secure momentary recognition by airing his grievances. Criticisms were invited by this financial committee who had failed to provide themselves with oil for troubled waters. Of course not even the ministry of an apostle could succeed under such a battery of tittle-tattle, and the financial campaign ended after a few years in disaster to the minister. This sort of approach assumed that the minister was a "beggar," not the most honored man in the community, a subject of charity. I still hear high-minded people talk of "begging for the church," and the effect of all such begging is to make the preacher a barefooted begging friar with his shoes on. Positively, it is a wonder that the churches did not die a speedy death under those horrible salary-raising canvasses, for what respectable sinner would want to hear a "beggar" preach? Maybe the officials of the church used their pauperizing phrases more wisely than they knew.

Yet I have heard business men of that period say that the business of the church should be done in a business-like way, even while they endorsed the happy-go-lucky fashion of raising funds for current expenses. Many ministers of that era have been known to say, If this is business give us arsenic!

THE MINISTER'S SALARY

But in the face of great opposition we came to the day of the weekly envelope system and left behind the old day when the pastor got his pay when he could. If he did not pay his bills he was regarded as a thief, even though he had not the wherewithal to pay. Nothing to the discredit of the church was said when the preacher had to leave with the promise of the treasurer to send him a check soon, though many times the check was not received. I

have always had a great admiration for a congregation which owed its pastor five hundred dollars and at the end of a year paid *with interest*. I know of only one such congregation, though I presume there have been others in the course of eighteen hundred years. But let us remember that the weekly envelope system was a long step forward and marked the introduction of system into church finances, putting the stipend of the minister on a more secure basis than it had ever been and giving him the assurance that he might expect his salary every week instead of semi-monthly, quarterly, yearly, or partially. The business of the church was beginning to be done in a business-like way.

SPECIAL DAYS

Still, the system was fragmentary. While the pastor's salary was more stable, missions and benevolences continued to be as they had been. They were lucky if they were lucky. No provision was made for bad weather on special days, and if those days were cold or stormy the offerings suffered accordingly. One would have naturally supposed that all offerings would have been hurried to the church office on Monday by those who could be present the day before. But, gentle reader, if you so conclude you know very little of the flexibility of the average churchman's conscience. With him the passing of the day marked the passing of the obligation. Of course, such good people knew that with the passing of the day to pay their water tax, there was no remitting of the obligation, even if the rain poured in floods, and had they proceeded upon the basis of cancellation they would have seen from their chamber window an official nearing their abode with a monkey-wrench in hand, the interpretation whereof he could read who runs. But with benevolent and missionary offerings the case was different And many pastors after a stormy day on which certain special interests were to be remembered, rose early and attempted to gather up the fragments of the offering so that nothing should be lost. But the effort was never successful, the enthusiasm had passed with the day, hearts were cold and the missionaries could be supported by those who lived in sections of the country where the rain did not descend and the wind did not blow. Yet some of these very men were never weary of insisting that the business of the church should be done in a business-like way. I always acquiesced, as becometh a man born with a reasonable amount of gray matter, though I could not always trace the connection between their fine business sense and the fidelity to their church obligations. But the day came when the every-member canvass was inevitable. Even an ordinary mortal will not allow his conscience to roar at him forever. It remains eternally true that you can fool your conscience some of the time, but you can't fool it all the time. So we took another step forward.

"GOOD ENOUGH, BUT NOT FOR US"

But let not the gentle reader suppose it was unanimous. I have heard all the arguments pro and con. I have heard the wise men of several communities say that "the system would do all right for some, but not for us." Incidentally, every small community assumes that all neighboring communities are feeble-minded, and that "our" course of life should consist in not doing what "they" do. Every small community thinks itself peculiar and different, and what works well in other places would be sure to fail "here." Now this is a provincial conceit on which small natures feed. It is also the provincial envy which speaks of Indianapolis, Louisville, Cleveland and New York, as "overgrown country towns," a shoddy fable to advertise that our home town is as good as the above named cities, only they are larger. I have never yet visited a city of any size without hearing it described as above, and when I walk the streets of the New Jerusalem I would not be surprised if an erstwhile resident of Podunk assaulted my ears with a similar yelp of idiocy. All this is relevant because when the leading citizen and pillar of the church was told of the success of the every member canvass in Thriftville, his reply was framed as above. That was the bone which had to be broken in the small communities before the E. M. C. could live. Of course, there were objections of every hue; but once the scheme became familiar pastors began to praise it and put on record the large gains it had brought.

HAPHAZARD VERSUS INTELLIGENCE

Thus the missionary and benevolent efforts were taken out of the realm of haphazard and put on an intelligent basis which is likely to be a good business basis. It also introduced a new point of view and vocabulary, taking the preacher out of the lime-light and putting the church and its many interests therein. Men talked for a cause, not for an individual. They began to assume some responsibility themselves, and to feel the flush of success, and to talk less entertainingly of failures. The "just as I expected" attitude disappeared, and committees spoke in the vocabulary of hope and success. When they began to feel their responsibility, they got in the way of the bricks intended for the pastor. A new point of view became necessary. No man is genuinely converted unless he has sufficent grace to throw a bouquet as readily as he can throw a brick.

The Interchurch World Movement is an adventure in big business as applied to the church. I read with interest of the failure of the Movement and the reasons therefor, and while mistakes have been made, largely because of concessions to the denominational spirit which sought to grab everything in sight, the purpose of the project was to do in a large way for all the churches what has been done in a small way among local churches. The great majority of churchmen are looking forward to the day when the principles of the Interchurch World Movement will come into their own, and by an application of business methods do for the whole church in America what has been done by such application for thousands of congregations. For the day will come when all missionary, benevolent, and educational institutions must live their lives away from the borders of privation and near-beggary, if the church is going out to conquer the world for Christ. They must be able to say to the skeptic, the scoffer and the indifferent, "We have bread to eat that ye know not of."

The day is already here when the business of the church must be done in a business-like way.

Why Fear Social Service?

A COMPREHENSIVE program for church and community service was presented at the recent Cleveland meeting of church federations held under the auspices of the Federal Council of Churches. Evangelism, community service, city federations of churches and social service were all presented by commissions that had made mature studies of their fields from the viewpoint of the latest experience and developments and in the light of such facts as have been so far verified by the great Interchurch Survey. It is inevitable that the program of the city federation of churches dealing as it does so largely with social service will be the storm center of interest and discussion. A certain suspicion always attaches to new forms of venture. This is a good thing provided the suspicion is nothing but an honest desire to prove all things that we may hold fast to that which is good. Controversy, however, is not always prompted by the desire to test and prove; it all too often arises from an obdurate conservatism that is inclined to suspect all that is new and to doubt everything that has the marks of original enterprise. It is a form of mental and social inertia and sometimes of sheer moral cowardice and fear.

* * *

Cutting Social Service Out of the Program

"I could raise a million dollars in a week for the program that has been submitted thus far, if we would agree to leave out the social service report," said Mr. Fred B. Smith, the chairman of the Cleveland conference. That is to say, we could raise great sums to promote personal evangelism, even the crude variety of revivalistic melodrama such as Billy Sunday represents. We could find millions to promote city church federations if we will keep them strictly to the conventional programs, making the federation simply an application of certain business principles to established church work. It is said that committees looking for federation secretaries find it necessary sometimes to ask that the men commended shall be known not to urge social service very strongly. The men promoting federations are strongly favorable to a social service program but they know they cannot get by a certain class of churchmen who must be enlisted unless they can hedge to safety on this item. At least two great denominations which took a pioneer position in organizing social service departments as part of their general missionary activities have been compelled to curtail these departments. In both cases the denominations were making marked gains among those who have lost confidence in the church. The social service matter was proving a very effective means of winning the minds of the young people in colleges and universities. The leading journal of one of these communions said that their social service secretary was exerting the most profound influence on religious thinking of any man in active service and doing it through his emphasis upon applied Christianity. Yet this man was thrust out and his department curtailed. This was done through the pressure of influential persons. Nevertheless the social program has a greater hold upon the churches of that denomination than ever before. The idea marches on, helped, as useful ideas always are, by the very opposition it meets.

The community program is well established. Several denominational bodies have put their social service work squarely upon the community basis. It has the backing of social workers, far-sighted pastors, the government and educational institutions. It can be prosecuted in a democratic way without interfering with vested interests or conventional activities, and it has the merits of unity and progressiveness. It can be demonstrated to the local church that social service of this character is designed to help all in the community without interfering with any other branch of service, and its program can be kept under the surveillance of its supporters. Thus it is safe if it does not go too fast. It seeks counsel of all interested parties and institutions, and acts as a rule only upon unanimous consent. Thus it has the merits of a progressive program without the defects of one that is too prophetic. Anything that arouses opposition is dropped until conviction can be won; it becomes very sensitive to prejudices and customary ways of doing things and speaks in the tones of the regular ritual. Churches, as a rule, are supported by the well-to-do or the near well-to-do, and possessions, even though small ones, make men conservative. The gospel of doing is the royal means to the breaking down of fears and prejudices and conservatism of men of good conscience. The social program is winning with the churches quite as rapidly as did the ideals of missions or schools for religious instruction.

* * *

Is There Anything to Fear?

Recently the president of a charity organization proposed that the wage and working conditions of all the women on its dependent list be investigated. He argued that since many of them were earning small wages it might well be that they were being taken advantage of and that it was not meet for the society to be helping those who could earn more—that indeed it was contributing to those who profited by their labor. He contended that means should be found to increase the income of these dependents and thus both save the society's money and increase the self-respect of those who were aided. The proposal did not meet with he approval of the members of the charity board. It met with many "ums" and "ahs," but with no affirmative votes though not a single vote was cast against it. Even teachers and ministers were silent, some of whom teach and preach general social principles with a ringing fervor. All were willing to champion the generalities, none to investigate the realities. This was not because the idea did not appeal as logical, but because there was a fear that neighbors would be outraged if exposed as underpaying the poor.

In the Cleveland meeting the president further said that "the money would come from rascals who, if I were visiting in their homes, would ask me to pray with them." The more cynical and radical both suggest that this is usually the case with those who oppose social service. They aver that the fear is directed against interference with private affairs which are profitable at the expense of humanity. That this is sometimes true few will doubt; that it is always true even so confirmed an advocate of social service as the writer does not believe. Men did not oppose the Sunday-school and missionary society for that reason and opposition to Christian Endeavor was not on that ground. So there is an honest opposition born of inherent conservatism, but there is also one arising out of privilege. There is an old saying that "the rich will do anything for the poor except get off their backs." The rich are on the backs of the poor today as much as ever they were. Good orthodox churchmen profited by the brewery and distillery right up to the time prohibition was made legal. And good orthodox churchmen still profit by run-down tenements, and sordid living conditions and poor wages and by types of business that could be justified on no Christian basis. Such men oppose with all vehemence the investigation that must precede rational social service. As the head of a theological seminary said a few years ago, they "abominate the word survey as no other word in the language." If they are ill they submit eagerly to a medical survey called diagnosis, but they do not want any social maladies diagnosed.

If it is logical to save sinners it is also logical to save the conditions in which sinners are made. If it is logical to give charity it is even more logical to curtail poverty. If it

is logical to preach the sanctity of home life it is also logical to help give all men homes that can be sanctified. If culture is a good thing for us it is just as good a thing for the masses who do not have it. Social service proposes to make our evangelism apply to bad conditions as well as to well conditioned men and women. It proposes to carry culture and its inspirations democratically to the alien and the ignorant. It blesses well-being and attempts to diagnose the conditions that dwarf men's minds and souls and to find the means and instrumentalities that will give to all the opportunities of the more happily conditioned. Of course it will hurt those who, like vampires, profit from the poverty and squalor and ignorance of others. Of course it means the expenditure of new energies and the innovation of new programs in church work, and thus it is a disturbance to those who dread all new forms of exertion or policy or program or institution. But it also proposes new expenditures of intelligence, common sense and religious endeavor. It is an evangel of mercy and justice, and as sure as these qualities win through consecrated Christian zeal the social evangel will also win in the Lord's good time.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Those Who Hate You *

EVERY real man has enemies. I have recently finished reading Thayer's Life of Roosevelt. You cannot fail to be impressed with the fact that "Teddy" had most pronounced enemies. There were men who hated him and who wished him ill. They tried to shelve him; they tried to overthrow him. He had these enemies because he was a positive, brave, uncompromising fighter—every inch a real man. He who has no enemies is a poor jelly-fish. It is no compliment to a minister to say that every one in the town loves him. Did every one in Jerusalem love Jesus? Not if I read my Bible rightly. The miserable pharisees hated him; the contemptible scribes, the old-time legalists, wanted to kill him; the challenged temple-venders were willing to create a fund to secure his betrayal. Oh no, Jesus was not loved by all the men in Jerusalem. He was loved intensely; he was hated intensely. Some adored him; some killed him. It is true of every real man. You have come to a sad, degenerate state when all men speak well of you. There ought to be a few saloon-keepers who would like to assassinate you; there ought to be a few grafters who would like to blow up your house; there ought to be a bunch of stand-patters who would like to wring your neck. When you stand for something with all your heart; when you reform your community; when you stick up for progress; when you cease murmuring the old shibboleths and shout convictions; when you get out of the middle of the road and take sides; when you demand justice and simple righteousness you will very soon make determined enemies who will leave nothing unturned to compass your destruction. But Oh, the joy of the fight! The self-satisfaction of finding that you are not a mollycoddle, that you are helping forward a just cause—this it is that gives zest of life. Who wants to drag out a colorless existence? Who wants to play to both sides? Who cares whether all men speak well of you or not? Not men like Roosevelt or Clemenceau. I am now reading the life of Clemenceau by Hyndman. I tell you, there is a fighter—"The Tiger" they call him. He got his claws in; he tore men, he overthrew eighteen cabinets; he was thrown aside at the age of fifty-two and having been the best parliamentarian he then turned and became the best editor in France. When France demanded a strong man, a firm, undaunted will, a rock of undoubted resistance, she turned to one man, the Tiger. He had thousands of enemies. He had stood for justice against the Catholic church. He had championed the working men and yet he had insisted that even they play the game on the level; he had overthrown many a proud leader; he was generously hated. Yet, in the darkest hour when only a valiant and uncompromising leader could carry the burden, France turned to her cast-off Senator. He had been incorruptible. He had never asked for a paying position; he had never taken a cent that did not belong to him. He brought victory out of seeming defeat. That has been the story of Clemenceau.

The strong man, however, can afford to be magnanimous. David, having Saul in his power, saved his life. It was splendid. Roosevelt fought hard, but was magnanimous. Clemenceau was a veritable tiger, but was magnanimous. How shall we treat our enemies? We shall be magnanimous. Jesus, on the cross, said, "Father, forgive them." Stephen, being stoned, said much the same thing. Though we suffer, though we smart under the rank injustice, though we feel that justice is being outraged, we shall follow the example of these illustrious sufferers.

JOHN R. EWERS.

*July 18, "David Spares Saul's Life," 1 Sam. 26:7-21.



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BOOKS

THE DISEASE AND REMEDY OF SIN. By Rev. W. Mackintosh Mackay, philosopher, physician and clergyman. This book presents an analogue of spiritual ills and their corresponding cures. In part one, Sin as a disease is analyzed as to character, symptoms and results. In part two, the sure remedy for soul sickness which lies in the knowledge of God as expressed in the gospel is set forth in language that cannot fail to impress and convince. A book for the general reader because of its readableness and for the minister and gospel worker of all classes because it contains a mine of material on the subject. (Doran. $2.50.)

SUMMER FICTION. Three new works of worth-while fiction recently from the press of Doran are: "Whitewash," by Horace Annesley Vachel, author of "Fishpingle"; this later story being "a romance of the discovery of real life," with its setting in rural England of the eighteenth century. "The Explorer," by W. Somerset Maugham, author of "Human Bondage," "The Moon and Sixpence," etc.; in his books he reveals a power of depicting character together with true dramatic genius, realism being his native atmosphere. "Affinities," by Mary Roberts Rinehart, is a group of six stories, all of them redolent with the humor and good sense which are characteristic of the work of this writer. (Doran.)

Contributors to This Issue

KIRBY PAGE, minister of a community church in Ridgewood Heights, Brooklyn; formerly associated with Mr. Sherwood Eddy in his evangelistic travels in the Orient; author of "Something More," a book fresh from the Association Press.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

International Consciousness in Religion

The Protestant Reformation created numerous national churches and broke up the catholic consciousness in religion. The feeling of world-wide fellowship in religion has been coming back into the churches again through the work of missions and a growing international fellowship in other great enterprises. At the recent meetings of the Assemblies of the two larger Presbyterian churches of Scotland, delegates were received from various Reformed churches of Europe. Outstanding among these were Rev. J. Soucek, of St. Clement's Church, Prague, representing the Evangelical Church of Bohemia, who is the minister of M. Masyryk, President of the new Czecho-Slovak Republic, from whom he brought greetings; M. Louis de Saint Andre, M. C., D. S. O., Legion of Honour, etc., one of the most picturesque figures at this year's gatherings, the distinguished French soldier and pastor, from the Reformed Church at Tours; Rev. Emilio Corsani, of the Waldensian Church of Italy; Mr. J. Victor, of Hungary; Dr. Gibb, of New Zealand, and Dr. David Christie, of Winnipeg. The Presbyterian Church of England was represented by its Moderator, Rev. D. C. Macgregor.

Dr. R. J. Campbell Back in His London Pulpit

Dr. R. J. Campbell, now a clergyman of the church of England, formerly the pastor of City Temple, London, was travelling this winter with Sir. Richard Stapley in Jamaica when the latter died. Dr. Campbell is now back in London. He resumed his ministry at Christ Church, Westminster, on a recent Sunday. His sea voyages and his extended vacation have given him new strength.

Causes for Decadence of Free Churches

A prominent layman and student of social movements in England recently declared that "The church and nonconformity are both dying, but nonconformity is dying faster than the church." This sentiment on the part of this layman has been the occasion of much heart searching among nonconformist leaders in England recently. The growth in population in England is greater than the growth in church membership. Indeed many smaller sects report a continual loss in membership. In the habits of church-going there has been great decline. Even Scotland is reported to have "great yawning spaces" in churches that were once well filled. The nonconformists admit their decline and attribute it to two things. The churches are being used more and more as badges of social respectibility and for this purpose the state church is the more useful. Then the state church has secured a monopoly in the control of the state educational system and through this control the youth of the land are being brought up Episcopalians. The more lax denominational sentiment among the nonconformists as contrasted with the strict loyalties of the church people is given as another cause for defections from nonconformist ranks. Once a nonconformist is converted to the idea of christian unity, he tends to act upon his belief individually rather than in company with his social group.

Eminent Theologians Will Lecture at Harvard Summer School

The summer school of theology of Harvard University has been closed for ten years but it will open again this summer on July 6. Some very eminent theologians have been secured to give the lectures this year. These include Dr. Francis G. Peabody, Dr. Henry Sloane Coffin, Dr. W. W. Fenn, Dr. G. E. Horr, and Prof. J. S. Shotwell. Two sets of historical lectures will be given, one on early Christianity and the other on the Pilgrim Fathers. Modern theological and philosophical tendencies will be interpreted as well as the social movements and ideals of our time. Some practical courses on the work of the minister are also included in the curriculum.

Pastor Gives Church Opportunity to Reply

Rev. H. H. Anderson, pastor of the Disciples church at Paw Paw, Mich., recently delivered a sermon to his church on "Helping the Preacher Preach." As the address was in large measure hortatory, he thought the church should have an opportunity to reply. Judge D. E. Anderson spoke on the following Sunday on "Helping the Church, Church," in which he set forth what the congregation expected from the minister in the way of leadership. With their respective duties more clearly defined, the pastor and the church are going forward vigorously with a constructive program.

Minister Rounds Out Quarter of Century With Church

Rev. W. E. Crabtree recently completed twenty-five years with Central Christian church of San Diego, Cal., and this occasion was celebrated by special exercises in the church. A pastorate of this length is noteworthy anywhere in America and particularly so on the west coast where religious conditions are less stable.

Religious Phase of Americanization Work

The religious phase of Americanization work has often been neglected in the plans of the leaders. The last thing the average immigrant learns is to worship in the American language. It has been asserted by some immigrant leaders of Chicago that if men of outstanding ability would go to the foreign-speaking districts and give religious addresses in English, they could have large audiences. Under the leadership of the Chicago Y. M. C. A., this was arranged. The two ministers selected for this task were Dr. John Timothy Stone and Dr. Charles W. Gilkey. The first meeting was held among the Lithuanians and the attendance at the meeting was very disappointing in that only a small fraction of the people could get into the hall. The addresses by the speakers were straight religious talk and were well received. Since then, eleven other meetings have been held which have been addressed by some of the leading preachers of the city with most encouraging results.

Make Pastor Member of Chamber of Commerce

The minister must be a community leader in these days and the church boards are helping to make him so. First Christian Church, Springfield, Ill., recently voted its pastor a twenty-five per cent increase in salary and a membership in the Chamber of Commerce. Rev. W. F. Rothenburger has wide circles of influence in Springfield and is regarded as a supporter of every project of community progress.

Presbyterians Want Missions Taught in Sunday School

The educational secretaries of the Board of Home Missions of the Presbyterian church met in New York recently and considered the question of missionary instruction in the Sunday-school. It was agreed by all present that this instruction should be given and that the Presbyterian course of study in the Bible schools should be amended to make room for it. The new lessons will not only show the missionary content of the Bible, but present many facts of modern missionary work.

Lloyd George Receives Communion in Welsh Church

Although Premier Lloyd George has the privilege of nominating the bishops of the Established church of England, under high church conceptions of church administration he is among the many free churchmen of England who have been barred from the communion table of the church. The church in Wales has been disestablished recently and every effort is now being made by Episcopalians and Free churchmen to establish more friendly relations. Recently the Archbishop of Asaph administered the communion to the premier at a Tuesday morning service. The Archbishop will attend the meetings of the Congregational Union in Wales this year.

Church Union in Scotland Seems Assured

By the action of the General Assemblies of the United Free church and the Established church of Scotland, it seems certain that the organic union of these two bodies will be accomplished at an

early date. In the united church there will be a membership of a million and a quarter people. Two acts of Parliament are necessary before the change is made. The question of endowments, which has been troublesome to the Scotch church throughout its history, is the one which must have adjustment by the highest authority of the land.

Free Churchmen Champion League of Nations

Dr. R. F. Horton and Dr. W. P. Adeney, of England, are very active these days in behalf of the League of Nations project.. Every community in Great Britain will be canvassed in behalf of the idea of ending war through conference and arbitration. It is believed by these leaders that if Great Britain can be strengthened for the League, other nations of the world may also have their purpose to support the League greatly strengthened.

Baptists Quit the Interchurch

The Northern Baptist Convention in session at Buffalo took action last week severing all relations with the Interchurch World Movement. This is done in the face of the fact that that denomination received larger financial contributions than were received by any other organization cooperating in the movement. Baptist dissatisfaction with the movement arises not with its often expressed policy to strengthen denominationalism, but from a fear that somehow the cause of the church union was about to be aided by the movement. The complete withdrawal of the Baptists likely means a stiffening of their denominational consciousness in independence of the various movements looking toward interdenominational cooperation and unity.

Feel the Need of a New Hymn Book

There is strong sentiment among the Presbyterian churches of Scotland and Ireland in behalf of a new hymn book. The conceptions of religion have changed within the generation so radically that the old hymns do not voice the aspirations of the modern spirit. The recent meeting of the United Free Assembly of Scotland authorized a Committee on Praise which will cooperate with the Church of Scotland and the Presbyterian church in Ireland in preparing a new edition of the hymn book, provided the latter bodies are favorable to a change. The Church of Scotland Assembly voted to refer the matters to the presbyteries before taking final action.

College Commencements

The commencement at Transylvania College, at Lexington, Ky., was marked by the appointment of several new instructors of outstanding ability. The endowment of the institution has doubled during the administration of President Crossfield. Hamilton college, a junior college for women, connected with Transylvania, celebrated fifty years of history and many of the former students returned for commencement. The commencement of Texas Christian University at Ft. Worth, Tex., another Disciples institution, was enlivened by the announcement that this year a $125,000 gymnasium and a $125,000 university church would be erected. The big feature of the week was the launching of a program to secure a million dollars of endowment within the coming year. The initial gift of $100,000 made by Mr. Andrew Shirley was followed by other gifts which will total $400,000 and become productive endowment within sixty days. This success gives promise that the entire amount may be raised during the coming year.

Methodist Pastors to be Protected

The various cooperative movements have of late been taking out of the Christian pulpits some of the most stalwart and successful ministers. These men are given higher salaries and made supervisors of general movements but the churches to which they ministered have never been able to find competent successors. The Methodist denomination has taken action to protect its ministry from these inroads. It is now necessary to secure a two thirds vote of the annual conference and the approval of the bishop and the district superintendent before these non-parochial appointments can be made. It is thought that many of the administrative positions could be filled by laymen who would be equally successful.

Dean Welldon Continues to Agitate for Union

After admitting Dr. Jowett to the Cathedral pulpit and stirring up no small amount of tempest among high church ecclesiastics in England, Dean Welldon, of Dunham cathedral, is continuing to preach on the Christian reunion of English Protestantism. His conception of the united church has commanded the respectful attention, not to say the ardent sanction of nonconformist leaders. He says: "I want to see one confederated reformed Church holding a positive simple creed, standing itself for the physical, moral and spiritual welfare of the nation, and showing itself the friend of all classes, but never fearing to speak out in the cause of justice, honour, freedom and righteousness. There must be experiment, adventure, and innovation within the Church as within the State."

Preaching Different in America, Thinks Britisher

Rev. M. E. Aubrey, M. A., of Cambridge, England, has been in America arranging for the celebration of the tercentenary of the Mayflower. While here, he has been gathering impressions of American church life and finds our pulpits quite different from those of England. "The British preacher," says Mr. Aubrey, "conceives it to be his main business to educate his congregation in the fundamental and historical facts and principles of their faith. The American preacher is more concerned with the application of religion to the practical questions of the moment. Speaking paradoxically (and allowance should be made for that fact), I should say that if a strike is going on in the city the American hearer goes to church to hear about it, while the Englishman goes to forget it. The Englishman goes to church to be refreshed, to see again the great backgrounds of his life that he may set against them the problems he left yesterday and must face again tomorrow, to see them in truer perspective and face them with a mind that is stronger because it has left the strain behind for a day. The American preacher fights his hearers' battles in the pulpit; the British preacher tries to lead them where beyond these voices there is peace. The dominant note of the American pulpit is vitality; of the British pulpit, serenity."

Ships are Crowded With Church Leaders

Never in the history of the world have so many ministers and other churchmen started across the seas to Europe as this summer. All summer long, meetings of the greatest importance will engage the attention of ecclesiastics. The Lambeth Conference in England will bring together Episcopal bishops of the world. Many of these will go on to Switzerland to participate in the preliminary meeting of the proposed World Conference on Faith and Order. The Archbishop of Sweden is calling an ecumenical conference in Switzerland to deal with problems growing out of the war. A gathering of peace advocates will also be held in Switzerland at the same time. The celebration of the tercentenary of the sailing of the Mayflower will take many ministers to England and Holland. This world fellowship of ministers will go far to build a catholic consciousness in protestantism that will revivify all of the churches and promote the cause of Christian unity.

Religious Antagonisms in Palestine

Reports from Palestine indicate that there has been serious rioting there with frequent clashes between representatives of Judaism and Mohammedanism. The Arabs resent the invasion of Palestine by the Zionists. Three hundred were in the hospitals in Jerusalem at the Easter season with wounds. These alarming clashes were accompanied by the usual round of sectarian brawls between different camps of Christians.

Minister Rounds Out Twenty-five Years of Service

On the last Sunday in June, Rev. Johnston Myers rounded out twenty-five years of service with Immauel Baptist church of Chicago. The change in city conditions is well illustrated by the history of this church. It was once located on the boulevard in an exclusive residential section on the south side. It is now surrounded on every hand by the business houses of the automobile industry. The church has been able to

survive by maintaining a social program. A lunch is served in the building every day. There are moving pictures every Tuesday evening. An employment bureau is one of the features. The great difficulty has been to finance a church in a section where only poor people reside, but this Baptist minister has accomplished this up to the present time by utilizing his extensive acquaintance throughout the city, and by interpreting the church as undenominational in character.

Does Not Like Emphasis on Messianism

The interpretation of the life of Christ from the standpoint of messianism is becoming the subject of theological controversy in England. According to this theory, Jesus was chiefly concerned in his teaching with the soon coming of the messianic age, and history has proved our Lord mistaken in his hopes. This concept of the message of Jesus is the one that was first formulated systematically by Schweitzer and more recently it has been embodied in an English book by Professor Foakes-Jackson and Kirsopp Lake. Dean Inge in a recent issue of The Church Family Newspaper has given the book a keen criticism.

New Bishop of Durham Is Appointed

The appointment of a new Bishop of Durham is of interest throughout the English-speaking Christian world. Premier Lloyd-George has just named Bishop Henry Henson to this see. He was formerly Dean of Durham and he is now the Bishop of Hereford. The Bishop of Durham ranks next to the Archbishop of Canterbury and the Archbishop of York. Bishop Moule, the previous incumbent, whose recent death is mourned on both sides of the Atlantic, was a broad churchman formerly evangelical but timid in maters of controversy. The new appointee is known as a very outspoken progressive. His appointment is very significant, affecting as it does the future of the union movement in England.

Will Get Along Without the Governor

The Governor of New Jersey did not speak this year at the Fourth of July celebration at Ocean Grove, N. J. This will break the custom of many years. In his stead Bishop Charles B. Mitchell of the Methodist church, was engaged. The action of the committee was taken in view of the widespread unpopularity of the governor among church people on account of his attitude on the liquor question.

Prominent Baptist Wants Convention System Changed

Baptist national conventions have passed out of the mass meeting stage and are now representative gatherings, at least in theory. The economic fact is not to be ignored, however, and the churches in easy reach of a convention are apt to attend it while others will not be able to cooperate, since the expense of the delegate falls upon the individual or upon the local church. Dr. A. S. Hobart, a prominent Baptist, is agitating for a different system by which the convention would be made up by the state conventions electing the delegates. He proposes that a fund be raised to pay the expenses of the delegates as is done in the Presbyterian church. This, he argues, would be more democratic than the procedure of having merely a regional attendance each year. The other denominations with congregational polity face the same problems in large measure, none of them making any provision for the expenses of delegates.

Milwaukee Association Sends Boys to Pick Cherries

When the call came for cherry pickers in the fruit country of Michigan, the Milwaukee Y. M. C. A. sent all the boys it could find. These went to a camp and worked, bringing back over seven thousand dollars in wages. There were 265 boys in the party. The experience for these city boys was very valuable in the building of health and in other ways.

Catholic Church Broadens Its Social Methods

While many Catholic parishes in this country have various social devices, the attitude of the parish workers has been all too often that of strict sectarianism. St. Joseph's church, of Louisville, Ky., has set a good example by opening up its facilities to the people. This church is presided over by Father Diomede Pohlkamp. A social club has been formed near the church which is well equipped with recreational devices and this club is open to the various elements in the community. The club is financed by entertainments, which fact is taken to guarantee that its support will be democratic instead of being provided by wealthy patrons.

Fifty Years a Minister of Christ

Dr. Robert S. MacArthur, a prominent Baptist minister of New York, resigned a few years ago to be free to accept the many invitations to speak in different parts of the country. Since his resignation he has been a pastor-at-large to the Baptist denomination and indeed to the whole Christian world. Recently he celebrated the fiftieth anniversary of his ordination as a Baptist minister. Dr. MacArthur will supply one of the leading pulpits of Boston this summer.

Take Archbishop to Task

The Archbishop of Wales is now being taken to task by the press of the high church movement for administering with his own hands the communion to two dissenters, Premier Lloyd George and his wife. The high churchmen are in a difficult position, however, for who is to call to account the archbishop? By their own theories he is the official interpreter of doctrine and practice, and

Interchurch Movement Being Reorganized

The General Committee of the Interchurch World Movement, which is the central legislative body of the organization, considered a proposed plan of reorganization at a meeting in New York June 18. With certain modifications the report of the committee was accepted. A nominating committee has been appointed which will consider the changes in personnel that have been demanded by certain of the denominations. There will also be provided an advisory committee to give counsel in financial matters.

The resignations of all the officers were placed in the hands of the General Committee. Attached to these resignations was a statement that the Interchurch leaders still believe in cooperation but they want the work to go forward without any embarrassment over personalities. It is not likely that all of the resignations will be accepted.

The committee on nominations is composed of W. H. D. Gould, chairman, Methodist; William E. Lampe, Reformed; D. C. Shull, Baptist; Charles E. Burton, Congregationalist; H. O. Pritchard, Disciple; George H. Innes, Presbyterian; A. C. Siddell, United Brethren; Levi Pennington, Friends; and J. Baltzer, Evangelical.

The advisory committee of business men is composed of Raymond B. Fosdick, E. M. Bulkley, Starr J. Murphy, Trevor Arnett, Fleming H. Revell, George Innes, James M. Speers, George M. Fowles and Warwick Murray.

There is a strong conviction that henceforth the movement must proceed with more points of contact with the sustaining denominational bodies and a meeting of the representatives of these organizations is being called in New York for July 8. At that time the plans for the reorganization of the movement will be laid before these leaders and they will be asked for suggestions and criticisms. It is thus planned to obviate future criticisms from the denominational leaders.

Dr. A. E. Cory, head of the field department, and one of the three men delegated to carry on the supplementary financial campaign, reports that practically all of the states have taken favorable action and workers are now busy in these different states in carrying forward the new campaign.

One of the means most depended upon for securing funds to meet the deficit is the Woman's Hundred Dollar League. As the name indicates, each woman making a subscription gives one hundred dollars. It is hoped by this means to meet several million dollars of deficit which has accrued from the operations of the past year.

higher in rank than his critics. There is an evident purpose these days to lead these sectarians of the state church into ridiculous and illogical positions and bring about the breakdown of that remnant of the Oxford movement which still stands in the way of the religious reunion of the people of England. The spirit of union is in the air. There are those who dare to talk of union between the Presbyterianism of Scotland and the Episcopalianism of England. A national church, reformed in doctrine and worship, that would gather into its fold the entire population of the United Kingdom, would powerfully affect the Protestantism of the entire world.

Reformed Episcopal Church States Terms of Union

The Reformed Episcopal church of England is now becoming interested in the subject of reunion with the parent body. The Southern Synod recently passed the following resolution: "This synod being desirous, so far as in it lies, of maintaining unity among all Christian people, would be prepared to consider the question of the union of the Reformed Episcopal church with the Established Church of England, provided that the ministers of the Reformed Episcopal Church are received as clergy duly ordained in accordance with the XXXIX articles of that church, and that it is allowed to retain its declaration of principles unaltered, with its doctrine, disciple and worship as set forth in its constitution, canons and prayerbook. Further, that this resolution be forwarded to the authorities of the Church of England." There is no difficulty in these terms of union unless it be in the matter of the ordination of the Reformed Episcopal ministers. Whether the orders of this communion will be recognized remains to be seen.

Further Investigation of Y. M. C. A. War Record

Katherine Mayo, a trained newspaper correspondent, went to Europe toward the close of the war to investigate the causes of soldier complaints against the Y. M. C. A. She went with considerable prejudice against the organization, and had a free hand everywhere in looking up the complaints. She has produced a book with the unconventional title of "That Damn Y." In this book she sets forth the story of her investigations. She declares that the Y. M. C. A. performed 90 per cent of all the war work done for the soldiers and volunteers. Ninety per cent of the doughnuts provided by the Salvation Army, she informs us, were sold. Miss Mayo declares that the American army was the best served of any army.

Fifty Years in Presbyterianism

The Presbyterian church has rendered a good account of itself in fifty years. In that period the population of the United States has increased 175 per cent. In the same period the Presbyterian church has increased 350 per cent. That this growth in membership is not mere numerical padding is indicated by the growth in giving. In the same period the gifts to home and foreign missions have increased by 635 per cent. This indicates that Presbyterianism for the past fifty years has been making substantial progress, for other denominations can provide similar statistics. The church leaders are troubled, however, over the question of the next fifty years. There is a growing feeling, due to the fact that the past decade has not kept pace with previous years, that if evangelical Protestantism is to continue to grow, there must be some change in methods to meet new conditions, both in metropolitan areas and the rural districts.

Sherwood Eddy Continues Foreign Evangelistic Travels

Christian work has carried Sherwood Eddy to almost every section of the civilized world. His work in the Orient made him a notable figure in Christendom. It is announced that during the coming year he will visit England, Czecho-Slovakia and Constantinople. He will deliver evangelistic addresses in all of these countries. Mr. Eddy urges that a rational evangelistic program is now one of the greatest needs of the churches and he makes frequent use of the findings in Great Britain and America with regard to the religion of the soldier. He holds that these findings show that the old evangelism has failed. Mr. Eddy emphasizes particularly the need of more care in evangelizing the children of the Sunday-school at the proper age. He wants an evangelism that really evangelizes.

More Interchange of Pulpits

The exchange of pulpits between nonconformist ministers and the clergy of the Established church continues in England. Recently Dr. Jowett exchanged pulpits with Dr. Stuart Holden. The latter is rector of St. Paul's, Portman-square. It is believed by Dr. Jowett that after the Lambeth conference these exchanges will have legal recognition in Anglican circles.

Missionaries Coming Back on Furlough

The furloughs of missionaries have long been overdue owing to the difficult traveling conditions following the war. Now that ocean travel is becoming somewhat easier, large numbers of them are returning to this country. Twenty missionaries arrived on the City of Benares on June 7, six of whom were Baptists. It is announced that eleven Presbyterian missionaries left recently on out-going vessels for the field. Part of this company are new missionaries and part are going back to their fields after a furlough.

Committee on Ecumenical Conference Will Meet

Arrangements have all been concluded for the Committee on Ecumenical Conference to meet in Geneva, Switzerland, on August 10 and 11. This is a preliminary meeting of federated church bodies to discuss the desirability and possibility of an international ecumenical conference. Besides the American delegation, there will be representation from all parts of the world, including especially Great Britain, Italy, Switzerland, Hungary and the Scandinavian countries. The chairman of the American delegation is Rev. Nehemiah Boynton, of Brooklyn, N. Y., who is the chairman of the Federated Council's Committee on Relations with Religious bodies in Europe. The denominations in America that do not cooperate fully with the Federal Council have been asked to send representation to the Geneva meeting and those who will in some measure represent their denominations are Rev. J. A. Morehead of the National Lutheran Council; Rev. George Truett, of the southern Baptists; and Bishop Charles H. Brent, of the Protestant Episcopal church.

Population Growth and Church Growth

The five cities leading in growth of population during the past decennium have been New York, Chicago, Detroit, Cleveland and Los Angeles. The volume of growth has been in each case from a half million to a million people. Yet the church statistics in these cities have not shown the same rate of advance. Where the population has gone forward by leaps and bounds, the church has made little or no progress, either Roman Catholic or Protestant. In some rapidly growing cities, the newer cults have made rapid advance but the older cults, such as Christian Science, are showing a considerable slowing up of growth. Los Angeles is particularly noted for the variety of its fad religions.

Dr Manning Defends Concordat Against Attack

There are many within the fold of the Protestant Episcopal church who are disposed to criticise the proposed Concordat with the Congregationalists. Dr. Manning, rector of Trinity church of New York, spoke recently in defense of the idea. He said: "Surely we do not mean that the one road to unity is to be absorbed into the Episcopal church? Surely it is not our object merely to change Congregationalists into Episcopalians? That certainly is not my idea of unity. What we want to do is to bring all Christians and ourselves along with them into the larger life and fellowship of the catholic church and that is what the proposals aim to do. The congregations who act under these proposals will not be in the Episcopal church. They will not be under our constitution or bound by our canons,

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but they will be in the unity of the catholic church; they will be in communion with and under the guidance of a catholic bishop; they will be very much in the position of a congregation of Christians in the early days of the church." Such a statement of the meaning of the Concordat will be altogether satisfying to the broader-minded churchmen whose desire is for the unity of the church but will be offensive to those in the opposition.

A London Letter

London, June 15, 1920.

IN the movement for breaking down the barriers that separate the churches another stage was marked on Sunday, June 13, when Dr. J. Stuart Holden, vicar of St. Paul's, Portman Square, and Dr. J. H. Jowett, minister of Westminster (Congregational) Chapel, exchanged pulpits. The Dean of Durham having preached in the City Temple and Dr. Jowett in Durham Cathedral, precedents have been set in high places and are being increasingly copied—with none but good results. We now hear nothing of the episcopal inhibition or protest that formerly made these fraternal interchanges impossible or difficult. The Bishop of London, who privately remonstrated with Dean Henson when his intention of preaching in the City Temple was announced, made no objection to this latest interchange. St. Paul's Church, which is much smaller than Westminster Chapel, was crowded to overflowing, hundreds being unable to obtain admission. Dr. Jowett chose for his text, "Man shall not live by bread alone," and spoke of the idealistic life as wedded to the materialistic. In illustration he referred to Charles Kingsley, who, he said, was so masculine, so fibrous, so heroic and yet, with all these pedestrian virtues, was a mystic. In Westminster Chapel which was full except for the upper gallery, Dr. Holden, robed in a simple black gown, proclaimed "The Glorious Gospel of the Happy God," showing in simple yet vivid fashion that, happy himself, the heavenly Father sought to make his children happy, and that the God-fearing life was the source of all real happiness. Dr. Jowett is hopeful that after the Lambeth Conference of bishops from all over the world, to be held in London in July and August, the official episcopal seal will be set upon pulpit interchange between Anglicans and Nonconformists. One of many signs that they are drawing closer together is the letter addressed by the Archbishop of Canterbury to Dr. F. B. Meyer, as secretary of the National Free Church Council, inviting the prayers of "fellow Christians outside the church of England" on behalf of the deliberations of the Lambeth Conference. In a very cordial response Dr. Meyer intimated that to Free Churchmen the most vital part of their proceedings would be the consideration of "the essential unity of the church" and emphasizing the "unity more profound than that of outward circumstance and condition."

In Calvin's Pulpit

The invitation to Miss Maude Royden to deliver a sermon in St. Peter's, Geneva, where Calvin ministered, was a remarkable tribute to England's famous woman preacher and also an indication of the influential part her sex will play in shaping the civilization of the future. A precedent has been created in Switzerland, and no doubt it will be followed. The cathedral consistory were unanimous in deciding to give the invitation and Miss Royden was enthusiastically welcomed. Church and state dignitaries vied with one another in paying honour to her, while people stopped her in the streets and in public vehicles she was not allowed to pay her own fare! At the Sunday morning service, after a few words of introduction in French, she delivered her sermon (on the Atonement), in English, proving herself quite equal to the difficult acoustics of the ancient building. When she signed the cathedral book she was asked to prefix "Miss," "for," she was told, "future generations may not know that 'Moat' (Swiss pronunciation) was a woman."

The Woman's International

Miss Royden's sermon was delivered in connection with the Women's International Suffrage Alliance Congress which last met seven years ago in Buda-Pesth. Thirty countries were represented, including Germany—which now has, or then had, thirty-seven women members of parliament—and India and of course America, Belgium being a conspicuous absentee—she refused to send delegates unless the German delegation would make some official expression of regret for the wrong done her, and they were not authorized to do this. Two resolutions were passed unanimously and without discussion by the entire Congress. The first welcomed the League of Nations and the second called upon all countries to unite to relieve the famine-stricken areas and to organize the economic reconstruction of Europe. Nearly 100 pounds sterling, by the way, has been sent by Miss Royden's congregation to the Save the Children Fund. Miss Royden tells of the high expectation manifested at Geneva in regard to the proceedings of the Congress. The feeling is more than local that women must use their influence after what the world has suffered to prevent any attempt to rebuild civilization on the insecure foundation on which it rested before the war. In her first sermon, June 13, after returning from Switzerland Miss Royden drew a parellel between the Jews when Christ came—a people prepared by God to be the nation through whom the Saviour should be given to the world and the women of today who seem to be called upon to be the deliverers of humanity from the curse of war and other evils. She made a passionate appeal to her sisters to rise to the height of the demand and prove themselves worthy of the opportunity. In October Miss Royden is to address the Church Congress, the great annual Anglican assembly—not on some feminine subject, but on "The Presentation of Christianity in Modern Terms."

Jubilee and Resignation

No man in the Nonconformist ministry stands higher than Dr. F. B. Meyer, who has long sustained the double burden of a pastorate and the honorary secretaryship of the National Free Church Council. For nearly thirty years, with a seven-years' (1892-1899), intermission when he was pastor of Regents Park Baptist Chapel, he has ministered at Christ Church, Westminster-bridge-road, the cathedral-like structure on the side of the Thames opposite the Houses of Parliament, built by Dr. Newman Hall, with its memorial Lincoln Tower. Seventy-three years of age, he celebrated his ministerial jubilee this year, and has well earned a rest—though one cannot imagine him inactive. Despite his heavy public work, entailing long railway journeys, he has managed to keep up his reading and to nourish the inner life, so that his sermons are distinguished by scholarly finish and spiritual glow. As pastor emeritus, he will preach occasionally at Christ Church. Another long pastorate is that of Dr. Charles Brown, who has completed thirty years continuous ministry at Ferme Park Baptist Church, north London. He is a warm friend of Dr. Clifford, who at a commemorative luncheon remarked, "I love and trust him," adding, "There are some people whom I love but do not trust." Dr. Brown told of a working gardener who once said to him, speaking of another minister, "There is no intellectual humbug about him. He is a plain simple man—like yourself." Full of vigor, Dr. Brown is continuing in harness and his devoted congregation hopes he will remain with them for many years to come. Yet another long spell of fine work is that of Dr. R. F. Horton, who for forty years at Hampstead has delivered on Sunday evenings a monthly lecture to working men. His sanity, frankness, courage and good temper have won him many friends among manual workers and enabled him to bring to bear upon them the best influences.

Bishop Henson's New Appointment

Two years ago Dr. Henson removed from Durham, where he had been Dean for six years, to become Bishop of Hereford; now he is to return to Durham as Bishop of that diocese. His growing influence in the Church of England is welcomed alike by broad-minded churchmen and Nonconformists to whom he has always shown a most brotherly spirit.

ALBERT DAWSON.

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EDITORIAL

A Prayer in Time of Perplexity

O LORD, wisdom is with Thee, and light and truth are with Thee. While our footsteps lead us into mystery and darkness, the night round about us is day-time with Thee. Thou seest the way that we take, though our path is hidden from our eyes and our heart is baffled to know what way to choose. Our perplexity drives us to Thee. We have come thus far on our journey but are unable to go farther except Thou dost take us by the hand. Ease the burden and strain of our mind by some token of Thy presence. Conflicts rage within us. We have no rest, and our noonday is as the night.

O Thou Solver of human problems, Comforter and Enlightener of all hearts, it is to Thee we turn for help. Thine is the opportunity of our helplessness. To the humbled mind Thou canst show Thy deepest wisdom, but the proud cannot hear Thy whispered word. In our extremity prompt our heart toward the gate that may be opened by the simple touch of our hand. Thou dost not desire us to languish in fear and doubt and inaction. Only show us the way and we will walk in it.

Yet, Lord, we are but little children in Thy sight, and we would learn to be patient and trustful in our perplexity. Perchance Thou hast halted us here until Thou canst bring up to us some reinforcement which when it comes will make our progress more sure and swift. Perchance under cover of our bafflement Thou are working in us some gracious blessing of love which we shall perceive only when it is fully wrought. Perchance there is coming up to us on another path one whose comradeship we shall share with grateful joy all the rest of our journey, but whom we should not meet at all save for Thy undiscerned goodness in detaining us here.

How multifarious is Thy providence! How rich are the options that are with Thee! How far beyond our ken are the forces that are within Thy keeping! Only show us in our perplexity that Thou hast not forgotten us, but that Thou are doing Thy divine part, and we shall await Thy will in patience. Calm our anxiety. Pour Thy rest around our restlessness. Steal over our heart like the grace of a summer evening, like warm refreshing winds from summer lands. We wait for Thee, O Lord. Amen.

Americanizing the Americans

THOSE who have made a study of the Americanization programs agree that the first need is to Americanize the Americans. Among large numbers of our people the knowledge of the rich liberal tradition of America is not to be found. The war has tended to intensify a certain kind of nationalistic feeling but to conceal the real meaning of America. The repression of public utterance has made us forget that America is a land of freedom. The war profiteers with their new found riches, and the discharged army officers with their new attitude toward their fellows have forgotten that America once found her glorious meaning in democracy. There are wide chasms separating groups in our American life. A new sectionalism is arising which is not geographical but racial and occupational. At a terrible price America once asserted her belief in union and cooperation. The preachers of disunion and suspicion are upon our street corners, and their counterparts are to be found in the fashionable clubs. With the minutiae of party politics, the Christian ministry of today has no concern, at least in the pulpit, but the larger principles of Americanism should there find perennial interpretation. The fundamental ideas of Americanism are found on examination to be the fundamental ideas of Jesus. They

derive directly from the sermon on the mount. In large measure the kingdom of God on earth is to be realized in the perfecting of American institutions.

Will the Jews Organize the Model State?

THE Zionists are planning to organize a model state in Palestine. They propose public ownership of the land so as to put at the disposal of society all those vast values that settlements and the building of communities, towns and cities bring to those who secure deeds. The "unearned increment" in Chicago real estate would pay for all the city's public improvements, establish every needed public enterprise and save all the taxes. The Zionists propose that when a million dollars of value is added to a piece of land by the moving in of a half-million people, all the half-million shall share in the million dollars thus created by using it for public improvements. Beginning their model state with equal suffrage, the public ownership of public utilities, including irrigation systems and prospective petroleum finds, they expect to make Palestine the haven of oppressed and poverty stricken Jews and hope to prevent poverty from ever intruding its gaunt form there. That would be a Zion indeed and all good Christians will wish them God-speed in the undertaking.

Christian Union and Episcopacy

IN many discussions of the theme of Christian unity it is assumed that there can never be union with churches of the episcopal order on other than an episcopal basis. This seems strange to evangelicals who find nothing in the New Testament to warrant such an estimate of the importance of the episcopacy to the Christian church. It is still an open question among scholars whether the church of the first century knew anything about diocesan bishops at all. Ripe scholarship in all bodies tends toward unity of theological thinking, however, and it is interesting to note the conclusions of Dr. Headlam in his recent Bampton lectures in England. Dr. Headlam definitely sets aside as un-Catholic, in the wide sense which the history of the church as a whole warrants, the claim to exclusive validity for Episcopal orders and sacraments. He invokes the authority of such a great theologian as Augustine for his position. Dr. Headlam is Regius Professor of Divinity at Oxford and his conclusions will have much to do with the discussion of unity in England in coming years. Most of the Free church bodies could work under a constitutional episcopacy but none of them would be willing to stultify themselves by discrediting the status of themselves and their fathers in the Free churches, whose work has manifestly been blessed by God.

Racial Trouble in Chicago

RECENTLY a group of fanatical colored men held a meeting in the Trinity Methodist church of Chicago in the interests of the Star Order of Ethiopia and Ethiopian Missionaries to Abyssinia. The speeches were so radical that the meeting was dispersed by the pastor who had granted the use of the building, whereupon the group of colored men betook themselves to the streets where their talking developed sufficient heat to bring about a shooting affray. It was feared for some days that this was the beginning of a racial struggle that would last all summer but fortunately both white and black leaders seem to have seen that the race question will never be solved by rioting. This only defers the solution. The negro is now a necessity in Chicago. Great industries would be paralyzed if he moved away. Recognition of this fact should be cause for some adequate provision for the housing of the negro population. Crowded into quarters utterly inadequate, human discomfort has given rise to a radicalism that is foreign to the negro temperament. There is vacant land near the great factories which employ the negroes sufficient to furnish home sites. Either the industries themselves should build houses and sell and rent them, or the city should secure permission from the legislature to carry out such a project.

Anglo-American Friendship

IF America is to live at peace on the western continent, it is clear that there must be a good understanding with Great Britain. Three thousand miles of unprotected frontier on the north is a British frontier. The British holdings in the West Indies and in British Guiana suggest to us the importance of such an understanding. Such an understanding is not altogether a matter for diplomats to manage. Cooperation in great human tasks will furnish the basis for friendship. The gift by the Rockefeller Foundation of over five million dollars to University College and Hospital of London for medical research is an event of much larger significance than the newspapers have estimated. This gift has made a most favorable impression on England and it means a large measure of unity between the scholars of two great nations in the fight against disease. Already we have a pulpit interchange which will tend to take on larger significance, and the Rhodes scholarships. The only organized unfriendliness is that of the friends of Irish independence who seek to embroil the United States in the domestic affairs of a nation which every consideration, both unselfish and self-regarding, urge us to bind to ourselves with the most cordial understanding.

A School Board Sentenced to Jail

PARTY politics has seldom brought about a more disgraceful situation than exists in Chicago with reference to the public schools. Recently six members of the school board were sentenced to pay fines and lie in jail for contempt. If they are not there now, it is because they are seeking relief from this judgment in appeals. These school board members are the political appointees of Mayor William Hale Thompson. The school board at one time called to the city an educational expert, Dr. Charles E. Chadsey, of Detroit. Soon after his arrival, the mayor's friends secured a majority on the school board by new appointments and the functions of the newly elected

superintendent were taken away from him and he was left drawing a salary but without opportunity to function. Under such a situation he resigned, as any self-respecting man would do. The school controversy in Chicago has dragged on for years and meanwhile the children of the city pay the penalty. Sooner or later Chicago must seek the remedy that has been applied in other cities—it must banish party politics from public education and draw the issue straight between municipal decency and the forces of political corruption. Until then, Chicago will continue to deny her children their birthright.

The Congregationalists in Boston

THE International Council of the Congregational Churches was held in the city of Boston during the week from June 29 to July 6. It was particularly appropriate that the meeting should be held in that city, for it was in a special sense in celebration of the Pilgrim Tercentenary, and if any body of Christian people has an outstanding right to the Pilgrims and their traditions, it is the Congregationalists. In fact it is well known that every self-respecting Congregationalist is descended from one of three brothers who came over in the Mayflower. Of course there are many in these personal-liberty-loving days who have no wish to share the heritage of the Mayflower men, and who profess the conviction that it would have been better for the country if instead of the Pilgrim Fathers landing on Plymouth Rock, Plymouth Rock could have landed on the Pilgrim Fathers. But in this as in many other things, the Congregationalists and other inheritors of the Pilgrim tradition have the best of the argument.

It is well, also, that the Congregationalists should go back on occasion to their ancient habitation, and renew associations with earlier years. For though they came from England and Holland, Brownists from Scrooby and Pilgrims from Leyden, Boston was their first American home. They were the original stock of the place. Later came the Unitarian movement, and practically all the Congregational churches went over to the new idea. In fact, every one of their churches save the Old South became Unitarian, and Congregationalism had to make a fresh start. In 1850 there were thirty-one of these later congregations, and today there are thirty-six. But the strength of Congregationalism passed to the west, where the churches are many and strong, and where Unitarianism is less known.

The Council was held in Mechanics building, or at least that was the official headquarters. At a matter of fact it was found to be so large and unsatisfactory as an auditorium that for the most part it was abandoned for such near-by and commodious churches as the Central, the New Old South, and the Mount Vernon Congregational. But the huge building was very satisfactory for the exposition called "The Congregational World," a demonstration of church life and service from every continent where the Congregationalists have missionary or educational work. It was almost another "World in Boston," recalling the notable missionary exhibit and pageant that began there a few years ago, and was later taken to other cities.

The program was made up of a large number of notable addresses. The best that Congregationalism could produce was offered. As it was an international council, a considerable number of leaders of the denomination in England, Australia and Canada were participants. Among them one noticed Principal Garvie and Dr. Robert Horton of London, Dr. Berry of Birmingham, Dr. Henderson of Wolverhampton, and Dr. Hill of Glasgow. All of them and several others contributed to the dignity and profit of the sessions. Suitable observance of Independence Day and the Tercentenary were outstanding features of the Council. On these occasions the great hall in Mechanics biulding was filled.

One of the most significant factors in the enjoyment of the meeting was the splendid music prepared under the direction of Professor H. Augustine Smith. A special collection of hymns was prepared by him, and at every session these fine old songs of the faith were sung to the number of three or four in succession. One discovered fresh inspiration in the hymnody of the church, and felt the glory of the great old melodies that have comforted and uplifted generations of sorrowing and rejoicing saints. In addition a chorus rendered notable selections, and visualizations by pageant and pictures added to the impressiveness of the music.

It was an exceedingly well ordered, dignified and correct gathering. That was to be expected. The Congergationalists are a well bred people. They do things with decorum. Moreover, this was their great anniversary, and they were on their best behavior. Boston was watching, and they were anxious to violate none of the proprieties. But most of all, they were far from the rank and file of Congregationalists scattered over the land. Only a rather select few could travel so far. The men who might have stirred up discussion by raising moot questions of theology or procedure were not on the ground. Therefore everything proceded with moderation and composure. Indeed, one delegate who had come from another denomination of more aggressive type complained that the sessions were a bit dull. But this was only the failure to enjoy the contrast with some more vociferous and controversial gatherings he had attended in other days.

It was a liberal gathering in every sense. There was no denunciation of higher criticism, no tilting with evolution, no mulling over of millenarianism, no outcry against the spirit of awareness in religion as "infidelity." There was evident the sentiment that some things could be take for granted, and required no debate. That left time for the really important matters. Among them missions had a conspicuous place. The American Board was the first of the American missionary societies, having been organized in 1810. It sent the first missionary to India in 1812. Ever since that day the world evangel has been upon the heart of Congregationalists. The moderator of

the Council was Dr. James L. Barton, for many years an honored secretary of the foreign board. Missionaries and those connected with the task of maintaining them had conspicuous places in the assembly.

As was natural, the note of internationalism was struck often and clearly. Many times over, as in all the other religious gatherings of the year, the duty of the nation to its late allies was stressed, and the frustration of American hopes of world aid by the partisanship and egotism of national leaders was taken much to heart. This theme came to the front again and again in the Boston Council, and reached its climax in a great meeting in Park Street church on noon of Monday, when Dr. A. C. Hill of Glasgow brought to its feet the great congregation that filled every corner of the building with his plea for fair play by America, and a recognition of its duty to the League of Nations and the rest of the world.

All through the sessions the strong men of the denomination were in evidence as speakers and chairmen. Congregationalism has no reason to be ashamed of those who in every city interpret its ideals. The list is long and notable, and its record here would merely repeat the program roll. There was also a generous use made of the leaders of other communions.

The Council made an open place for the subject of Christian unity. The representatives of the Federal Council of Churches, the Council on Organic Union, the cooperative movements in Britain, Australia and Canada were given close and interested hearing, and their messages were followed by animated inquiries. The Congregationalists can always be counted on to do their part not only in cooperation, but in hastening the day of the fuller unity of the church of Christ.

Convention publicity is always an interesting study. The Methodist General Conference in Des Moines had excellent notice in the press of the country. Even better was that given to the Baptist Convention in Buffalo. The General Assembly of the Presbyterian church in Philadelphia had less than either of the others in the city journals east and west. The Congregational Council in Boston received the least notice of all. In the Boston papers it was fairly, though not adequately, reported. But the New York and Chicago papers hardly noticed it at all. It may be that the press demands something in the nature of a contest to secure its attention. In this, to be sure, the Buffalo gathering had the advantage of the one in Boston. But for constructive publicity the Council presented an admirable but unused opportunity.

Highly characteristic of the provincialism of the Boston press, in spite of its usual high class newspaper work, was the fact that the longest descriptive report of an address during the entire week was devoted to a Boston Congregational minister speaking in his own pulpit. It may be that Dr. Gordon was the ablest of the speakers in the Hub that week, but a proper sensitiveness to the courtesies of the occasion would have suggested a less insular attitude.

It was a very notable gathering, and all the way through the program, from President King's salutation to Dean Brown's closing word, the messages were worthy of the place and the time.

Are Ministers Martyrs?

A DENOMINATIONAL journal, in a recent issue, speaks of ministers as the "martyrs" of our generation, basing this characterization on the fact that ministers are poorly paid and poorly prized, and that they are subjected to many annoyances and humiliations. Of the facts there can be no doubt. Ministers are poorly prized and consequently poorly paid, and their lives are full of petty annoyances which perhaps try the soul more than does challenging opposition. But the joys of a minister's life are many, even apart from those spiritual rewards which are an abiding compensation to him who believes in his work and its Giver.

There is the joy of a chosen task. If a man has given himself to the ministry through a real desire and a real sense of fitness, he has in this fact one of life's chief satisfactions. To have become a preacher because one's father and grandfather were preachers, or because a fond mother and a serious cast of youthful countenance seemed to ordain it, or because pulpit gesticulation looked easier than carrying brick, would not make for happiness, it is true; but to have desired to preach and to have been allowed to do so is more than to possess a kingdom. A young man, college trained, who is now a dairy farmer, remarked the other day, "I work for sixteen hours out of every twenty-four at what most people would consider the hardest kind of drudgery, but I would rather do it than fish or go to the movies, or play at any kind of gentleman's job. My work is the best of all play, for it is the thing I like best to do." Professor Palmer once said that Harvard paid him for doing what he felt he should pay Harvard for allowing him to do. This characteristic remark hints at the secret of a happy as well as a conspicuously fruitful career.

The minister has the joy of a life which touches the thought of the world. He can read. He can keep his habit of study and can grow in appreciation of that which is finest in the realm of the mind. True, the average preacher buys few books, but the average business man buys fewer, for he has forgotten how to read—if he ever knew.

There is especial joy for the minister in the wide reach of his friendships. Most persons are largely limited, in their intimate acquaintance, to the members of some particular group or class. The preacher comes close to his people in crucial hours of joy or sorrow when approach is unconscious and outside distinctions forgotten. He finds fellowship with rich and poor, educated and uneducated, and if he is a real man and a real shepherd, he gains enrichment of soul through every contact.

The typical preacher finds particular joy, too, in his family life. The theory that a preacher's wife is necessarily weak-minded and his children necessarily incorrigible was long ago exploded. The mistress of the manse is far oftener than not better educated than the majority of the women in her community, and is a leader in its social and intellectual life. It is character, not the lack of it, which decides a woman to marry a preacher and be poor and useful. Of twelve thousand names in an issue of

"Who's Who," nearly one thousand are the names of ministers' sons. The minister's home is a place of high moral standards, of intimate companionships, of common burdens. Its spirit is joy.

Are not preachers just a trifle inclined to glorify their work through pitying themselves? The habit is dangerous, for the metaphorical hair-shirt, as well as the real article, ministers to spiritual pride. The modern parson is not "passing rich" on his twelve hundred dollars a year, and the modern church does not contribute a bed of roses to the furnishings of the parsonage. But as for martyrdom—well, the word seems a little too strong!

The Effort to Revive the Interchurch

FOR the past three weeks there has been expectation that a decisive moment would be reached in the fortunes of the Interchurch World Movement on July 8. For on June 18 the General Committee met in New York and chose a Business Men's Committee to examine the affairs of the Movement, and report as soon as possible. That Committee consisted of James M. Speers, Raymond B. Fosdick, Trevor Arnett, Fleming H. Revell, George H. Fowles, George Innes, and G. W. Murray.

The committee submitted its report to the Executive Committee on June 28, and on the showing made that body voted to discontinue the financial campaign at once. It also accepted the resignations of all the executive officers, except the vice-chairman, the chairman of the Executive Committee, and the treasurer—Mr. Fred B. Smith, Mr. Speers and Mr. Fowles. On the same date discontinuence notices were sent to all members of the staff throughout the country. All future steps to be taken in regard to the Interchurch World Movement were referred to a meeting of the General Committee to be held in New York July 8.

Accordingly, on Thursday of last week this General Committee to the number of about a hundred and fifty met in the Assembly Hall of the Foreign Missions Council, at 25 Madison Avenue. Mr. Speers presented the report of the Business Men's Committee and interpreted the present condition of the Movement. This was to the effect that practically all activity had ceased, though the committee had been given authority to continue whatever work was essential between June 28 and July 8, and a very small personnel was serving on a day-to-day scale. The amount due the banks is $6,560,000, and a call for the payment of this amount has been made. The underwriting societies, boards, colleges, etc., are liable for this amount, plus an interest charge at the rate of about $400,000 a year. The bank representatives have expressed a desire to assist the Movement in all possible ways, but the fact remains that the underwritings have to be paid, and the participants are under both legal and moral obligations to meet these debts as soon as possible.

Of outstanding bills there is estimated to be an amount not far from half a million of dollars, and to offset this there is believed to be in the way of assets an amount nearly equal, in the form of cash on hand, anticipated receipts from the campaign, and salvage on furniture and supplies. This does not include the items of interest and the rental of the Greenhut building, which is leased for a period of ten years at an annual rental of $536,000 a year. A large part, if not the whole, of this last amount may be saved by subleasing.

The committee further suggested the two alternatives, of discontinuance or of reorganization. As no recommendations were offered, a committee of eleven was chosen to confer with the Business Men's Committee and bring in recommendations. During the noon recess this group deliberated, and at 4:30 they presented the following report, which was read by the chairman, Bishop Nicholson, of Chicago:

1. The Committee is unanimous in the conviction that the main purpose and objects for which the Interchurch World Movement was created should be conserved, and therefore the Movement should be continued, though on a greatly modified scale.

2. We heartily approve the action of the Executive Committee in closing the accounts of the Movement as of June 30, in calling upon the churches to meet their obligations, and in making a clear distinction between the past and future operations of the Movement.

3. That inasmuch as material must be cared for, subscriptions collected, and an irreducible minimum of work must be carried on pending the reorganization hereafter to be recommended, we recommend a budget not exceeding $75,000 which shall become a part of the obligations already incurred by the corporation.

4. Inasmuch as the time is manifestly too short for working out a feasible plan of reorganization today, we recommend the appointment of a committee of fifteen members, which committee shall confer with representatives of other interchurch bodies, and shall recommend plans for the future. The Executive Committee is requested in the meantime to utilize the surveys, literature and all such material of the Interchurch World Movement as can be operated through the boards and other agencies of the denominations without expense to the Interchurch World Movement as such.

5. This committee of fifteen shall be authorized to call together the General Committee of the Interchurch World Movement and representatives of the denominations in order to consider the report on reorganization when the report is ready. It is understood that eventually the direction of the Movement shall be in the hands of a board officially appointed by the co-operating denominations.

6. For the purposes mentioned in this report, the Business Men's Committee shall be authorized to employ such assistants as in its judgment shall be necessary.

This report was adopted with little debate, and without dissent. It appeared to be less the desire of those present to reestablish the Interchurch Movement than to register their disinclination to put it actually out of existence. It was a deeply sympathetic gathering. The values of the Movement were fully recognized. There were many reasons for its failure to reach its objectives. Most of all there was the earnest desire to avoid any public announcement of failure or liquidation. There were too many people watching with envious desire, to gloat over the failure of the cooperative movement in Protestantism, to permit any summary action. That which was done was the best

that could be done under the circumstances. The Committee of Fifteen has the future of the enterprise in its hands.

That committee consists of the following persons: Bishop Thomas Nicholson, chairman; Mrs. Mary L. Woodruff, Methodist Episcopal; Rev. H. C. Swearington, Presbyterian (North); Rev. E. C. Morris, Presbyterian; (South); Mrs. Anna Atwater, Disciple; Rev. J. H. Mohorter, Disciple; Rev. William Horace Day, Congregationalist; Mrs. Frank Gaylord Cook, Congregationalist; Rev. W. G. Parks, National Baptist; Rev. A. C. Sidall, Church of the Brethren; Rev. W. B. Anderson, United Presbyterian; Rev. J. H. Apple, Reformed Church in the U. S. A.; Bishop S. C. Breyfogle, Evangelical Association.

The three sessions were presided over by Mr. Fred B. Smith, whose leadership was wise and helpful. There was much prayer. It was a deeply serious gathering. At no time was there any applause. When the report of the committee was presented no surprise was manifested, and no enthusiasm. It was as though each one said to himself that it was the only thing to do, although no one could venture anything in the way of promise as to what actually could be done. At least time is gained, and the Philistines are deprived of any cause of exultation.

In the meeting there were three types of sentiment regarding the Movement. One would have approved the stopping of all further efforts, in accordance with the manifest meaning of the action of the Executive Committee on June 28 and the turning over of the activities, assets and liabilities to any interdenominational organization that would take them. A second group favored the continuance of the Movement in a modified manner, in close contact and cooperation with other interdenominational agencies, such as the Federal Council. A third wanted to reorganize the enterprise, and proceed with full speed ahead. But there was no debate of these matters in the General Committee. If they were discussed at all it was in the closed session of the committee of eleven. There really was not much need for discussion of any kind. A medial course was chosen, and nobody believed anything better could be done. Several resolutions relating to the nature of the underwriting obligations, the problems of the survey, and other matters, were referred to the Committee of Fifteen for consideration. It is a difficult task which has been assigned to Bishop Nicholson and his colleagues. They need the sympathy and prayers of all the churches.

Has the Interchurch World Movement been revived, or has it been given a little longer period in which to make a good end? No one can say at this time. Meanwhile, however, the surveys ought as promptly as possible to be put into the hand of such local groups over the country as are able to carry them to completion, and utilize their materials in a constructive program. At the present time few of them are complete. Some are only well started. Wherever there are local federations or councils they should be given charge of the work, if they care to assume the responsibility. If left incomplete, even for three months, much of their value will be lost. The Church Federations of Cleveland, Pittsburgh, Indianapolis, Buffalo, St. Louis and other cities are already taking over the surveys for completion. Some such organization should undertake this important work in every sizable place, and at its own expense. Time is of the essence of things in this emergency, and at best the skeleton of the Interchurch that is now available is wholly unprepared to take up this huge task.

The Report of the Steel Strike

SOME months ago the Interchurch World Commission on the Church and Industrial Relations appointed a special committee to make investigations of the causes of the Steel Strike, and the general conditions prevailing in the steel industry. The committee was headed by Bishop McConnell of the Methodist church and included in its personnel eminent students of social conditions, ministers and laymen, among whom was Professor Alva W. Taylor of The Christian Century staff. That report of the Committee has now appeared, and is in process of distribution. It is a very remarkable document. In reading it one is impressed with the thoroughness of the work done, the completeness with which all factors of the case have been recognized and the fairness of spirit with which the report has been compiled. The normal presumption in a case of this sort, with a commission of such personnel as that which has prepared the document in question, would be that the conclusions are entitled to full confidence and that they will constitute a valuable contribution to the solution of the problems involved.

It goes into the history of the steel strike with the antecedent events and conditions which led up to it. It covers the period of the strike with indication of the forces which gave it strength and of the forces which ultimately caused its defeat. Ample extracts from testimonies given by persons who favored the commission with information at the hearings held are included. Extended comment is made upon the way in which the public authorities in the state of Pennsylvania were related to the opposing forces.

The report is written in graphic style, calculated to enlist the interest of anyone into whose hands it may fall. At the same time it is in no way sensational in form. The conclusions reached by the commission are collated in a separate section of each chapter of the report.

Taken as a whole, the commission's report constitutes a serious indictment of the steel corporation and of the public authorities in many places. On the other hand, it deals frankly wth certain delinquencies and weaknesses of the labor organizations. There can be no doubt that it will be regarded by the public as strongly favoring the laboring man's side of the case. It would seem that such impression corresponds wholly to the facts discovered. However distasteful may be the duty of pointing out what appear to be grievous wrongs there is no option in the matter. The church of Christ has not only the privilege but the duty of witnessing against injustice, no matter by whom it may be done.

We do not doubt that the report will take its place among the most important social documents of the time.

Poems for the Times

By Thomas Curtis Clark

"I am come, not to bring peace, but a sword."

Preaching Then and Now

Then:

JEREMIAH was thrown into an Egyptian pit and Daniel into a den of lions for passing on some unpleasant truths to the high and mighties of their day. John the Baptist lost his head for telling Herod the King what's what, and Saul of Tarsus received thirty and nine bleeding stripes because he made it uncomfortable for Felix and Festus and a few other kinglets who were but festering sores on the body politic of that classic and rotten age. Wycliffe and Huss were burned at the stake because they thundered against the almighty Four Hundred who set the religious and social standards of the times.

Now:

A pleasant individual delivers a pleasant sermon to a pleasant congregation on a pleasant day amid the pleasant odors of a bouquet of smiling summer roses!

Prophets Old and New

SOCRATES drank the poisoned hemlock, discoursing the while on the Immortality of the Soul. Jesus of Nazareth drank the cup of death for every man, discoursing even to his latest breath on the joy of living and dying for a Great Cause.

The twentieth century prophet drinks two cups of tea at the afternoon meeting of the Ladies Aid Society and discourses for forty-five minutes on ways and means of paying for the newly-purchased kitchen range!

And yet some congregations, condemning their leaders to such "service", wonder why the ministry is losing its power!

In Galilee and America

Galilee, 30 *A. D.*

JESUS of Nazareth, born in a manger, reared in a village of no reputation. As a man, he was despised and rejected of men; he had not where to lay his head. Even his brothers knew him not. His closest friends finally forsook him, walking no more with him. Seized by night and brought into court, he was smitten and spat upon. Condemned to die upon the cross, between two thieves, he was ridiculed as a sham and failure.

To his disciples Jesus said, "Take no scrip for your journey," and his few hundred followers he advised to "lay not up for yourselves treasures upon earth."

America, 1920 *A. D.*

The Big Drive for Funds is now on!

The Car Wheels

A Parable of Safed the Sage

A CERTAIN man labored in the Division Terminal of a great Railroad. And it was so that when a Train entered the Station, that there they changed Engines, and Train-crews. And certain men put Ice in the Coolers, and Water in the Tanks. And there were times when certain others swabbed the Windows so that they might be seen through; but this did not always occur. And the duty which was assigned unto this man was this, that he should begin at the head of the Train, and walk the length of it, and stoop down and strike every Car Wheel with an Hammer. And he did Precisely as he was told. For he walked the length of every train, and struck every wheel on the right side thereof, and then turned himself about and walked back upon the other side of the Train and the wheels upon that side did strike in like manner. And this he did quickly, so that he had it done by the time other men had put Ice in the Coolers and Waste and Dope in the Boxes of the Axles, and the Engines had been changed.

Now it came to pass that after many years the General Superintendent spake unto the President of the Road, and he said, Behold this man hath been on our Pay-roll for Five and Twenty years, and he hath never missed a day. Let us Celebrate, and Recognize his Faithfulness, and give him a Gold Watch, and a Pass for himself and his Wife unto California and back, and a little purse of Gold which he may blow in on a good time. And they did even so. And while the celebration was in progress some one asked of him, saying,

What is the reason why the wheels must be struck? And what is the occasion thereof?

And he said, Thou mayest search me. I know nothing save that I draw my pay for hitting the wheels, and I hit them every time and never miss a wheel.

But he had never listened to the ring of the hammer that he might hear whether the wheel were sound or cracked, neither had he known nor regarded. But he had done his job and drawn his pay for twenty-five years.

Now when I heard this tale, I said, That man is not so infrequent as some men might suppose. There are many who go through life in like manner. They do the day's job and draw their pay and never think what it all is for. Yea, there might even be such men in the pulpit, but may God forbid; and there are such in many another vocation.

And I prayed my God for all men, that they may labor, not only to strike the wheels but to listen for the ring.

For there are those who strike the wheels and go on, and if the Train run through, they say it is the result of Careful Supervision, and if the wheel crack, and the train land in the Ditch, they say it is a Mysterious Providence.

And there are such men, not a few, who obtain their living by labor no more intelligent than this, and some of them less continuous. And some of them travel on passes and receive the praise of men.

But God knoweth whether men listen for the ring, or whether they only hit the wheels.

The Church's Contacts With Socialism

By H. D. C. Maclachlan

THIS is not a defence of socialism—the writer is not a socialist. It is simply a plea for a more tolerant and understanding attitude on the part of the church towards what, after all, is the only body of political doctrine before the world that has a definitely constructive and idealistic programme. It may be a wrong construction and a mistaken idealism; but, even so, it is ethically more significant than the cynical, opportunistic, vote-catching "platforms" of the two great political parties.

Two things are certain, first, that Jesus came to establish a kingdom of righteousness on earth, and second, that this kingdom, even after nineteen hundred years of "Christianity," is still only beginning to be. The first proposition need not detain us, being "writ large" in every page of the gospel story. The second may require a little elaboration.

We would not discount the significance of the long road that has been traveled from the brutality of the old Graeco-Roman Empire to the civilization of today, which is at least neither pagan nor atheistic. Nor would we forget what has already been done in the humanizing of society—the philanthropies, reforms, social ameliorations, political enfranchisements and what not—which are installments of the kingdom yet to be. But the kingdom in its fullness—how it lags! Human society is still far from the pattern shown on the Mount. God's will—and this, of course, is Jesus' definition of the kingdom—is not being "done on earth as it is in heaven." Is it, for example, God's will that industry should be organized on the basis of the survival of the fittest—the weakest to the wall—when the divine principle is the exact reverse of this: "Ye that are strong ought to bear the infirmities of the weak?" Is it God's will that in a world where there is more than enough for all, some should live in luxury while countless others are insufficiently fed and clothed? Is it God's will that in this land of broad acres a few of the people should be able to "add field to field until there is no room," making land values and rents so high that the poor

> "must hovel and hustle together each sex like swine,"

and the lives of infants in our tenement districts be snuffed out like candles in firedamp, for lack of God's fresh air and sunlight? Is it God's will that in a world whose divine law of subsistence is, "In the sweat of thy brow shalt thou eat bread," there should be periodic "hard times" when strong men beg in vain for the privilege of earning bread for their wives and families in God's appointed way? Is it God's will that in certain industries wages should fall below the level of a decent living? Is it God's will that, on the one hand, capital should exploit labor, denying it the right of free speech and assemblage, and enforcing its mandates through subsidized courts and professional gunmen misnamed detectives? And, on the other hand, is it God's will that labor should retaliate in kind, resorting to dynamite and sabotage, and sinking its just quarrel to the level of the argument of the midnight assassin?

But what has all this got to do with socialism? Just this, that socialism begins with the same sort of dissatisfaction with existing conditions as the gospel of the kingdom. Measuring human society by the rule of justice and brotherhood, it finds it so defective that it refuses, just as Christianity refuses, to regard it as final, and passionately demands the substitution for it of a saner, juster and more humane order, in which there shall be no exploitation of class by class; where poverty as it now exists shall be impossible, because the means of production and distribution will be owned and operated in the interest not of the few only, but of all the people; where the law of cooperation shall have taken the place of the cut-throat competition, which as things now are compels even the best intentioned of us at times to bow down in the House of Rimmon and tacitly accept the profits of human blood and tears. It does not, indeed, call this society of the future by the same name as the Christians do. It speaks of the "Cooperative Commonwealth," the "Socialized State," and what not; but it means, in part at least, what we all mean, or ought to mean, when we pray: "Thy kingdom come."

DREAM OF A NEW ORDER

This at least has been the interpretation put upon the spirit and ideals of the movement by the so-called "Christian socialists" ever since the days when Kingsley, Maurice and their associates first voiced the protest of the Christian conscience against the inhuman conditions of labor in the England of the fifties and sixties. The late Bishop Spalding, of the Protestant Episcopal church, in his own story of his conversion to socialism, says: "Surely there can be no doubt on which side the church of Jesus Christ ought to stand, when the issue is between dollars and men." Now, whether we are or are not socialists, whether we think with the majority that the economic problem can be solved by getting more of the spirit of Christ into the existing industrial system, or whether we think, as the Christian socialists do, that the present system is so diametrically at odds with the spirit of Jesus that the latter can come to its own only through the destruction of the former:—whatever our opinions on that question, these words of Bishop Spalding must find an echo in every sincere soul that wants not only to get to heaven itself, but to see at least the chance of heaven brought into the lives of men and women here below. It is here that Christianity and socialism meet. Some of us think they part company further on—though perhaps they do not need to part company; but in their indictment of present wrongs and injustices, in their passion for social righteousness, and in their dream of a kingdom of brotherhood and spiritual equality yet to come, they are surely born of the same spirit and are meant to work for a common end.

SOCIALISM MISREPRESENTED

But someone says: "We did not know that socialism was a thing of that sort. We thought it was either a project

for a wholly impossible Utopia or else an immoral grab by the 'have-nots' on the property of the 'haves.'" Well, the error is a common one and excusable enough, in view of the reckless way in which the word socialist is bandied about by irresponsible journalists. It is, nevertheless, an error. Socialism is neither a communistic Utopia, nor a general divide-up, but a "political movement . . . which aims to abolish exploitation by means of the collective ownership and democratic management of the principal instruments of production and distribution"; that is, it extends democracy so as to cover the economic as well as the political life of the State. Socialism is not the enemy of the family. On the contrary it proposes, by eliminating the brute struggle for existence, by removing the necessity of women and little children entering into industrial competition with their husbands and fathers, by "putting an end to those economic conditions which make the cry of a human child bearing the divine imprint of less importance than the cry of a machine"—it professes to remove those factors which in existing society tend to the disintegration of the family and which make the home as God intended it a thing impossible of realization by millions of the human species. Socialism is not the enemy of religion, though some socialists are too fond of girding at the churches. The average socialist, at least in this country, has a sincere reverence for Jesus of Nazareth, and bases his criticism of the churches on the ground that they have departed from his teaching. Socialism does not propose to make all men equal—an obvious absurdity—nor does it advocate the abolition of all private property—another absurdity. It seeks only to procure for all equality of opportunity in the sincere sense of the word and is opposed only to such property as is used for purposes of exploitation. In correcting these current misconceptions, I repeat, I am not speaking as a socialist, but as one who dislikes to see any cause suffer under unjust aspersions.

CAN CHRISTIANS BE CHRISTIANS?

Another point of contact. The Sermon on the Mount is Jesus' norm of conduct for the new kingdom, and most people will agree that Christians ought to live by its principles. But do they? *They do not, because they cannot, as the world is at present constituted.* How can we "resist not evil," when the man who does not resist wrongful invasions of his rights must starve or go to the poor-house? How can we "lend seeking for nothing again," in a world where the earning power of capital is the foundation stone of the whole economic structure? How can we love our neighbor as ourselves, when six days in the week we are engaged in a fierce competitive struggle with him for the necessities of life? I do not consider the ways in which we would evade the plain meaning of Jesus' words by saying that he was using oriental hyperbole, or uttering "counsels of perfection," or legislating for a new order which he wrongly expected to "come down out of heaven" ready-made. Who could worship any such visionary hyperbolical, self-deceived Prophet as that? No! If we cannot take his words at their face value in the Sermon on the Mount, we cannot do so anywhere, and the whole structure of our Christian ethic goes by the board.

It is here that socialism enters and says: "This system, this economic order, which negates the brotherhood of man and breaks him on the wheel of gold—which keeps both labor and capital from realizing their spiritual best—which exalts self-seeking and the sort of cleverness that 'gets ahead'—*this system is not eternal.* As patriarchal communion gave way to military monarchy and chattel slavery, as feudalism replaced slavery, as feudalism in turn has been superseded by modern industrialism in which man has become the slave of the machine, so, one day, out of industrialism there will come a humaner and more rational order which shall put a premium not on self-seeking, but on the will for the common good." In that faith Christianity can meet the socialist. Either the new order must arrive which will permit us to be Christians in the full sense of the Sermon on the Mount—to earn a living without prejudicing the chances of anyone else to do the same—to get the most out of life without depriving anyone else of his share: either that or Jesus was a visionary and his kingdom an illusion.

THE RADICAL DEFECT

At the same time certain doubts arise, and we must be perfectly frank in speaking of them. In the first place, there is this radical defect in the ideal of the cooperative commonwealth as usually presented, namely, that it is too exclusively concerned with the material factors in the case—wages, hours of work and leisure, housing conditions, political rights, economic opportunities, etc.—and pushes into the background, to put it moderately, the spiritual factors without which (even could you secure it so) the most perfect material organization of society would be little more, from the point of view of the deeper, eternal needs of man, than a gilded cage for socialized animals. Bread is necessary, and no child of God should lack it in due proportion to his service to the community; but "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Socialism, to be sure, recognizes that under existing conditions the majority of the human race have no chance to cultivate the intellectual and aesthetic sides of their nature, and proposes as part of its program free lectures, concerts, libraries, museums, recreation centers, peoples' universities, together with leisure to use these and, of course, if desired, to attend church and such things. But it is difficult to see how a mere class struggle (and socialism is crystallizing more and more as such) for a larger, even if juster, share in the good things of life, can of itself issue in anything but a bread-and-butter view of existence—with perhaps the "jam" of culture thrown in for good measure. Shakespeare's picture of Jack Cade is still far too representative of the average socialist utterance:—

> There shall be in England seven halfpenny loaves sold for a penny; the three hooped pot shall have ten hoops; and I will make it felony to drink small beer: all the realm shall be in common; and in Cheapside shall my palfrey go to grass: and when I am king, as king I will be— . . . there shall be no money; all shall eat and drink on my score; and I will apparel them all in one livery, that they may agree as brothers, and worship me as their lord.

If anyone thinks this is an unfair criticism, I commend

to him the words of Joseph Mazzini, the greatest of all labor leaders: "Material improvement is essential, and we shall strive to win it for ourselves; but not because the one thing necessary for man is to be well-fed and housed, but rather because you cannot have a sense of your own dignity or any moral development while you are engaged, as at the present day, in a continual duel with want. . . . I believe that man cannot be made better, more worthy of love, more noble, more divine—which is our aim and end upon earth—by heaping upon him physical enjoyments and by setting before him as the subject of life *that irony which is called happiness.*"

ENVIRONMENT OR PERSONALITY

My second word of criticism is concerned with the method whereby the socialist would redeem the world, which is by the use of political and economic machinery. I do not undervalue these. Man is a creature of his environment, and he cannot, as already said, reach his full moral stature without the right environment. But environment is not the prime essential. The prime essential is regenerated lives. "There is no political alchemy by which you can get golden conduct out of leaden instincts." Any intelligent socialist will admit that there are grave problems connected with the actual working of the cooperative commonwealth. Who shall do the harder, more distasteful and dangerous work? Who shall dig ditches and clean sewers? Who shall climb skyscrapers or wash dishes? Shall the reward of all work be the same, or shall it be graduated on some rational scale? So far our socialist friends have quite failed to show that a mere change in the machinery of production and distribution will produce the universal altruism which will surely be necessary for the smooth working of the new order. In an article in the Hibbert Journal, some years ago, Miss Scudder pointed out that the socialist idea is realizable only as people are educated into the altruistic virtues and trained to act in accordance with them as instinctively as they now act on the ordinary self-regarding cues. That is to say, she desiderates a New Man for the New Commonwealth. Does she realize what a plea she is making for Christianity as the real saviour of society? For that is just what Christianity does. It makes the new man—"if any man be in Christ he is a new creation." It saves men from selfishness and is thus the indispensable background of any reorganization of society that shall be anything more than from the skin out. Listen to Mazzini again: "But beware! Believe the words of a man who has studied for thirty years the course of events in Europe, and has seen the holiest and most useful enterprises fail at the moment of success through the immorality of men: you will not succeed except by growing better yourselves; you will not win the exercises of your rights except by deserving them, through self-sacrifice, industry, love."

A WORD FOR THE CHURCH

Let me conclude with a word to my socialist friends. Don't insist on making an enemy of the church of the Nazarene. We know as well as you that it has not always lived up to the light that is in it, and that sometimes that light has been scarcely disinguishable from darkness. We know that its official leaders have oftener than we care to remember been dumb when they ought to have cried aloud in defence of God's little ones. We know that its gaze has been too much riveted on a heaven above to the sinful neglect of wrong conditions here below. But it is awakening. It is beginning to understand its Master. It is unstopping its ears. It is rubbing the scales from its eyes. It is learning to put truth before orthodoxy, mercy before "sacrifice," and justice before charity. It is sitting at the feet of Jesus and wondering whether his stern denunciations of the scribes and pharisees have not a meaning for the twentieth century church as well as for the first century synagogue. It is producing "John Hodders" and Bishop Spaldings. It is getting restive under its "Eldon Parrs" and Rockefellers. Give it time! Let it catch the swing of democracy's march. You cannot get along without it. You cannot have the new state without the new man. You cannot save the world—and God knows it needs saving—by any plan that is not baptized into "the Name that is above every name."

It was not Karl Marx, but Another who said: "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Religion and the Scientific Spirit

By D. R. Piper

IN the four hundred years since Luther there doubtless have emanated from Protestant pulpits and classrooms a greater number of instances of careless and uninformed use of Scripture than have emanated from all the expounders of all the pseudo-religious cults invented since the days of the Christ. Scripture texts have been torn from their contexts and uprooted from their historical settings to prove that some clause of a creed was true; Scripture texts have been allegorized out of all semblance to the meaning which was in their author's mind, in order to serve as a frontispiece to some personal conviction or prejudice; Scripture texts have been twisted into every imaginable shape and made into grenades of anathema to be hurled from the pulpit against real or supposed heresies of a religious, social, or intellectual nature. A great many of the attacks which orthodox ministers have made on the heterodox cults have been sprinkled through with Scripture citations used in the same free manner in which the exponents of the isms themselves use Bible texts; and thus the apologist of orthodoxy has unwittingly justified the very heresies he opposed. Past Protestant methods—or, it would be more appropriate to say, unmethods—have

been proved as useful to sustain, as to oppose religious error.

MINISTERIAL CHARLATANRY

After all, there is as much charlatanry in a minister's basing his argument on the assumption of the verbal inerrancy of a document which in his heart he knows is not verbally inerrant, as there is in a faith-healer's doing the same thing. And it is as objectionable for a minister to read anachronisms into a passage as for a teacher of any questionable cult to do so.

The church has often been held blameworthy for the rise of the isms, by reason of its lukewarmness. But the chief contribution of the church to the growth of the cults has been its cultivation of erroneous methods of Scripture exegesis. Mr. Alfred W. Martin in his "Psychic Tendencies of Today," sets forth the fact that practically all the religious cults of America arose about the year 1876 in an effort "to stem the tide of skepticism" which followed on the disquieting scientific discoveries of the nineteenth century. This was indeed a period in which the orthodox foundations seemed to be trembling, and when certain types of people naturally sought refuge elsewhere for their faith in the reality of spiritual experience. But let it be noted that the real opposition between scientific discovery and organized religion rested in the traditional view of Scripture. If the skepticism of that period was the child of scientific discovery on the one hand, it had as its foster parents, at least, the fallacious claims made for the Bible and the uncritical methods of interpreting it which were then current. Literal inerrancy, combined with allegorizing forms of exegesis formed an ideal culture for the breeding of the ism germ. By furnishing a thorough introduction to false methods the church unconsciously did much diligent pioneering, from pulpit and press, for the isms. Mrs. Eddy and others were saved long nights of worry over the question of preparing their audiences and readers to receive their imaginings. All that was needed to give authority to such movements was to make use of Bible proofs in the same informal, loose, unhistorical, and irresponsible manner in which the people had been accustomed to having the Bible used from orthodox pulpits.

ABUSE OF THE OLD TESTAMENT

These facts may be more patent by a few comparisons. To many clergymen of that period—and to many today, as well—the Old Testament was literally loaded down with types of Christ; and dozens of passages which have no direct relation to the Master were habitually interpreted as having primary Messianic significance. By a similar use of anachronistic methods Mrs. Eddy finds the whole Bible full of the "science of spirit." For example, interpreting the passage, "Let us lay aside every weight," Mrs. Eddy says that it means, "Let us put aside material self and sense and seek the divine Principle and Science of healing." The result is profoundly different, but the method is certainly identical; and it is a method equally legitimate or illegitimate in either case.

The contention is even more clearly justified in the example of Russellism. Aside from the fact that "Pastor" Russell was accustomed to make the most fanciful interpretations of Scripture, it may be said that his entire "system" rests upon uncritical methods of exegesis and stands or falls with the traditional view of Scripture. This is evident from a study of Russell's book, "The Divine Plan of the Ages." For here the author makes the "divine plan of the ages" the basis of his entire theology (so-called). And Mr. Russell's exposition of the "divine plan", in its turn, depends upon a literal acceptance of Old Testament history and chronology. In this respect the author's methods are very similar to those used in Sunday school commentaries and from pulpits a generation ago, and still used to a far greater extent than we like to admit.

THE "DIVINE PLAN"

The first epoch in the "divine plan," according to "Pastor" Russell, lasted from Creation to the Flood, which was a universal catastrophe except to Noah and the other human and animal beneficiaries of the ark's protection. And it is quite essential to Russellism that the Flood should have been a complete deluge of this terrestrial ball, extinguishing all life whatsoever. Any flood of smaller dimensions would strand Russellism as high as Ararat. The second epoch in the "divine plan" lasts from Noah till the present time; or rather, till the year 1914, when the millennial era began to be ushered in. We are taught that during the first part of this period God was little more than a tribal deity so far as his functionings were concerned. He was very little concerned, except with the Hebrew race. We are also taught that during the time from Abraham to Noah God was even more careless of humanity in general; "Pastor" Russell is very specific here and plainly says that, "During that period God's dealings and favors were with a few individuals only, the remainder of mankind being almost ignored." (This leaves Hammurabi, for example, quite out in the cold, and raises the somewhat hair-splitting query as to how God could leave an originator of law unguided, and give special guidance to a copyist of the same law.) The chronology of "Pastor" Russell includes such conceptions as that the elapsed time from Creation to Abram was 2,000 years. This is what I was taught in Sunday school in 1890-something. And a Russellite chronology is still being taught in many Sunday schools and from not a few pulpits, by men and women who have enough education to know better.

ISMS IMPOSSIBLE IN THE LIGHT

Isms, then, have more or less afflicted the church, because the church popularized erroneous ideas concerning the Bible and perpetuated super-claims for the Bible which can not be "made good." Using similar methods of exegesis the cults have won church people to themselves in great numbers; and multitudes of others have been tinged with vagaries and vaporings who still remain within the orthodox fold. If the old uncritical views of the Bible were correct, we should have to acknowledge that the isms contain more than a moiety of truth. For some of them have made far more logical and consistent systems on these foundations than the Christian churches have made.

On the other hand, in the light of historical criticism no ism can stand which takes its warrant from Scripture uncritically interpreted. It is unimaginable that any one could follow the historical development of the messianic hope and its mergings into apocalypticism, and be a Russellite. It is not conceivable that the allegorizings of Mrs. Eddy could have currency in a mind which had become familiar with the historical method of interpreting Bible passages. It is exceedingly doubtful whether in the second half of the nineteenth century skepticism and the isms would have sprung up to any appreciable extent had the church possessed, accepted, and popularized in that day the historico-critical understanding of the Bible. That, however, is not relevant to the present situation. This is: That a rapid popularization of the truth about the Bible and its historical aspects as affecting our understanding of its truth, would force false isms to entirely new tactics in winning proselytes from the churches. In historical criticism we possess the antidote for many isms. Here, then, we find another reason, in addition to the integrity of most of the results derived from the historical method, why it behooves ministers everywhere to use this method constantly in their own work, and to introduce it as rapidly as is consistent with a sound pedagogy. There is entirely too much timidity on the part of many men in this respect. The true way to correct the abuse of truth and the half-truths which have sprung from erroneous views of the Bible is to popularize the scientific method of Bible study.

But when historical criticism has been used to destroy the biblical foundations of the cults, there remains a positive, constructive attitude which the church should assume toward extra-ecclesiastical movements, and one which a historical understanding of the Bible will eventually lead the church to assume. The past policy of the church in dealing with the isms has neither been politic nor scientific.

CHRIST NOT THE BIBLE AS NORM

If the Bible, instead of being in its every part equally infallible and inerrant, is the record of a progressing revelation reaching its culmination in Christ and projected into the Christian era down to the present moment through the Holy Spirit of Truth which the Master promised to his disciples, then what follows? Certainly it follows that the church, as an organization of Christ's disciples, is and must itself be a pioneer, a scientific experimenter in the realm of the Spirit. And this, in fact, is what the true spiritual leaders of the church have been. It may be truly said that the great stalwarts of the Faith have contributed to the world's knowledge of God and of spiritual verity; they have not added to the deposit of truth in the universe, but they have enlarged the human horizon, have increased the moiety of that truth which is within the grasp of the human mind.

Heretofore we have judged of the claims of all things spiritual and religious by a biblical norm. It must now be clearly perceived that a biblical norm and a Christian norm may not always be identical. Many modern concepts of truth, accepted alike by orthodox and liberal, are certainly unpentateuchal, un-Nebiim-istic, and some of them are also at least *non*-Pauline and *non*-Petristic. In the light of historical criticism we do not accept the Bible as a norm, we accept Christ as a norm; and in so doing, it may be incidentally remarked, we change our religion from biblism to Christianity. Instead of trying to harmonize the Old Testament teachings with the highest teachings of Christ by means of uncritical exegesis, we recognize them to be imperfect and halting steps in the historical development of spiritual knowledge. We do not even accept the interpretations of Paul and Peter in all respects as of equal value with the Gospels; though, because of their close historical relation to the earthly pilgrimage of Jesus, we attribute to them great authority. But in Christ, as set forth in the Gospels and as verified in the experience of the church and in our own experience, we find our norm.

TESTS OF TRUTH

Just as the scientist accepts certain facts within the province of his investigation which have already been indubitably ascertained, and uses them as a starting point for his researches; so the church, accepting the witness of Christ in the attested facts concerning his life, teachings, death, and resurrection, as its basic quantum of truth, should continue to explore in the realm of the Spirit, seeking through its experience and that of the race to discover larger meanings and applications of the truth and to open up new fields of spiritual development. How readily the scientists turn from an English Newton to a German Einstein; how consistently they refuse to be prejudiced against the claims of any man, however humble, or of whatever origin, who has any addition to offer to human knowledge.

It is this same scientific, unbiased attitude which the church of the future must have toward truth from any source. And this attitude will be established when the logical implications of the modern view of religion as an historical growth have worked themselves out in the practice of the church. We can not blandly dismiss the claims of any cult or movement merely by using derogatory epithets concerning it and branding it as unorthodox. If the tenets of an ism do not indubitably deny or contravene the very basic realities of Christian experience, they deserve to be studied in the scientific spirit. By freely acknowledging whatever good is found in new claims of spiritual discovery and absorbing it or relating it to the Christian acquisition of truth, the church will have done the cause of religion a real service; and, in some instances, it will also have rescued the truth from its association with error. For it is by its intimate connection with truth that error obtains its power over the mind.

A FREE CHURCH

It is even logical to believe that, when freed completely from the traditional view that religious knowledge is static, the church itself will achieve a larger boldness, a reverent freedom hitherto unknown since the days of the apostle Paul. There are many things which the Bible record has not told us concerning the mysteries of the

spiritual life and of the spirit world. And one of the greatest heresies ever promulgated is that of assuming that what is at present a mystery must always remain one —that no such thing as a science of spiritual power is possible. Man has always been able to find out how a thing works more easily than to determine what a thing is. And it is much more reasonable to expect to attain to a science of spiritual power than to reach a true science of God; yet this—that is, theology—is what our churchmen have been striving after for about eighteen hundred years. Perhaps we should have a much more efficient system of religious education in the church, and perhaps the church would be much more efficient in energizing social life with the religious spirit, if in the past we had spent less time trying to define the "ding an sich" in theology and more time reverently experimenting to discover how the "ding an sich" works.

Here, then, is the gist of it:

In the light of historical criticism we clearly perceive that the apprehension of spiritual truth, like the apprehension of physical law, has been a gradual process, and is still proceeding. We can no more predicate what is possible in future spiritual discovery than we can predict how many worlds the next telescope will discover. It is unwise and prejudicial to the cause of truth, therefore, for the church to neglect, ignore, or oppose spiritual experimentation as such. The norm by which the church is to judge of the validity of new claims of spiritual discovery is the norm of the truth that is in Christ Jesus, as set forth in the Gospels and witnessed in the spiritual experience of the Christian community. No claims to truth deserve consideration if they certainly contravene this universal experience of the Christian community; but all other claims must be met in the spirit of scientific inquiry. Historical criticism has brought the scientific spirit into the field of Christian evolution. For this reason we have in historical criticism the death warrant of error, and, as well, the prophecy of a larger knowledge of the truth in days to come. Freed from the spirit-killing features of the traditional view of the Bible, the church itself will become a spiritual pioneer, and the religious evolution of the race will go forward unhampered under the guidance of the Spirit of God.

A COMMUNICATION

A Rabbi's Bewilderment

FOR many years prior to nineteen-fourteen we Jews were urged constantly to contrast the gentle teachings of the New Testament with the harsh doctrines of the Old. Again and again our obtuseness was assailed by evidence of the unique emphasis on *love* as the law of life which distinguished the new dispensation from the old. I remember that a clergyman of my acquaintance sent me a copy of Prof. Toy's "Judaism and Christianity" with the following passage underscored: "In His (Jesus) injunction to love one's enemies he no doubt not only advances beyond the Old Testament point of view, but also distinctly condemns that hatred of national enemies which is involved in all the Old Testament ethics and is distinctly avowed in the prophetic writings and the Psalms." Certainly, the royal words on the glib tongues of the missionaries who occasionally pitched their tents in our congested Jewish districts visioned Christianity as the apostle of the new revelation of tenderness and elevated the cross as the resplendent symbol of peace on earth and good will among men. From many sources we Jews gathered the distinct impression that the cardinal elements in the religion of Jesus as distinguished from the faith which we professed were the golden rule, non-resistance, turning of the other cheek, forgiveness of enemies, love of one's foes, pursuit of peace.

CHRISTIANITY AND WAR

In the light of its past professions, can you picture my bewilderment when Christianity, as represented on both sides of the Atlantic and on both sides of the Rhine, lent its sanction to a decision by force of arms? When I read of the chaplain of the House of Commons saying that "the killing of Germans is a divine service in the fullest sense of the term," and of one Schettler, a German chaplain teaching that "to bayonet the enemy and smash in his skull is God's service," do you wonder at my confusion? And then, with the passing of time, I heard clergyman after clergyman preach stirring addresses inciting the people to a relentless effort that would beat Germany to its knees; as one who longed for the triumph of the Allied arms, I rejoiced at their effective service but as a Jew who had been told again and again that Jesus taught that the foe is to be wooed back with love and blessings—I was utterly amazed! The climax was reached, for me, when I heard the representatives of the church militant condemn in unscathing terms the pacifists and conscientious objectors who would not be coerced into military service. For I had a strong impression, due doubtless to my heretical upbringing, that the church had always taken literally the famous pronouncements of Jesus: "They that take the sword shall perish by the sword"; "Love your enemies"; "Bless them that curse you; do good to them that hate you"; "Blessed are the peace-makers," etc. And yet here was the church practicing, instead, the disparaged Old Testament tenet, "An eye for an eye and a tooth for a tooth," spurning the command, "Pray for them that despitefully use you."

But light was soon shed upon my ignorance! Like many others I had been mistaken in supposing that Jesus meant what his words indicated. An emergency higher criticism of the New Testament made its appearance: Jesus had not opposed the use of force; he never taught that a just war was evil! Or it was the war of offense, not of defense, which he assailed! And did you not know that he always spoke with oriental hyperbole and exaggeration? Besides, he had in mind an ideal society! He expected the world in which he lived to end suddenly and

so he preached merely what the Germans called an "interim-ethik." The flood of such arguments would have convinced me had they originated *prior* to nineteen fourteen; the volte face was too sudden for me. I have never been especially fond of chameleons. It was too rapid also for one of the truest Christians I have ever been privileged to meet, Walter Rauschenbusch; his great heart broke when he saw the church he loved bless the unsheathed sword which his master had condemned.

To augment my perplexity, I heard voices crying in the wilderness, stoutly maintaining the validity of a Christianity which was no longer fashionable. With a courage which did them honor, but brought them obloquy, a heroic minority opposed any moratorium on the doctrines of Jesus as the church had avowed them for almost twenty centuries. To an outsider like myself, the position of the conscientious Christian was truthfully presented by John Haynes Holmes, who declared in a daring challenge to his congregation on the day before congress declared war: "War is an open and utter violation of Christianity. If war is right, then Christianity is wrong, false, a lie." And words like those of that Anglican bishop who said "shedding blood is and has been everywhere at all times contrary to the law of the church and an offense to the conscience of Christian men," seemed to a Jew more to resemble the preachments of the Prince of Peace than the bloodthirsty polemics of the majority of his followers. To my untutored mind, the most consistent Christians between nineteen fourteen and nineteen eighteen were the Quakers, the one sect, as Zangwill has pointed out, which dispenses with clergymen!

In the light of the victorious Christian nations' attitude toward its vanquished foe, and in view of the church's silent or expressed sanction thereof, it now appears that there must be a revision of all preconceived notions about Jesus' tenet of forgiveness. We will have to modify our thought that Jesus laid down a universal rule in his famous conversation with Peter: "Then came Peter and said unto him, Lord, how often shall my brother sin against me, and I forgive him? Until seven times? Jesus said unto him: I say not unto thee, until seven times, but until seventy times seven." And shall we need another version of the last words of the crucified prophet: "Father forgive them, for they know not what they do." Or shall we exorcise entirely the classic tale of the woman taken in adultery?

What Christianity can do with the obligation of forgiveness in the light of the Versailles peace it is difficult for a non-Jew to say. "Forgive us our trespasses as we forgive them who trespass against us," runs the beautiful, traditional prayer; certainly some reinterpretation of the New Testament utterances on this subject will have to be made to harmonize the brutal terms of the treaty with the Christian apologetic of forgiveness. There are signs a-plenty that volunteers are ready to square the impossible circle. "All of God's teachings about forgiveness should be rescinded for Germany. I am willing to forgive the Germans for their atrocities just as soon as they are all shot"; it is a metropolitan divine, a twentieth century apostle of the gentle carpenter of Nazareth, who thus expounds the modern Christian understanding of forgiveness and mercy. Many a Christian pulpit has bellicosely hurled the taunts of pro-German pacifists at those who dared advocate a peace of justice (to say nothing of compassion) rather than a peace of vengeance. The very silence of the church, as a whole, in the presence of what would once have been called an "un-Christian" settlement, is its worst indictment; it has left it to the economist to castigate the treaty on the purely materialistic ground of expediency.

As a Jew, who recalls how frequently the Christian emphasis on love and forgiveness as the unique contributions of Christianity was stressed to the belittlement of Judaism in the years before Sarajevo, I am inclined to sympathize with the Tommy who is reported to have said: "If after this my parson says a word about forgiving enemies or any of that tosh, I will walk out of the church and never go back." It is this contrast between profession and practice, between historical Christianity and present-day Christianity, between the Jesus pictured in the gospels and the Jesus portrayed in the churches that has left not only the Jew, but myriads of Christians, in a state of bewilderment. Viewing the situation as a spectator, I am inclined to agree with that caustic stricture of Oliver Wendell Holmes: "Christianity is the flag under which the world sails but not the rudder by which it steers its course."

Rochester, N. Y. HORACE J. WOLF.

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Violence In Industrial Strife

THE verdict as to who won the debate between Governor Allen and Samuel Gompers over compulsory arbitration of labor disputes will depend upon the bias of the juror. The political conventions have either evaded the issue or gone on record against the Governor's plan. That may be due to their political desire to win the labor vote rather than to sincere conviction. However, there is much honest doubt of the feasability of the Kansas plan. But that Mr. Gompers failed adequately to answer the Governor's challenge as to the rights of the public even his partisans will have to acknowledge. That the public has rights is at last becoming a conviction of that self-same public. Hitherto capital has said, "The public be damned" and labor either failed to appreciate that the big third party had rights or held the suspicion that it was based toward property. Now that labor's power is at its height, capital becomes much more considerate of the public and labor, in its turn is tempted to use its power in disregard of the public. So long as both parties look upon their differences as private and put their faith in force there will be industrial war. It is high time that the public itself was taking up the issue. The "public be damned" attitude is no more acceptable from the mouth of labor than from the mouth of capital. Governor Allen's law may not be the solution, but its operation will be watched with deep interest. The President's Industrial Conference plan may offer a better way. Just because it is less drastic and revolutionary it has better promise, but the prolonged delay of the Railway Labor Board is giving the idea a bad start.

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The Lawlessness of Revolution.

Revolution has meant violence in all past history. It has meant violence because law is the fixed formula of any established order and interprets revolution as crime. A successful revolutionary may become the father of his country or the founder of a new and better order, while the unsuccessful one may be jailed as a criminal or hanged as a traitor. Whether revolution is necessary in a given situation depends upon the flexibility of the law to public opinion and upon the responsiveness of public opinion to agitation. Strong class movements toward reform will bring violence in states like Russia and pre-war Germany. In a government like ours such a type of devolution is not defensible, but it is possible to argue that public opinion will not awaken and yield its sympathies until agitation becomes violent.

Public opinion rests firmly upon the established order. It is biased and prejudiced in its favor just as we all are toward our personal habits and possessions. Labor's cause has been urged during the past three centuries against the inertia of public opinion. There have been times when nothing but violence seemed effective, but that was either when the public leaned too largely upon the so-called upper classes or where labor's cause was so much a side issue to the main currents of public interest that the cause languished through inattention. Today we are awake to the labor issue—indeed it keeps us awake o'nights—and there is neither an "upper-class" to imperiously wave this issue aside nor any larger current of public interest to sweep it aside. Thus all that is needed now is a plain statement of the case and continued agitation and education so that the big public may be led to modify its fixed habits of thought and reform its laws to meet the case.

* * *

Victory Won Through Winning Public Attention

Any great human cause is half won in a democracy when wins public attention, and labor has won the attention of the public. What it gains from this achievement depends now upon the clarity and reasonableness with which it states its case, plus its patience to bide the time needed to get the mass of people to act intelligently. It can now become its own worst enemy by adopting a "public-be-damned" attitude. It should take a lesson from capital's use of that formula in the past and note that it did not work well with public opinion. The public is strongly prejudiced also against violence. It is, therefore, suicidal to use it. The right to strike is inviolable so long as it means the privilege to quit work in a body, but if it means the use of violence the public looks upon it as lawless and will of right take means to curb it. It is not only a poor weapon: it makes labor its own worst enemy. If strikers refuse to use it and capital either directly or as in the case of the steel strike, indirectly uses it, the weapon royal is simply to give the public the facts.

Right here is where Christian men and women can act to the greatest advantage. In committees or associations they can give the public the unbiased facts. The report of the Interchurch Commission created to investigate the steel strike will furnish a case in point. If it had been given to the public when interest in the strike was keener its influence would have been more intensive. But it will do its work now in the measure that it is given public attention. The church may not always be able to take sides on industrial disputes but consecrated churchmen can, under church auspices, give the public the unbiased facts, and labor will do well to urge them to do it.

* * *

Respectable Lawlessness.

Recently the president of the St. Louis Yardmen's Association and a Baptist pastor of St. Louis who is advisor for the yardmen, went to Pine Bluff, Arkansas, to confer with the men of their craft there and were bady beaten up. Several hundred of the yardmen in St. Louis were on what they choose to call a "vacation," this is, they simply quit work as a protest against the delay of the Railway Wage Board in announcing a decision on their wage demands. This Board has been considering the problem for many months and the men are feeling that the delay is unjustified. They are among the poorest paid of railway workers and many of their employers admit they are not receiving a living wage. The St. Louis situation has been perfectly peaceable—no violence or picketing or any sort of interference. The only violence so far is that done these two respectable and law abiding officials of the Association.

There is a species of hate in the heart of many an otherwise respectable employer of labor that is a counterpart of that found in the heart of the radical I. W. W. or "Red" leader. One of the highest officials of the St. Louis street railway corporation was proven guilty of employing "strong-arm" men to destroy property, to use personal violence and to break the law in all the ways of the labor thug so much denounced. An effort was made to lay the Pine Bluff outrage on union labor but the allegation will need proof of a sort not yet forthcoming.

The unions are trying to play fair with President Wilson and keep their men patient until the Board renders a decision, but their sympathies are all with their fellow-craftsmen. It was much more probably one of those occasional outbreaks of lawlessness through the harboring a hate of labor until any method comes to be thought a lawful war policy. Free speech, free assemblage, and a free press were suspended in the Pittsburg area during the steel strike and practically all the violence was that perpetrated on the strikers.

The St. Louis Post Dispatch says the action of the Pine Bluff strong-arm squad was in striking contrast to that of the

St. Louis yardmen who have conducted their protest in strict conformity to law and order, and calls upon both the state and city to repudiate the outrage and punish its perpetrators as a means of saving their fair names and upholding the law. The reader will recall the Bisbee deportations and the fact that mine owners and business men were indicted in Federal courts. It is bad enough when ignorant and untutored workmen use violent methods but when men of means and of better culture stoop to them it is a crime not only against law but against culture and morals and all the fair expectations of what we call civilized. Violent outbursts of ignorance and brute force are to be expected but that of more cultured men is deliberative and the more dangerous because it is a breakdown of those restraints morals and respectability have built up. There is no hope of a Christian settlement of industrial strife if there is a breakdown of the restraints and controls of respectability.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

Being a King *

IT is one thing to get a position and quite another to fill it! The secret of being able to fill a position is to pyramid your life, to build every foundation a little stronger and a little broader than you will need at the next step up. This is the reason men begin at the bottom and work up. Some years ago a boyhood friend of mine went as a graduate of Case School of Applied Science in Cleveland into a great iron mill. The manager took him into the office and said, "I am looking for a man who is willing to begin at a small wage at the very bottom of these works and work his way to the top. If you have the stuff in you that I think you have you will start right now." He started. He put on overalls and took a shovel and began with the laborers at one dollar and fifty cents per day. Steadily he climbed, filling every position more than full. Always eager, never working with his eye on the clock, never complaining, always doing a bit more than was required, mastering every detail of the vast business as he went up. Today he is the manager and his salary is many thousands per year.

It is a pitiable thing to see a man floundering around in a situation that is too big for him. David was a successful shepherd, he filled that exacting place full. As giant-killer he made good; as court musician he filled the bill; as head of an outlaw band he made a business of defending property for a price and he stood for justice in a rough day. Brave, aggressive, resourceful, magnanimous, chivalrous to women and kind to children, this many-sided man was able to become a king big enough to satisfy every requirement. As a shepherd, he had shown bravery and tenderness. Alone on the hills, he had played his flute and harp, had studied the stars and had felt out after the great God. As friend of Jonathan and court musician he had seen the royal way of living, had brushed up against men of state, had married a princess and had left the atmosphere of large affairs. As soldier and free-booter he had proved his metal, had developed his clever plans, had stood for justice among the border chiefs and had won the undying devotion of men whom he could make generals in his royal army. Now he was ready to be a king in reality.

A Sunday-school teacher is a king. He stands at the head of an army of unlimited potentialities. Garfield always felt like lifting his hat to boys because no one knew what undeveloped powers were in them. What is nobler than a large and generous leader of a Sunday-school? He is stamping his personality upon all of those impressionable boys and girls as truly as the Philadelphia mint puts the symbols of the United States upon our golden coins. John Wanamaker is a fine example of a large-hearted superintendent. Mr. Frank L. Brown of Brooklyn said that if God would let him make forty thousand dollars he would give all the rest of his life to Sunday-school work. He soon made the forty thousand and graduated from a superintendency into an international worker. A preacher is a king. He rules in a kingdom of love. He governs by the fine persuasion of morality. He leads by the power of reverenced personality. A missionary is a king. Look at Dr. Macklin in Nanking or at Dr. Osgood at Cho Chow. A father is a king. He sways the hearts of his family. Live like a king. Be a great soul. Banish all smallness. Deserve your own self-respect. Fill your position full.

JOHN R. EWERS.

*July 25, "David Succeeds Saul as King," 2 Sam. 2:1-7; 5:1-5.

CORRESPONDENCE

Will Some Reader Please Reply?

EDITOR THE CHRISTIAN CENTURY:

SIR: A month ago I sent a trial subscription to The Christian Century, and the very first number convinced me that I had well invested my dollar. I did not know that it was possible to find a journal with such broad and yet reverent interpretations of religion. Meanwhile I find myself mystified, for the Disciples, as you call them, the Christian Church, as generally known, as the Campbellites, as I first knew them, have always been as I have known them the farthest removed from liberal ideas. As long ago as I can remember arguing, and that is a good while, I was in debate with some of them on fate, fore-knowledge, or more particularly, baptism—immersion as an essential act of obedience.

As I know them now they are more given than any of the rest of us to sensational preaching and to revivals. How, then, do I find them in the front ranks of liberal interpreters of modern Christianity? I pause for a reply, please.

I want to specify some things particularly good and inspiring in your paper. First, the opening prayer, next, the variety of church news, a variety and impartiality we get nowhere else. Of course no one expects a thinking person to agree with every other thinking person, but thinkers can agree better than non-thinkers, and it is only thinkers who ever get anywhere. Most people think to order and away in the rear—safety first.

The question broached by Mr. Spargo on the futility of preaching is a most interesting one and ought to stir up the preachers themselves. I longed to get in my oar but am too busy fighting for a better civic government, and for better salaries for teachers, and other sundries, to get time for polemics. However, my thoughts are crystallizing and you may hear from me yet. FONETTA FLANSBERG.

Colorado Springs.

Contributors to This Issue

H. D. C. MACLACHLAN, M.A., University of Edinburgh; minister Seventh Street church of Disciples, Richmond, Va.

DAVID R. PIPER, minister Presbyterian church, La Grange, Mo.

HORACE J. WOLF, distinguished Jewish rabbi of Rochester, N. Y.

NEWS OF THE CHRISTIAN WORLD

Announcing the Authors' Names

In next week's issue the result of our readers' referendum on the strongest articles in reply to Mr. Spargo will be announced. The date for closing the vote is July 17. Meanwhile it will be interesting for our readers to know the names of the authors of the six articles from which they have made their selections. The articles appeared in The Christian Century of July 1. The titles and authors follow:

"Is Preaching Passe?" by Ernest Bourner Allen.
"A Giant-sized Job," by Mary Huron Blair.
"Preaching and the Average Preacher," by Lloyd C. Douglass.
"What's Wrong With Preaching?" By J. Henry Monk.
"Preachers and Progress," by Ellis B. Barnes.
"Preaching and Modern Life," by F. W. Collins.

Our readers will do well to turn to the issue of July 1 and attach the authors' names to their respective articles.

Germans Rebuilding Religious Faith

Pastor Fuchs, of Eisenach, Germany, spoke recently before the Friends of the Christian World which meets annually at Eisenach. He related his war-time statements that in case of the defeat of Germany he would lose his faith in God. He showed that the national spirit needed to be judged by defeat. While undoubtedly the war has shaken the faith of many it will doubtless prove the means of deepening the spiritual life of the nation and of creating discriminations between spiritual and merely economic forces. A woman speaker, Frau Glaue, wife of a professor in Jena, proved to be one of the most outstanding speakers of the occasion. She said: "It is my firm conviction that were the church, in the present upheaval, to lose all which belongs to her by law there would be found in our congregations so much religious life that we should be able to give to those whom we have called to the office of the holy ministry in our church at least as much as they require for a living wage."

Bishop and Free Churchmen Dine Together

Bishop Chevasse of Liverpool recently celebrated fifty years of Christian ministry. He was entertained at luncheon on this occasion at the Reform Club by the Free church ministers of the city. There was an address of congratulation which was signed for the Free Church Federation by Rev. Nichol Grieve, Mr. Charles Pearson, Mr. Walter Bellis and Sir J. Hope Simpson. Bishop Chevasse was assured by these men that he had won a place in the hearts of free churchmen such as no other bishop had ever done. In his reply the bishop related his indebtedness to nonconformity. He declared that his life had drawn from the spiritual treasure house of such men as Dr. Dale, Charles H. Spurgeon and Alexander Maclaren. He asserted that Dr. Dale's book on Christian doctrine should be in the hands of every priest ordained in the diocese. The bishop stressed the hope that the nonconformists and the churchmen might work together in closer harmony on the mission field and he paid a tribute to the missionary enthusiasm of the evangelicals.

Christian Fundamentals League

Los Angeles is known as the leading city of the nation for new religious cults. The conservative religious people of the older denominations in defence against the marauding exploits of these new faiths have organized what is known as the Christian Fundamentals League. The League will depend in large measure upon a campaign of printed matter. Leaflets have been prepared for circulation in factories, stores, waiting rooms and vestibules of churches. These leaflets deal with such themes as Christian Science, Spiritualism, New Thought, Theosophy, etc. The secretary of the organization is R. A. Hadden. Backing the organization are a considerable number of laymen of the city. Orthodox Christianity on the coast is very orthodox so the chasms between varied religious points of view is quite deep. The one point of view that has yet to secure a large hearing is that of liberal orthodoxy, which apparently offends by its too vigorous social passion.

Missionary Society Finds Quarters

In pursuance of former action locating the headquarters of the society in St. Louis, the United Christian Missionary Society of the Disciples has rented quarters in the Missouri Life Building. This is located at Locust and Fifteenth streets. The society will have space on the sixth and second floors, with storage room in the basement. The Board of Education now located in Indianapolis will have offices here also and the editorial offices of the World Call now published in Indianapolis will be moved to this building. The Disciples' Home, Foreign, Women's, Benevolent and Church Extension societies whose headquarters are now scattered among the cities of Cincinnati, Indianapolis, St. Louis and Kansas City are becoming one society and concentrating headquarters in St. Louis. About the middle of August, twenty-one executives and about 100 office helpers will occupy the new offices. St. Louis churches are giving much aid in finding homes for these workers.

Dr. Grenfell Returns to His Field

After an extended lecture tour in the United States, Dr. William T. Grenfell is returning to Labrador. His boat, the Strathcona, has been laid up for repairs and it is possible that it will be condemned as unfit for any further use. He has secured a Canadian government boat in which to carry on his summer work as the Strathcona will not in any case be ready for use. Mrs. Grenfell is accompanying the doctor back to their home. She has enjoyed an extended visit with her people in a Chicago suburb.

Ambassador Speaks to the Congregationalists

Sir Auckland Geddes, the new British ambassador to the United States is a Scotchman and a Presbyterian. His ancestors are known for their rugged defence of the principles of the reformation. Instead of being a retiring politician at Washington, the new ambassador conceives himself as an ambassador to the American people and he is accepting a number of invitations to speak at public meetings. He spoke most recently before the Congregational Council in Boston. He attends the Presbyterian Church of the Covenant in Washington.

College Girls Hear the Social Gospel

The opening conference at Silver Bay, New York, this year was that of the eastern student group of the Young Women's Christian Association. which met from June 15 to 25. Eight hundred college girls of New York, northeastern Pennsylvania and the southwestern part of the New England states came direct from the strain of their closing examinations to spend ten days close to nature and to God. The program of each day allowed for the varied activities of worship, study, physical and recreational expression and for one or two inspirational addresses. The speakers this year emphasized clearly the social note of

Christianity. These were Col. Raymond Robins, Prof. Harry Ward, of Union Theological Seminary, Miss Bertha Funk, of the Woman's Trade Union League, Miss Ellen Pendleton, President of Wellesley college and Rev. Henry Sloane Coffin, of the Madison Avenue Presbyterian church, New York. A profitable feature of the conference was the presence of a dozen mission board representatives who conferred with the girls, interpreting the claims of the specifically Christian professions.

Y. M. C. A. Hotel Is Too Popular

The multitude of conventions in Chicago every year creates frequent occasions when it is very difficult to secure a room in a Chicago hotel. When it was first erected, the large Y. M. C. A. hotel used to receive some of this overflow, but this is no longer possible. The hotel was erected for the use of the young strange man to the city and is now being held more strictly for his use. There are enough of these newcoming or transient young men in Chicago to completely fill the eighteen hundred rooms.

Dallas Ministers Reject Plan of Christian Standard

In a recent issue of the Christian Standard, propaganda was started against Rev. F. W. Burnham, president of the Disciples United Missionary Society, who is now in Europe where he will be in attendance upon the several world gatherings of church organizations and movements being held this summer. It was suggested by the Cincinnati journal that nominations for the office of president be made by mail, the votes to be counted in the Standard's office. A communication soliciting action on this suggestion was considered recently by the Disciple Ministers' Association of Dallas, Texas, and rejected on the ground that the constitutional method of nominating officers was more democratic. The constitution of the society provides for a nominating committee to be appointed representative of all sections of the country.

Veteran Teacher of the Ozarks Retires

Prof. W. J. Lhamon, of Drury College, has been one of the foremost teachers of young ministerial students in the Ozark country. Through his service many able men have been prepared for the ministry. He has at last reached the age of retirement on a Carnegie pension. Not satisfied, however, to bury his talents, he has accepted a place on the platform of a well-known chautauqua bureau and will lecture all summer. He was a Disciple teacher in a Congregational college.

Shifting Population a Problem

Rev. I. Boyd Wenger, in resigning his charge at Harrisburg, Pa., assigned as a reason the shifting character of the population which made organization and loyalty in the church too difficult. Many railroad workers were never able to attend church on account of the nature of their work. This experience of Mr. Wenger is now the problem of ministers all over the United States and affects church efficiency in very large measure.

Methodist Refused Bishopric

The statement in these columns that the refusal of Dr. David G. Downey to accept the position of bishop in the Methodist Episcopal church was unique has brought the correction that Chancellor J. R. Day, of Syracuse, once refused an election to this high office. This occurred at the Los Angeles conference in 1904.

Refuses Election to Presidency of English Church Union

The English Church Union is an organization which has kept alive through the years the ideals of the Oxford Movement and is the heart and center of the high church movement. That disintegration is going on within this movement is indicated by the refusal of Mr. Athelstan Riley to stand for the presidency of the union. He says the high church priests are acting like Congregationalists in making innovations in the worship of local churches without the sanction of the bishop. There has come a radicalism in the movement which will probably lead to a small schism, but the English church, freed from the domination of this radical group, may be depended upon then to move rapidly in the direction of union with the evangelical bodies that were born in her household.

Dr. Meyer Has Resigned

One of the foremost of the nonconformist ministers of England is Dr. F. B. Meyer. He has been a marvel of virility for a man of his years. The inevitable has happened, however, and he now finds that the weight of years is too great for him to continue as pastor of Christ church, Westminster Bridge-road. He will continue to maintain a connection with the church as pastor-emeritus and will preach once a month. He has many outside engagements and will continue to do much of this irregular work so long as his strength lasts.

An Agricultural Missionary

Medical missionaries are always deservedly popular but the agricultural missionary is but little known yet, for he is a new product of the idealistic motives of the church. Sam Higginbottom is one of the most prominent types of this new kind of missionary. He is touring the country at the present time, giving lectures and trying to raise the funds for a big expansion of his work. His task has been to introduce new methods of agriculture to the natives of India. His operations have been mostly in the state of Gwailor. He is booked for many addresses this summer and among other engagements are those at Lake Geneva and Estes Park. In addition to his other functions, Mr. Higginbottom is superintendent of a leper hospital. Were his ideas to become common property in India, the devastating famines of that country would come to an end. He is supported by the Presbyterian board.

Department of Publicity Reorganized

In the general criticism of the conduct of the New Era Movement in the recent meeting of the General Assembly of the Presbyterian church there was some misunderstanding of the department of publicity. This department has been emancipated from New Era control and will henceforth serve all of the organized interests of the church. It will publish the New Era magazine and serve the public press with the news of the progress of the gospel. The head of the department, Mr. Wootan, has resigned, and no successor has yet been found. Sixty thousand dollars has been appropriated for the running of the department for the coming year. The Presbyterians have the distinction of maintaining the most up-to-date publicity department of any of the denominations.

Woman Elected as Association President

The progress of woman suffrage in church organizations in Great Britain is keeping pace with the similar movement in the United States. Mrs. Hughes, of Oxford, has been elected as president of the Oxford Baptist Association. She is the first woman to hold this position. There is a growing tendency in Great Britain to admit women to a full share in the offices as well as in the activities of the church.

Finding Runaway Boys

Not one of the least of the services rendered by the Y. M. C. A. is the finding of runaway boys. There are frequent announcements in the journal of that organization, Association Men, with regard to anxious parents. It is claimed that the Chicago Y. M. C. A. finds and returns to their parents every year 300 runaway boys. It is often mere wanderlust and love of adventure which leads the boy to leave home to the great distress of his parents.

United Presbyterians Reject Innovations

The United Presbyterian church is the most liberal missionary body in the evangelical family. It has during the past year raised $10,600,000 of the $16,000,000 which it set out to raise in connection with the Interchurch World Movement. The time has been extended to July 15 in order to secure the remainder of the amount. The missionary giving of this little denomination has now reached the impressive total of $26.24 per capita which exceeds any giving within the circles of the Christian church. The body made but a small gain in membership last year, about equal to one per cent.

It has been arranged to keep a Christian Activities Record of all members during the coming year and an endeavor will be put forth to make church membership mean something. With a membership of 157,135, the United Presbyterians will attempt to secure 100,000 intercessors, 50,000 family altars and 50,000 tithers. This valiant Christian group has carried throughout its history the handicap of a prejudice against modern hymns. They sing what they call psalms, poetical renderings of the biblical psalter often set to tunes of doubtful merit. The General Assembly recently held at Sterling, Kansas, has refused to permit the use of hymns in mission stations, community churches and federated congregations, which fact makes cooperation with this people difficult. They have also rejected a proposal that women be ordained to the ministry. Thus the denomination is an interesting mixture of modern religion with nineteenth century contentions. One resolution passed the General Assembly worthy of widespread attention. It is recommended that pastors and elders give at least an hour a day to Bible study and prayer. This would, in any denomination, mean a more spiritual ministry.

Largest Theological Seminary in America

Probably few Christian people in this country could name the largest theological seminary in America. It is the Southern Baptist Theological Seminary located at Louisville. During the past year it had an enrollment of 539, the largest in its history. The trustees of the institution have formulated a two-million dollar building program and one-half of this money will be realized from the seventy-five million dollar campaign of the denomination. Dr. E. Y. Mullins, president of the institution, will spend the summer in England in attendance on the sessions of the Baptist World Alliance. After this business is attended to, he will, in company with Dr. J. G. Gambrel, president of the southern Baptist convention, visit mission stations of the denomination in the Orient.

Catholics Training Social Workers

The interest in social amelioration is perceptibly growing among Catholics. Up to date two hundred and fifty women have been graduated from the Catholic Service School of America, located at Washington. This school is the first of its kind in the Roman church, the uplift work of the church having been from time immemorial in the hands of the religious orders. All of the young women thus far graduated have been supplied with positions and salaries up to $150 per month. Many of them have accepted service abroad.

Famous Camp Meeting of Methodism

There is no camp meeting of Methodism better known than that held annually at Des Plaines, Illinois, adjacent to Chicago. Thirty acres of virgin forest on the banks of the Des Plaines river are owned by the association where cottages and tents house the summer meeting of Chicago Methodists. The camp meeting this year will continue from July 7 to July 19. Its function is no longer primarily evangelistic, as in former days. The two bishops in attendance this year will be Bishop Stuntz and Bishop Nicholson. Professor Richard-

The Baptist Convention

The Baptist National Convention at Buffalo proved to be for the most part a victory for the conservatives. Curbed in some of their demands, they have nevertheless, through threats of division, been able to intimidate the leadership. Dr. Cortland Myers made the threat that unless certain specified changes were made in the conduct of denominational affairs, Tremont Temple, of Boston, would no longer co-operate with the convention.

The Conference on Fundamentals held just preceding the convention was the occasion of much oratorical fireworks. Dr. A. C. Dixon spoke in opposition to the doctrine of evolution. He asserted that "There is more tendency for men to become monkeys, than for monkeys to become men." Speaking with regard to Nietzsche's superman, he said: "He is one third brute, one third devil and one third university professor." Dr. Cortland Myers said, "If you don't get rid of the Interchurch Movement, and your Baptist newspaper (The Baptist) and some of your secretaries something is going to happen." Dr. W. B. Riley indicted the orthodoxy of some of the teachers of the theological seminaries. The Conference on Fundamentals has made itself into a permanent organization and will hold not only national meetings but sectional meetings as well.

The action of the Baptists in withdrawing from the Interchurch Movement was apologetic. They asserted that they believed in co-operation but did not make clear just what kind of co-operation they did believe in. They have asked that a conference be held at once to organize some other kind of interdenominational co-operation than the Interchurch World Movement. The prejudice against the Interchurch was due to the suspicion that it might foster the cause of church union.

The convention voted to hold further conferences with the southern Baptists on co-operation and to include the Canadian Baptists in the conferences. The liberals deprecate this move as leading nowhere, since preceding conferences have been held coming to conclusions which the southern denomination was unwilling to live up to. The southern denomination is greatly suspicious of the orthodoxy of the northern Baptists, though recently a southern Baptist of broad sympathies asserted that the northern Baptists were four-fifths orthodox.

The Denver declaration on the relation of Baptists to other religious bodies has been printed and twenty-five thousand copies distributed. The executive committee of the denomination has provided circulation for the document. The "Commission on Faith and Order" of the denomination has been changed to the "Committee on Conference With Other Religious Bodies." The convention appointed a committee of broad-minded Baptists to co-operate in the celebration of the Mayflower Tercentenary.

The convention considered the demand of the Conference on Fundamentals for an investigation of the theological schools of the denomination. The conference resolution was thoroughly amended but was passed. A part of the practical result, so far as the theological seminaries is concerned, is an official recognition accorded a certain school heretofore regarded as irregular. It is located in Chicago and gives short-course theological instruction saturated with premillenialism. The Divinity School of the University of Chicago gives only graduate instruction.

A bitter attack was made on the denominational newspaper, The Baptist, which was established last year by the purchase and merging of three of the privately-owned denominational newspapers. The convention refused to adopt a resolution offering this paper to the highest bidder but did adopt a resolution creating a committee to consider the newspaper situation.

The lack of ministerial students was noted by the convention. Four eastern seminaries have only 208 students and 57 of these graduated this year. The demands of the mission boards in the expenditure of the new money raised would absorb this entire force of men. The denomination will probably create new seminaries in different sections of the country as the distribution of the present seminaries is now badly arranged. Four are in the east, two in Chicago, one in Kansas City and one in California. In the face of the lack of educated ministers a committee has been appointed to standardize the requirements for entrance into the Christian ministry. It was asserted that the young people losing their religious faith in college were largely those who at home had sat under the teachings of an ignorant minister.

The committee on city missions reported that one sixth of the Baptists represented in the convention lived in cities of 300,000 or more. This is contrasted with the statistics of the southern Baptists who have only 3 1-2 per cent of their membership in cities of over 100,000 population. Statistics on church debts showed half of the city churches in debt while only 15 per cent of country churches had debts.

The committee on the place of the next convention awarded the decision to Winona Lake, Indiana. Seattle, Atlantic City and Omaha are seeking the convention for 1922.

son, of Northwestern University, will discuss questions relating to the welfare of young people. Dr. Guthrie and Dr. Bovard will also make addresses. The interests of the Epworth League will be greatly stressed at this year's foregathering.

Unitarian Ministers Given Advantages of Summer School

The Unitarian Laymen's League, unlike some organizations for laymen in other denominations, has found a field in which to function. It was organized a year ago with a small group and already has 194 chapters and 7850 members. Its first large enterprise is to offer a hundred Unitarian ministers the privileges of the summer school at Harvard. The League will pay the tuition fees and one half of the travelling and living expenses of the ministers. Two thousand dollars has been appropriated to meet the expense. At one of the denominational conferences to be held in the near future the discussion will be "What Shall Unitarian Churches Seek Regarding Churches of Other Denominations—Isolation, Fellowship, Co-operation, or Union?"

Methodists will Censor Films for Church Use

The Methodists will not produce their own films for local church use except those pertaining to the mission work. Instead they have created a department of the Centenary Conservation Committee which will censor the various commercial films and make a white list for the use of the churches. The Sunday school organization of the denomination is strongly in favor of running films in the churches for the benefit of the children. The Methodist city mission organization of Chicago has recently developed a high grade stereopticon lecture on city missions, showing the greatness of Chicago and something of its spiritual need and its opportunity.

Passion Play to Be Reproduced in This Country

Canishus College of Buffalo, New York, a Roman Catholic institution, will reproduce the Passion Play in this country. They plan to build a stage and an amphitheater to cost $75,000, and the exhibitions will run from July 5 to August 28. Excursions will be run to Buffalo from hundreds of miles around to witness the spectacle. The enterprise does not command the same approbation in this country as in Bavaria for there is lacking the simple piety of Bavarian peasants to make it effective. It is stated that already moving picture interests are seeking to stage a passion play in California to be commercialized on the screens of the country. This would probably touch the limit of desecration.

Empty Jail to Be Used as a Library

There is a jail in Nashville Brown county, Indiana, which has housed some notorious criminals in its time and is often visited by tourists because of its history. The jail has fallen into disuse in these days when prohibition "hurts business" and the community has been wondering what to do with it. The Methodist minister, Rev. John Ragle, conceived the idea of using the jail for a library. His proposal was accepted by the county authorities.

Porto Rico Is Being Thoroughly Evangelized

Since the American occupation, every village of the Island of Porto Rico has developed a Protestant church. The population is slightly over a million, and seventy per cent of these are able to read and write. The denominations that have occupied the field have submitted to the rulings of the Committee on Co-operation in Latin America and church competition on the island has been eliminated, save that between Protestants and Catholics. An evangelical journal has a circulation of 5,000, the largest of any paper on the island. This journal was credited with a large share of the influence which carried prohibition at a territorial election.

Waldensians Being Fought by Economic Weapons

The Waldensians of Italy are the oldest Protestant group on the Continent. Indeed their Protestantism is as ancient as Catholicism itself is. They have subsisted by their own industries which have been cotton mills, chocolate factories and

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J1

the rural occupations. Lately their industries have been falling into the hands of the Roman Catholics and they are now threatened with an economic force which might accomplish what theological argument and political persecution have failed to do. They have agents in England and America who are seeking to interest Protestant capital in the support of their industries.

Will Promote Personal Virtues

Sixty young Chinese business men of Nanking have been organized into a Society for the Promotion of Personal Virtues. These young men have been convinced by Rev. J. M. B. Gill, an Episcopalian missionary, that the rebuilding of China must go forward by the method of personal piety and influence. They have rented a building in which they will provide a social center with a reading room, a game room, and a quiet little corner for personal interviews and prayers.

Retires as Methodist Editor

Dr. William V. Kelley has retired from the editorial management of the Methodist Quarterly after a service of twenty-seven years. The Methodist Quarterly under his management has maintained a high standard of scholarly merit. No successor to Dr. Kelley has yet been named.

The Future of German Missionary Effort

The future of German missionary operations waits upon the action of governments which have been at war with Germany. The Germans are now barred out of most of the mission fields of the world, where in some cases they were charged with political activities through the mission stations. The missionary leaders of the various allied nations believe that the time has already come to allow the Germans to work again at the task of world missions and these leaders will hold conferences this summer for ways and means to induce allied governments to relax their stringent regulations with regard to German missionary work.

Methodists Ordain First Woman Preacher

The delegates had hardly left the recent Quadrennial Conference of Methodism at Des Moines until a woman was ordained local preacher under the authority of the conference. She is Miss Willia D. Caffray, of Wenatchee, Wash., a graduate of the Chicago Training School. Under the new law of the church she will have authority to baptize and to perform marriage ceremonies.

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EDITORIAL

A Prayer for the Missionaries *

DIVINE FATHER who hast made of one blood all the nations of mankind, and who desirest above all things that men of all races and colors and cultures should know that they are Thy children, our hearts kindle with longing for the day when all shall know Thee, from the least to the greatest. We rejoice that we have been called by Thee into the holy comradeship of the gospel. Thou hast shared with us the sublime adventure of winning all men to Thyself. We would take up afresh the holy cause, with new vigor and intelligence, and work unresting until the knowledge of God's love covers the earth as the waters cover the sea.

Our hearts rebuke us when we of softer habits and more hesitant feet touch the lives of those hardy and adventurous spirits who have left behind them our material comforts that they might penetrate remote frontiers and open up new paths of hope and freedom for those who have not yet heard of Thee. In fellowship with the missionaries of Christ's cross we would share vicariously their devotion by giving them the generous support of our resources, a sense of our sympathetic understanding of the great choice they have made and by continually bearing them up to Thee in our prayers.

We recount now the names of the missionaries whose lives have touched our own, and we ask Thee to draw near to them in gracious blessing. What pivotal lives they lead! How vast are the interests of mankind that turn upon their fidelity, their wisdom and their strength! Make up to them, we beseech Thee, in thy loving providence, the satisfactions of the lesser life which they have renounced for Thee. Keep their families from illness and depression of spirit, and show them such tokens of Thy favor upon the work of their hands that they may go forward with strong hearts to the triumphant goal of their endeavor.

Lord bless Thy church in all the earth—here in these Christian lands where Thy name has long been spoken, and afar in those new lands where little groups of brave souls have been led out of darkness by the Christly service of Christ's missionaries. Amen.

* Written after an interview with Dr. A. L. Shelton, Tibetan missionary hero.

Superfluous Churches or Unspiritual People

THE city of London is greatly agitated over the question, Shall the historic structures of religion which no longer get crowds of worshippers be destroyed? The utilitarians insist that the money from the land would be better used if applied to the relief of the poor or to some other human purpose. Those who love these buildings for art's sake are protesting their destruction as a desecration. We have too many churches also in America. Were all the church members to attend service on a given Sunday morning, the religious auditoriums of Protestantism would not be much over half full. This is denounced by some as a waste. These buildings are often the monuments of a pathetic hope. The large crowd of some Christmas Sunday or Easter Day or the enthusiasm of a revival led a building committee to hope great things for the future of the congregation. In electric lighting the dynamo must be big enough for the "peak load." Church building committees usually provide for the "peak load" and a little more. But, after all, these building committees have been partly right. The community should turn out and fill the big church building. It should tax the class rooms of the Sunday school to their capacity.

We suffer today, not so much from the over-hopeful dreams of church people as from the materialistic and pleasure-loving spirit that has in many communities replaced a more earnest and spiritual attitude toward life.

The Baptist Board of Promotion

THE Baptist Board of Promotion is one of the most recent devices by which an evangelical group is seeking to bring into its operations some coherence and statesmanship. Some of the most successful local churches have been largely unconcerned with the larger life of the denomination. Within the denomination there have been competing societies and agencies for doing the denominational work. Often these have been operated at cross purposes with one another. The Baptists have taken a real step forward in the organization of their Board of Promotion. This agency not only brings secretaries of competing organizations into cooperation, but it gives the problems of the denomination that comprehensive examination which is needed in all non-episcopal bodies. It is an effort to secure statesmanlike plans without giving up congregational liberty.

Church People Are Untaught

ONE of the outstanding results of the study of the young men of the armies of the United States and Great Britain by their religious leaders is the conviction that the church has failed in large measure in its teaching function. Conceptions of church membership are so hazy that many men in the service did not know whether they belonged to the church or did not. When they got interested in religion they sometimes asked the chaplain what was necessary to church membership. In larger measure were they ignorant of the ethical conceptions of the Christian religion. Ethics as taught in the evangelical churches is a poor, distorted thing. Few men had ever had in any Sunday school class a frank teaching on sex morality. The knowledge of the Bible found among these young men was astonishingly meager, though probably as much as we shall ever hope to find while religious education is confined to a single session of a half hour a week which children attend when they are in the humor. The next big job of the church is the educational job.

Eloquence in the Pulpit

IT is the straining after effects that has ruined more than one good preacher. A man who can talk interestingly and intelligently in private life is tempted to rave when he faces three hundred people on Sunday morning. He has a pleasant voice when he sits by the fireside with friends. When on a public platform he develops holy tones and peculiar mannerisms. The stirring of primitive emotions gives the preacher vogue with primitive folk who are to be found in every audience. To "fight" something, such as "higher criticism" or the "new theology," gives to him the feeling of primitive combat. Unfortunately for this kind of preacher there is a growing element of sophisticated people in every community. There are the young people who have returned from state universities and the discriminating hearers who buy good books and magazines. They have the same feeling toward the barn-storming preacher that they have toward a man who tries to sell them stock in a rubber plantation which they will never see. They resent the strained oratory as an affront to their intelligence. There is left, of course, an opportunity for real oratory. Its fundamental is sincerity and truthfulness. It balances causes and treats adversaries fairly. It marshals facts rather than prejudices and wins a decision from the jury not through the emotional route but through the rational.

War Being Reduced to an Absurdity

THE progress of invention is making war an absurdity whether our militaristic leaders recognize it or not. An airplane made a test trip around Paris on June 4, remaining in the air for nearly twenty-five hours continuously and in that time traveled a distance of about 1,190 miles. A nation would need to mobilize only a thousand such machines with skillful pilots and deadly explosives and gas infernal machines to wipe out the chief cities of an unprepared enemy. This puts the premium on a kind of preparedness which could go on hidden from the spies and statisticians of a potential enemy. Germany might even now be producing airplanes of this character, while ostensibly fulfilling the disarmament terms of the treaty. If there is another war it will be so much more horrible than the recent war as to make the latter seem child's play. The only alternative is a policy of international education which shall teach the application of Christian ethics to international politics. It was the heresy of Germany's recent leaders to deny international morality. Other nations have denied it in practice. It is the great task of the church to assert it.

Babson, Capitalistic Writer, Sees the Light

IN the business world, the name of Roger Babson is now the synonym for system and the science of gathering information. He is a man of religious vision, a Congregationalist. His broad training and his business associations have evidently not blinded him to the human problems of the age. In a recently issued pamphlet for circulation among business men he says: "I went into one of the largest banks with some securities. Marching up and down in front of the bank were soldiers with rifles. A negro porter sat within the door with a belt of cartridges around his neck like a string of beads. Everything was guarded as if this were the most sacred spot in America. On my way home . . . I saw a group of people. I learned that a poor family was being evicted from its home. The landlord had put up the price of the rent and they were put out upon the street—a mother with several children and an old grandmother. As I sat in my office later the vision of the Bolshevist came to my mind. For

the first time I momentarily caught his point of view—that this government is organized to protect property rather than people. No soldiers were ready to protect that poor family which was being evicted. But when a bank or store is threatened the entire state guard is immediately called."

Zionism Confronting Reality

THE world has an abiding sympathy for an afflicted people. Through the long centuries the Jews have been enrolled in that category. In Russia, in Poland, in Spain and in various portions of the Near East they have suffered oppression and persecution. A little of this suffering was due to their religious convictions. But very much more was in consequence of national traits and economic conditions. Like the Armenians in the Turkish empire, the Jews have been the intellectual and industrial superiors of their neighbors who were in political control, and there has been in consequence an unceasing struggle between the two elements in the population, with intelligence, thrift, cleverness and a protective race instinct on the one side, and governmental machinery, widely differing race characteristics, a lesser degree of commercial and industrial resourcefulness, and not a little economic fear of losing in the competition, on the other.

As conditions have improved through growing educational opportunities and a broader world outlook, these unhappy effects of race prejudice have lessened, and the Jews have come slowly to enjoy a measure of toleration which was never accorded them in the days of superstition and ignorant hatred. To a darge degree the horrible pogroms which usually broke out against them in the vicinity of the Christmas and Easter times have ceased. Their political and economic privileges have grown in all the lands of their former suffering. And no one needs to be told that in the west of Europe and in America they have taken a place in trade which has practically distanced competition. Jews are today in absolute control of many lines of business in the United States, and these among the most lucrative, from which almost all other nationalities have found themselves excluded.

In the days of their sorrow there was cherished the hope that they might find as a race a corner of the earth where they could take refuge and build up a national life of their own. Various experiments have been made, in this country, in South America and in Europe, with less than reassuring success. Naturally the minds of most Jews turned to Palestine with hope. In a certain sense, though a very modest one in the light of history, they thought of it as their own. The Hebrew people, related only remotely to the modern Jew, it must be confessed, but held in reverence by the race as in some sense their ancestral group, held Palestine for a few centuries in a long procession of nations that have controlled it through the ages. On these rather unstable foundations the Jews have erected a fabric of national expectation in regard to Palestine, and on such bases the Zionist movement has arisen.

There is also, it must be remembered, a considerable company of Christians who have adopted an extremely literalistic type of biblical interpretation, and construe all references to the restoration of ancient Israel to its former political power as direct predictions of events yet to happen. This entire misreading of the Bible, as though it were charged with a magical quality of foresight in relation to modern history, has encouraged in certain sections of the church an unintelligent zeal for Zionistic success quite apart from any genuine concern for the Jews as a racial problem in the modern world. There is in it merely the satisfaction of pointing out some biblical reference to an anciently hoped for revival of Hebrew unity and power, as finding some resemblance to events that Zionism is attempting to bring to pass in Palestine. And these fancied fulfillments of prophecy are set in the frame of a system of interpretation which has neither the merit of true biblical inquiry nor any abiding interest in the fortunes of the Jews. They constitute merely one more sheaf in the coming harvest of nations in an imaginary millennial triumph of a crude and materialistic Christianity. Of such a program it is needless to say the practiced and intelligent student of the Holy Scriptures finds no evidence in the sacred literature.

Meantime the world war immensely quickened the hopes of the more ardent and imaginative Jews who had made Zionism their creed, and the expectations of Christians of the apocalyptic sort. The recapture of Palestine by Gen. Allenby and the Allied troops seemed the consummation of age-long desires. Many Jews of the idealistic kind fought in the war, insisting that they must be assigned to the force that was delivering Palestine from the Moslem dominion. With the accomplishment of that purpose, and the allotment of the land to an English protectorate, there the great opportunity for which Zionism had been waiting. Powerful influences were brought to bear on the British government to forward the plans of the propagandists, and the acquiescence of the Lloyd George administration in this urgent Jewish demand has been signified by the appointment of Sir Herbert Samuel as British High Commissioner of Palestine.

It would seem that the hopes of the Zionists have now come to complete fulfillment. To have one of their own number in control of the land they count their own is an enormous advantage. It is not strange that there were many voices lifted in congratulatory utterances in the International Zionist Conference which just met in London. Associate Justice Louis D. Brandeis of the United States Supreme Court was the presiding officer of this gathering, and this fact gave the assembly and its procedure an added tone of international significance.

But the more discerning of the Zionists begin to understand that they are no longer dealing with an academic question, which may serve as the rallying point of racial sentiment and enthusiasm. They have now come to the time when the ambitions of the sect are to be tested by

reality. There has been much talk of a Jewish homeland in Palestine. Thither the Jews would go from every land. There a Jewish state would be organized under British protection, and all the ancient hopes of the nation be realized.

But the facts look in another direction. A very small proportion of the Jewish people in this and other lands has the least interest in Zionism, or believes it in any manner a practicable enterprise. The fourteen millions of Jews in the world could be no more induced to colonize in Palestine than the Negroes of America could be lured to Africa. As a general thing it is the enthusiastic wish of the Zionist that as many other Jews as possible shall migrate to Syria to form the new state, and plans were seriously discussed at the London meeting to bring in a Jewish contingent of half a million people during the next year. But cooler minds pointed out the absurdity of such a proposal. For the vast majority Palestine offers no attractions whatever as a home. Even those who are promoting the scheme are only urgent that others than themselves shall take advantage of it. For their own part they are merely patrons, not participants.

The total population of Palestine is about six hundred thousand. With proper irrigation and agricultural methods it might be increased to a million and a half, but hardly more. It is evident that with the most liberal allowance for compactness of population, only a negligible fraction of the Jewish race could find a home in Palestine. But even if there were room, and they wished to go, the far more serious fact of the problem remains. Of the population of Palestine today, nine-tenths are non-Jewish, and in no mood even to consider the assumptions of the Jews to a rightful possession of the land.

The Jews ought to have the right of free access to Palestine, which is to them, though not more than to Christians and Mohammedans, the Holy Land. They ought to have the privilege of residence and protection, like all other people who desire to live or travel there. There can be no reason why sentiment might not inspire them to set up on that soil such monuments of their history and traditions as other religious groups have erected—Protestant, Romanist and Moslem. It might even be supposed that such schools as would attract the youth of their race to study their history and ideals might be established there, and already foundations of this character have been laid.

But to turn Palestine over to the Jews, either for the creation of an independent state or under some protectorate, British or other, is not to be considered. The nations that have fought a war to assure to the peoples of the various smaller portions of the world the right of self-determination are in no mood to make Palestine an exception. That right would vanish in any plan to dispossess the half million and more of non-Jews who are now in occupation of the land, and naturally have the privilege of first utterance on the question of its disposal.

Zionism is an attractive theory for wealthy and idealistic Jews who are anxious to do something generous for their less resourceful brethren. But the hard facts of history, of populational numbers, of territorial resources and holding, and most of all, of Jewish disposition, challenge at every step the possibility of giving reality to such a project. Meanwhile there can be no possible objection to Zionist conferences, and to Christian study of nationalistic hopes in the writings of prophets and apocalyptists. But another century of normal development in Palestine will throw much light upon the theme with which both Zionist and millenarians concern themselves.

Reactionary Agitation

UNDEMOCRATIC Christian bodies like the Baptists and Disciples are having experiences all their own in these times when differing conceptions of religious action and ideal are coming into sharp issue and rivalry. At the Buffalo convention of the Northern Baptists hardly less important—certainly no less interesting—than the convention itself was a protest meeting that preceded the regular convention. It was called a "Conference on Fundamentals." Its origin was unofficial. It represented the extreme literalists, the premillennialists and those who for one reason or another held an unsympathetic attitude toward the official administration of the affairs of the denomination. A similar meeting, called a "Restoration Congress," was held preceding the Disciples convention in Cincinnati last October. Resolutions were passed denouncing the entire officiary of the Disciples missionary and benevolent agencies and giving harsh expression to reactionary sentiments against the college faculties and the missionaries supported by that vigorous communion.

In both the Baptist and Disciple gatherings the sentiments crystallized in the extra-convention meeting were carried over into the regular convention. There, in both instances, the acute joining of the issues brought about scenes of hysteria and indecorum. Delegates were made to blush with chagrin and expressions were evoked from local churchmen of both Cincinnati and Buffalo to the effect that the coming of the conventions to their cities had done real harm to the local prestige of their respective denominations. In both instances an aftermath of recriminations resulted and bad feeling exists between the "regular" convention group and the protesters.

Now comes a communication from Rev. P. H. Welshimer, of Canton. O., the presiding officer of the "Congress" held in Cincinnati last October, asking whether a similar gathering should be held in St. Louis, the meeting place of the next General Convention of Disciples next October. The communication has appeared in two of the Disciples national papers, one of which has answered with enthusiastic approval of the idea, the other with anxious disapproval. The approving newspaper fathered and promoted last autumn's "Congress," and the gathering represented the harsh legalism, the unfraternal and truculent temper and the "rule or ruin" characteristics of the source from which its inspiration came. Another

gathering of the same sort at St. Louis would be more bitter, involving, but with even greater heat, the same personalities that were insensitively flung about at the Cincinnati meeting. Yet it is futile to advise the repression of such a meeting. Those who would oppose its convening fail to take into account the undemocratic fashion in which such bodies as the Disciples and Baptists are organized. It is inevitable in times of stress like the present that a body lacking the technique of real democracy will be agitated by the eruption of opinion and emotion hostile to the "regular" order.

Toward this proposal for another Congress we are not, in principle, unsympathetic. At about the same time that Mr. Welshimer's communication was sent out The Christian Century received a letter from one of the best known and most successful pastors in the Disciples fellowship urging the importance of some movement to unify the purposes and to direct the energies of the enlightened and progressive forces at the meeting in St. Louis next fall. Some extracts from this letter to the editor will give the curve of the writer's thought. He says:

> I am prompted to write to you today on a most important subject. The progressive and fraternal spirits of our communion must organize for the St. Louis convention. It would be wrong for us to sit idly by and allow the reactionary opposition to set up another program and hurl their demands at the convention as they did at Cincinnati without any move whatever on the part of those who have at heart the true progress of our people. Now is the time to fight. I am in favor of making it so hot for the little coterie that is so shamelessly misrepresenting us in the eyes of our Christian neighbors that nothing will be left for them to do but go off by themselves and organize a separate church. . . We can win our cause by the frank and vigorous plea of democracy and freedom from any form of dictation. That is a good American idea and it cannot lose in any good American crowd. The only people who want to dictate are those of the opposition. Your paper does not want to dictate. Over against their dictatorial demands you personally should take the lead in organizing the American-minded forces of our fellowship into some kind of self-conscious unity. . . I want to go to St. Louis and help, but I do not want to go there as I did to Cincinnati with absolutely no organization or program. We almost got the worst of it in Cincinnati, not because we were not actually in an enormous majority but because we did not know one another's mind, and we had no program. This must not happen again. There must be no ambiguity of result this year. The forces of decency and progress must capture the whole works! The sinister forces that have agitated and menaced and shamed us for years must be absolutely driven out. It is time to be done with the soft talk about "brotherly love" in relation to so self-seeking a power as that which lies at the basis of the reactionary movement. Let us have a house-cleaning and begin to have some joy in our Christian fellowship!

We have to confess that we like the militant ring of that letter. It exhibits the kind of spirit that men of progress in all Christian bodies have been all too slow to express. Our intimate knowledge of the Disciples communion and our sense of the world mood at this hour impel us to say that unless there is some sharp break with ths noisy forces of reaction and dictation, the doom of the Disciples as an influential factor in Protestantism is sealed. They have no testimony to bear if they are confined to the obsolete categories of two generations ago. Their utterance must be in the terms of the age in which they live. Quite apart from the question of holding at St. Louis another reactionary "Congress" there can be no doubt of the vital importance of unifying and energizing the body of progressive conviction which bulks overwhelmingly large in the hearts of Disciples of Christ. If there is no better way, that body of conviction should "find itself" by means of a separate extra-convention gathering preceding or following the regular convention.

But there is a better way. That way is to throw open the program of the convention itself to a free, leisurely and thorough discussion of the vital issues that are stirring the hearts of the people. This would mean a new type of program. Great sections of the time usually spent on secretarial reports and inspirational missionary addresses could be set apart for the democratic consideration of such questions as Mr. Welshimer proposes for his extra-convention "Congress." Nothing appreciable would be lost by so doing. The gains would be immeasurable. If the Disciples cannot bring themselves to have a convention that is democratically constituted, they can for this year at least see to it that their convention is democratically conducted. If that is done the St. Louis convention wil make great history and the demand for either reactionary or progressive side-conventions will have no ground to rest upon.

The Key-Hole Method

WHEN the starved little Marchioness was discovered by Mr. Swiveller in the act of "cooling" her eye at the key-hole, her excuse was almost a justification. She had acquired the habit, she confessed, in searching for the key of the kitchen safe, that she might "squench" her hunger. Similarly we can find a ground of forgiveness for the Gradgrind children, scientifically fed as to body, to be sure, but sadly starved for amusement under the Gradgrind system of education by Fact, and revealed to the horrified eyes of their father outside a circus enclosure—"his metallurgical Louisa peeping with all her might through a hole in a deal board, and his own mathematical Thomas abasing himself on the ground to catch but a hoof of the graceful equestrian Tyrolean flower act."

Casual readers of detective stories and attendants at the movies are mildly surprised to find how much of their time the characters spend in peering through key-holes. They seem greatly to prefer this method of investigation to the crude, old-fashioned plan of walking up to a man and asking his name and address. In real life, however, one fancies that even detectives would be chary of the key-hole method, since it puts some perfectly obvious limitations upon investigation. The view through a key-hole is necessarily circumscribed. We should not care to possess a landscape or a portrait painted by a key-hole artist.

Moreover, the spirit in which one goes to such an observation would be of doubtful value to the observer. Not

only do eavesdroppers hear no good of themselves, but key-hole investigators usually see the confirmation of that suspicion which has taken them to the key-hole. Any clever sleight-of-hand performer can demonstrate to us how surely we can see that which we are expecting to see.

We should hesitate to accept as authentic any estimate of human conditions when these have been studied only through a narrow and partisan vision. Almost every soldier who has returned from France has presented us with his key-hole impressions of its people. Just now there are as many opinions concerning Russia as observers have been able to find key-holes. The banker sees in the present industrial condition only a menace to the finances of the nation, the employer sees the difficulties of production due to high wages and a labor shortage, the workingman sees the hardship wrought to the poor through profiteering and the rapid increase of great fortunes. Some of these key-hole observers have the same justification as had the Marchioness and the Gradgrinds. The factory girl, walking wearily home from her work and passed by her employer's bejeweled daughter riding in a limousine, may be forgiven for the resentment she feels, but this fact does not make her judgment of the other trustworthy.

Perhaps in nothing is the key-hole habit more popular than in scrutinizing the religious convictions of those with whom we believe ourselves to differ. Their isolated acts or chance phrases may seem to our circumscribed vision quite condemnatory, whereas a wider knowledge of them and a closer understanding of their purposes would show them to be seekers after the same truth which we ourselves profess to prize.

It is not given to us all to see widely, but at least we can refrain from giving forth as final and adequate conclusions drawn from imperfect and often prejudiced observation. It is manifestly unfair to reconstruct the whole circus from a hoof of the Tyrolean flower act.

Heroes and Heroines

A Parable of Safed the Sage

THERE came to me a man and a woman, even an Husband and his Wedded Wife, and they said, We are weary one of the other.

And I said, Why is it thus?

And they said, We have grown commonplace to each other. Once we were to each other an Hero and an Heroine, but now we are Neither.

And I said, Napoleon did not look heroic to Josephine after she had seen him with his Suspenders hanging down his back; neither did Joan of Arc look heroic when she held her Front Hair in her mouth while she did up her back hair.

And they said, But he was an Hero and she was an Heroine.

And I said, Heroes and Heroines cannot appear heroic all the time. Caesar did not look heroic when he had pushed his slippers too far back under the bed, and he had to get down and fish them out with an umbrella; but that be a necessary thing, even to Heroes and Heroines.

And I said to the woman, When the Baby was sick, eight years ago, did not this thine Husband watch with thee day and night?

And she said, He did.

And I said unto the man, When thou hadst lost half thy money in a Fool Speculation, did she not stick by thee like a Little Burr, and cheer thee up, and never say, I told thee so?

And he said, It is even so.

And I said, Go down on thy knees.

And they knelt.

And I said, Join hands.

And they did so.

And I prayed to God on their behalf, till there came to their eyes tears of Memory and Love.

And I Smote them lightly on the back, and I said, I dub thee an Hero; I dub thee an Heroine.

And I sent them forth.

And they lived happily ever afterward.

Psalms of Life

By Thomas Curtis Clark

The Procession

TIME hurries on. We fret and cry, "O stay!"
But Time replies, "We serve not yesterday.
A hundred years together must we tread;
Now would you halt, lie prostrate with the dead?
Our goal lies far beyond that distant hill,
Then on—and on. And would you now stand still?"
Time hurries on; we follow. Youth and maid
Would linger long in love's delicious shade,
But Time says no. The strong, ambitious man
Asks but for leisure to perfect his plan;
But no, Time stern replies. The hand of death
Lays low a friend; we ask, with halted breath,
For but a day to bear her to her grave;
Time frowns: "No act can now her spirit save.
Still on," he cries, "we shall not find the dawn
Till all the hours and all the days are gone."

Seekers

WE are but seekers all: from youth's estate
We play with baubles, prizing each in turn
Above the rest, refusing still to learn
What only old men know: that kindly fate
Gives naught to satisfy, but only tinsel toys
To please us for awhile. For could we find
Soul-satisfaction in these things, how blind
Our hearts would be to life's more stable joys:
The love of comrades, and that finest prize,
Home-born affection; and our hearts would fail
To know the zest of searching for the Grail,
Which must forevermore elude. Our eyes
Are given, not to see with, but that we
May seek, still on and on, eternally.

More About Preaching and the Ministry

By John Spargo

THE editor of The Christian Century has very kindly invited me to add a further word to the discussion evoked by my recent article, published in these pages under the title, "The Futility of Preaching," and it seems to me that I can best do this before the names of the writers of the six very interesting papers published in the issue of July 1 are made known. It is highly desirable that my comments should not be colored by any considerations arising from a knowledge of the identity of my critics.

I have been greatly interested by the discussion of my article, not only in The Christian Century, but in several other religious journals. Some of these, I regret to say, have been much less tolerant than The Christian Century, less tolerant than one has a right to expect a Christian journal to be. Yet, on the whole, I have been profoundly impressed by the large measure of concurrence in my criticisms. This is notably true of the majority of the letters and articles printed in The Christian Century, indicating that whatever fault of over-emphasis or exaggeration can be fairly charged against my original article the weaknesses to which it directed attention are very real and widespread.

THE "AVERAGE" PREACHER

Of course, in this discussion, as in every other, we have the quibbler who is less concerned to establish the essential truth than to score debating points. Shall I confess that I was amused by the sophomoric intensity of one of the writers in his attempt to demonstrate that my use of the term "average preacher" was unscientific and an evidence of the fact that my views were not entitled to serious consideration? Of course, this is the characteristic spirit of the Medieval schoolmen that made theology such a terrible incubus upon religion. In the practical affairs of life, this good brother, not animated by sectarian dogmatism or pride, would not think of invoking such a rule. If his neighbor declared the day to be an "average" one, he would not demand that the statement be accompanied by a statistical analysis of the meteorological records. Similarly, if a brother minister declared that he had a good "average" congregation, the writer in question would not think of demanding verification of the statement in statistical terms. I emphasize my reference to this quite incidental and essentially irrelevant criticism because it illustrates the vicious narrowness of a mind fostered by ecclesiasticism. The plain, forthright speech and straight and direct thinking characteristic of honest men in their ordinary intercourse and business relations do not suit a certain familiar type of theologian or an equally familiar type of ecclesiastic.

CRITICISMS AND MISUNDERSTANDINGS

In reading some of the numerous comments upon my article which have come to my attention, more especially, I think, those which have appeared in other journals, it has seemed to me that many of my critics were misinformed concerning the circumstances of my participation in the discussion and that their criticisms were based upon that misunderstanding rather than upon the views I expressed. It has seemed to me that these critics have resented what they regarded as the intrusion of an uninvited outsider into the discussion of the affairs of an institution to which he does not belong and of which he can be expected to know little or nothing. The fact is, of course, that I am in no sense an uninvited intruder into other people's affairs. In the first place, the fact that men can think of the Christian church as a sort of close corporation with whose affairs "outsiders" have no business to concern themselves is, in my humble judgment, quite sufficient evidence of their unfitness for the Christian ministry and their entire lack of understanding of the Christian church and its relation to the world. In the second place, and more directly bearing upon the present discussion, it was only by the special and urgent invitation of the editor of The Christian Century that I undertook to turn briefly from my own special tasks and studies to give candid and courteous expression to certain thoughts, fears and hopes upon a subject concerning which I make no claim to be a specialist.

A HEARER OF SERMONS

Most of those who have commented upon my article, misled by my statement that I do not generally attend preaching services in my own New England village, have assumed that I have no personal, first-hand knowledge of what preaching is, no conception derived from direct personal experience of what the ordinary sermon is like. In this I think my critics are quite mistaken and it is probable that during the past fifteen years I have heard many more sermons preached than most of my critics, that is, if we exclude the sermons preached by themselves. During the past twenty years I have certainly listened to hundreds of sermons embracing Judaism, the two great branches of the Christian church and the principal denominations of the latter. My experience as a hearer of sermons in that time has ranged over the greater part of the United States. By reference to my notes I find that in the fall and winter of 1919-1920, notwithstanding interruptions due to illness, weather conditions and other causes, I spoke in forty-four churches. Incidentally, I listened to thirty-seven sermons in twenty-nine churches. That was, I believe, below the average of my annual experience during the past ten years. In addition to this, I have visited and spoken at the principal divinity schools and theological seminaries, Y. M. C. A. training schools, and numerous ministerial conferences. My personal acquaintance with clergymen and ministers of all denominations is, I dare say, much more extensive than that of the ordinary minister and must include several hundred men belonging to practically every religious denomination. While I am upon this very personal topic, it may be well to add that in my young manhood I was myself a preacher and

confidently expected to devote my life to the ministry of the church. At that time, more than twenty years ago, rightly or wrongly, I reached the conclusion that preaching, as it was commonly practiced, was of very questionable value.

IN AUTOBIOGRAPHICAL VEIN

I have spoken in this autobiographical vein, which in other circumstances might be regarded as egotistical, for no purpose other than to assure my readers that back of the judgment expressed in my former article was a body of personal experience somewhat unusual and which seemed to me to justify my acceptance of the invitation of the editor of The Christian Century to participate in the very interesting symposium he had arranged. Of course, no individual experience really determines such a question as has been raised. This I very cheerfully acknowledge, but remind my readers that the observation equally applies to both sides, or to all sides, of the discussion. I have received quite a number of letters from persons who have written to assure me that they are greatly benefited by the sermons they hear Sunday after Sunday. I have read similar letters in the religious press.

It is not necessary to question the sincerity and good faith of the writers of these letters any more than it is necessary to question the sincerity and good faith of the numerous class of persons who gladly testify to the great benefit they personally derive from useless and even sometimes positively harmful patent medicines, alcoholic liquors and narcotics. If I may judge from my own observations and experience, I should say that many of the sermons which elicit such letters as I have received might not unfairly be classed with certain habit-forming patent medicines. Yet, I do not bring this as a general sweeping indictment against the Christian pulpit. It can very well be left to the brain and conscience of the ministerial profession to determine how far the rather brutal analogy I have suggested can be fairly and honestly drawn.

As a matter of fact, I did not write an article on "The Futility of Preaching" and had no intention of doing more than make some reference to the trend of my own thought upon that subject. When the editor of The Christian Century invited me to participate in the symposium which he was arranging to publish, it seemed to me that as a non-member of the church, a casual attendant at its services only as an incident in connection with my own work in the lecture field, and as a Socialist, it might be helpful to set forth very positively my conviction of the endurance of the Christian church and of its value to civilization. It seemed to me to be eminently worth while to indicate, even in a whimsical mood and way, the evolution away from the crass mechanical materialism of the period of Darwinian controversy characteristic of a very large part of the great and growing Socialist movement.

CHURCH AND SOCIAL GOSPEL

I am quite free to confess that what I myself regarded as the most significant and radical part of my article was that dealing with the relation of the Christian church to contemporary sociological discussion and movements. I have been amused in a mild way by the suggestion made by one or two participators in the discussion that I must be unaware of the work of such men as my greatly beloved friend, Walter Rauschenbusch, and of "the struggle within the church over what we know as the 'social gospel.'" This assumption of my critics is perhaps a very salutary rebuke, for in my pride I had conceived of myself as having made a not altogether negligible or inconsequential contribution to that awakening. I have been proud, perhaps inordinately and even sinfully proud, of the testimony to that effect by such men as Rauschenbusch, Bishop Spaulding and many others. I have been accustomed to flatter myself by the belief that through my writings and my addresses before hundreds of church audiences, ministers' associations and conferences, theological schools and the like, I have contributed somewhat to the awakening of the Christian ministry to the social implications of the gospel of Christ.

With due and proper humility, therefore, I accept the questioning of my critics in this particular as a salutary lesson. What I hoped to make clear in my article was the fact that I had reached the conclusion that the ministry of the Christian church must avoid the mistake, so easily made, of turning the pulpit into a propaganda platform for specific programs and measures. I would not have the Christian ministry lessen its emphasis upon the social implications of the gospel; on the contrary, I would greatly increase that emphasis. It is one thing, however, to preach an ideal of social justice and fraternalism and a social attitude of mind, and quite another thing to insist upon a specific program. I am a Socialist and have been one for more than a quarter of a century. I am not less profoundly convinced today of the essential principles of Socialism than I was nearly thirty years ago. But I am not as convinced as I was of the practicability or desirability of certain methods of attaining to that ideal as I formerly was. This is equally true of the Socialist movement as a whole. Programs which were regarded as invincible even a decade ago are now seriously questioned by those who then regarded them as perfect. Specific measures, once advocated with religious fervor, have been discarded. As I see it, then, the danger of committing the church to a specific program lies in the fact that unqualified acceptance of such program is extremely likely to be made a test of membership. Thus the social program may easily become the source of as much mischief as the older theological creeds.

JACOB RIIS' VIEWS

I am not unmindful of the extreme difficulty of drawing the line that I have indicated in the actual work of an active ministry. The temptation of the preacher to pass from the advocacy of a general ideal and attitude of mind to a precise and rigid program will be very great, yet it must be withstood if the church is to be a unifying spiritual force. It is quite easy to set forth on paper the line of demarcation that must be drawn, but in practice there will be many difficulties. A single illustration will perhaps make clear the thought that is in my mind: Jacob Riis used to say that it was as wrong to kill a man with an unsanitary tenement as with an ax, and the faithful pres-

entation of the Christian gospel requires emphasis on this fact and the principle which it illustrates. The commandment "Thou shalt not kill" must be interpreted in this spirit.

At the same time, it is not the business of the church, through the pulpit or otherwise, to pass judgment upon the respective merits of the programs of the Single Taxer and the Socialist, for example. If the church, through the pulpit and its other agencies, inculcates the passion for social justice and equal opportunity, it will be found that programs will be hammered out upon the anvil of the common consciousness thus developed. In other words, the function of the church, as I conceive it, is to promote the vision of social righteousness, not to devise the mechanism for achieving it. Any other view must, it seems to me, lead ultimately to the union of church and state and to the acceptance of belief in ecclesiastical infallibility. The individual Christian may well accept a definite and precise program; the Christian church cannot do so without grave danger.

These views I sought to indicate in my former article, which I entitled "The Future of the Christian Church and Its Ministry." The editor of The Christian Century, with sound journalistic instinct, and full propriety, changed the caption and substituted for it "The Futility of Preaching." This had the effect of so over-emphasizing what was in my own thought the least important part of what I sought to say in the discussion as to give it the character of a somewhat defiant challenge. I do believe most sincerely that the historic necessity of what I may call the routine Sunday by Sunday preaching, the reading of selected portions of the Scriptures and the interpretation of particular texts, no longer exists for the greater part of the people. That they no longer find vital interest in it is, I believe, quite evidenced by the Protestant church attendance in the average community. This is the primary reason why preachers resort to the expedient of substituting miscellaneous addresses upon current topics for those religious discourses which we call sermons.

A TRANSITION PERIOD

We seem to be at a transition period which peculiarly affects the Christian ministry. When the need for some one to read and expound the Scriptures to those unable to read for themselves has practically ceased to exist, it is still required that the minister and pastor be also a preacher, but a preacher of a new type. Lecturer on Contemporary Events would be a more fitting title. With all deference to my critics, I reiterate that for the vast majority of the men who are found in the Christian ministry it is an absolute impossibility to meet this demand. Granted that a few geniuses or supermen might do it, the obvious practical fact is that there are not, and cannot be, enough of these to fill the pulpits of the land. I think of the host of young men I have seen enter the ministry, their very limited education, their narrow, restricted experience, and of the actual conditions which confront them when they become working ministers: the very meagre salaries which leave such small margins for travel and the purchase of books; the absorbing round of endless petty details connected with church administration, fund raising, and the like; the scanty opportunities for cultural and intellectual intercourse and the ever-present necessity of compromise, silence or evasion in order to avoid offence, especially to the wealthier and more influential members of their congregations.

When I contemplate these conditions, which are not creatures of my imagination but stern realities of which I have very positive knowledge, I cannot resist the conclusion that under such conditions the amount of really useful preaching must be so small as to be negligible. How can men so circumstanced, however sincere and well-intentioned, meet the new demands? How is it possible for such men to furnish the required addresses Sunday after Sunday, year in and year out, in addition to performing the administrative and pastoral duties expected of them, without falling into the vicious superficiality of mind and utterance to which I have called attention? I have listened to many pulpit addresses upon themes of the profoundest importance which I was morally certain had back of them only as much knowledge and information as is commonly found in a one-sided magazine article or pamphlet. Then, too, I have sometimes spent an hour looking over published "Sermon Outlines" and "Ready Helps to Preachers" and felt quite convinced that these indicated a great widespread, fundamental weakness in the ministry of the Christian church.

CHURCH WILL ENDURE

Because I believe that the Christian church will endure, I believe that the Christian ministry will endure. I believe, also, that Christian preaching will survive. I do not believe, however, that the Christian church will long continue to require that the functions of pastor, minister and preacher must be united in every person who enters the Christian ministry. Many a worthy man is admirably fitted by character, temperament and experience to be a minister to the souls of men, a wise and good pastor, but utterly incapable of meeting modern requirements as a preacher. On the other hand, as the whole history of the Christian church tends to show, the greatest and most successful preachers frequently lack the qualities essential to a helpful ministry and pastorate. Not only so, but the greatest of the great preachers, confronted by the inexorable necessity of preparing new sermons for the same congregation week after week, become stale and spiritually impotent. It cannot be otherwise.

More than one of the participants in the discussion upon my article has called into question my sweeping and uncompromising judgment upon this point. They have pointed to the fact that the editor of a newspaper or magazine finds it possible to write editorials week after week, year in and year out, and have suggested that this is only doing in writing what the preacher does orally. I confess that it astounds me to find that a man with intelligence and education enough to be a Christian minister should be capable of advancing such an argument as this. As a working journalist, I know that there can be no such comparison. The editorial writer is not expected to inspire his readers to any great extent. He makes comments upon

the events of the day confessedly superficial and generally partisan. When he makes judgments they are admittedly tentative. A very large part of the editorial writing in this and every other country aims at little more than to interpret from the point of view of the writer the significance of the passing show. Do the gentlemen who have advanced this argument seriously believe that the function of the pulpit is not qualitatively much higher than this?

VISITING PREACHERS

Nobody knows better than the men and women of my profession that most of the editorial writing is quite futile —as futile, indeed, as most of the preaching. It is quite a common occurrence to find practically the entire newspaper press of a city taking one side of the controversy in an election and the vote going preponderantly to the other. When Mayor Mitchell ran for reelection in New York City he had on his side, as I remember, every morning newspaper except one, every afternoon and evening paper except one quite insignificant sheet, and nearly all the weeklies. Day after day, and week after week the preponderant editorial opinion on his side was published. The catastrophic failure of his candidacy was an eloquent commentary upon the futility of the average editorial attempt to direct public opinion. The appeal to editorial example will not help the apologists for the pulpit very much!

The relatively small number of great preachers would be infinitely more powerful for good, in my opinion, if instead of being bound to their individual pulpits they were used as visiting preachers throughout the length and breadth of the land. And in general the ministry of the Christian church would be far more successful and satisfying if a sharp distinction were drawn between ministerial and pastoral work on the one hand and preaching upon the other. Incidentally, it would make it possible for the best preachers to be heard in the small town churches. Is there any moral justification for limiting them to the few wealthy churches? This does not mean, of course, that the minister of the typical church should never preach, certainly not that he should be prevented from preaching, but that he should not be expected to be both minister-pastor and preacher.

PREACHER SHOULD BE FREED

All this implies, of course, a profound change in the attitude of the church to the ministry and the pulpit and in the selection of ministers and their education. For the ministry, speaking generally, exceptional oratorical ability is not only not advantageous but even disadvantageous. Here the character and quality of understanding which come from experience and trial by fire, as a rule, and rarely otherwise, are most important. How often it happens that the man or woman in the church to whom his or her fellow members turn for consolation, for guidance and counsel, is not the minister, but some one who through long experience and struggle has acquired that understanding and human sympathy which cannot be found in any text-book or taught in any college course.

For the pulpit, not only are special natural aptitude and a highly specialized training necessary, but, not less important, quite exceptional conditions of life. If the preacher is to be a great teacher and inspirer of his fellowmen, he must be freed from the drudgery of the details of church management; he must be enabled to renew his own inspiration and knowledge by travel, abundant access to the fountains of new knowledge and ample leisure for contemplation and preparation. Above all, he must be free from any suggestion of subservience to the economic control of those to whom he brings the Word or any sense of dependence upon them.

In this article, the first person singular pronoun occurs, I believe, oftener than in all my published works put together. The abundance of capital I's offends and appalls me, so that I have been sorely tempted to withhold the paper and remain silent. I trust, however, that my readers will understand and appreciate the fact that in the very nature of the case my contribution to this most interesting discussion had, perforce, to be in the nature of a personal confession.

VERSE

Miracles

WIDE fields of corn along the valleys spread;
The rain and dews mature the swelling vine;
I see the Lord is multiplying bread;
I see Him turning water into wine;
I see Him working all the works divine
He wrought when Salemward His steps were led;
The selfsame miracles around Him shine;
He feeds the famished; He revives the dead;
He pours the flood of light on darkened eyes;
He chases tears, diseases, fiends away;
His throne is raised upon these orient skies;
His footstool is the pave whereon we pray.
Ah, tell me not of Christ in Paradise,
For He is all around us here today.

JOHN CHARLES EARLE.

Compensation

SIGH not for olden glories passed away;
If now from stream and wood and mountain height
Are gone their sweet inhabitants of light
That spake with men and took the sting from day
And interwove full many a lovely ray
Into the blissful fabric of the night—
If now no more bloom little temples white
In groves, nor vestals fragrant vows do pay,
Yet there are glories everywhere for him
Who with Imagination dwells. No hour
But her bright wand upsummons from the deep
Wonders of beauty; kingdoms mystic, dim,
Stranger than those that dreams reveal in sleep,
Or those that rise thro' some magician's power.

CHARLES G. BLANDEN.

The Lord's Leading

By Edgar DeWitt Jones

THE Psalms of Israel have been called "the songs of a thousand years." Next to the book of the Law, the devout Jew loved the Psalter; and alongside of his Bible the Christian reverently places his hymn book. How impoverished the world would be without its Christian hymns! It is impossible to say which has accomplished the most good, the preaching or the singing of the gospel. Christianity is preeminently a singing religion. It is doubtful if there is a great truth of the Christian faith that is not associated in our minds with some impressive hymn. Is it God's love for the world as manifested in his great Gift?

> O Love Divine, that stooped to share
> Our sharpest pang, our bitterest tear?

Is it the atonement?

> There is a green hill far away,
> Without a city wall:
> Where the dear Lord was crucified,
> Who died to save us all.

Is it the missionary passion?

> Bear the news to every land,
> Climb the steeps and cross the wave.
> Onward, 'tis the Lord's command,
> Jesus saves, Jesus saves.

Is it comfort for the bereaved heart?

> Come, ye disconsolate, where'er you languish;
> Come, at the shrine of God fervently kneel;
> Here bring your wounded hearts, here tell your anguish,
> Earth has no sorrow that heaven cannot heal.

Is it submission and resignation to God's will?

> My Saviour, as thou wilt—
> O may thy will be mine!
> Into thy hand of love
> I would my all resign.

Is it prayer?

> Sweet hour of prayer, sweet hour of prayer,
> That calls me from a world of care.

Whatever the aspect of Christian truth, there is a hymn to extol it, a stanza to glorify it, a verse to memorialize it. From the many great hymns, one such is presented here for our study and profit. It is a hymn that has for its imagery the lovely pastoral metaphor of the most familiar of all the Psalms—the twenty-third: a hymn known to millions by the title "He Leadeth Me."

It was written by Professor J. H. Gilmore, who was born in Boston April 29, 1834, and died at Rochester, N. Y., in 1919. He composed the hymn in 1862 in the very darkest period of the Civil War. The writing of it was purely an inspiration. Mr. Gilmore was at that time acting as supply in the pulpit of the First Baptist church in Philadelphia. One of his duties was to give a somewhat extended talk at the mid-week prayer service. He commenced a series of expositions of the Twenty-third Psalm, but in the first address he got no farther than the words, "He leadeth me." That night he saw a depth of meaning in those words that he had never seen before. He spoke for half an hour on the one clause, "He leadeth me." After the meeting was over, Mr. Gilmore went to the home of a member of the church, accompanied by a number of friends who had attended the meeting. The little company sat up until late talking about the blessed assurance of divine leadership. During the conversation the minister took out his pencil and wrote on the back of an envelope "He Leadeth Me," just as it stands today, with one exception: the stanzas as originally written were of six lines. His wife sent the poem to The Watchman and Reflector, a leading religious journal of that day. William B. Bradbury, the composer, read the verses and at once recognized their merit. He took two lines off of each stanza and added two others to make the chorus and set the words to music. From the very first the words and tune seemed inseparable. To quote a competent critic, "Few hymn composers have so exactly caught the tone and spirit of their texts as Bradbury did when he vocalized the gliding measures of 'He Leadeth Me.'"

ANALYSIS OF THE HYMN

A study of this memorable hymn reveals the fact that the exalted theme is developed and enriched, stanza by stanza, reaching "a glorious summit" in the fourth and last. The hymn rightly opens with the transcendent thought that the leading is of the Lord.

> He leadeth me, O blessed thought!
> O words with Heavenly comfort fraught!
> What'er I do, where'er I be,
> Still 'tis God's hand that leadeth me.

Thus the first line fixes the mind on divine leadership and bids the weary soul rest securely in God. The Lord's leading is a favorite theme of the Bible writers, and the idea is presented and expanded under various figures. In Exodus it is written "And Jehovah went before them by day in a pillar of cloud to lead them the way, and by night by a pillar of fire to give them light." John Henry Newman employs felicitously the familiar and eloquent figure in his "Lead kindly light, amid th' encircling gloom"! The metaphor is impressive even though it is impersonal and the thought somewhat abstract. The Twenty-third Psalm portrays the Lord's leading under the similitude of the oriental shepherd who knows his sheep by name and goes before them providing green pastures and ample protection against their natural enemies. The imagery is attractive even to us moderns, and "thy rod and thy staff" a precious and comforting assurance. In this hymn, however, the Leader is contemplated not wholly as a shepherd, but as the heavenly Father. The idea is fuller and farther advanced than the conception of God as revealed in the Old Testament. There God is first revealed as creator with the idea of force uppermost, then as ruler of the

universe with the idea of law as supreme, and finally through the prophets of Israel as an infinite personality, a God of justice, purity and righteousness. The thought here is of Christ who taught us by word and deed that the heavenly Father knows and cares, and is not willing that the least of his children should perish.

" 'Tis God's hand that leadeth." Surely these are words with heavenly comfort fraught, words that have brought peace and comfort to many a troubled soul. When President Garfield was lying on a bed of suffering from which he was not to rise, he heard his wife singing in an adjoining room, the words, "Guide me, O thou great Jehovah!" As he listened, the wan face of the stricken president lighted up radiantly, and to a watcher by his bedside he exclaimed, "Isn't it beautiful, isn't it full of comfort?" Some years ago Rudyard Kipling was lying at the point of death in a New York hospital and all hope of his recovery had been abandoned. His nurse asked him with tender solicitude if there was anything he wanted. "Yes," he replied feebly, "I want, I want my heavenly Father." When Alexander Campbell was dying, his wife, bending over him, whispered: "The blessed Saviour will go with you all the way." Mr. Campbell opened his eyes and exclaimed: "That he will, that he will." Thrice blessed is the man or woman who is able to say in deep conviction and with unfaltering faith, "He leadeth me."

In the second stanza the thought is of life's changing scenes through which the unchanging Leader leads on.

> Sometimes mid scenes of deepest gloom,
> Sometimes where Eden's bowers bloom,
> By waters still, o'er troubled sea
> Still 'tis God's hand that leadeth me.

This stanza is the most poetic of the four. The antithesis is striking and the phrases set in opposition were chosen with discrimination and an eye to form and color. "Eden's bowers!" The imagination fashions a garden of delight where flowers bloom in profusion amid a tangle of vine and leaf; a lovely spot where soft and fragrant breezes blow and the songs of birds fill the air with melody of the wildwood; and over all the sunlight pours a golden flood. Side by side with this Edenic scene is another picture—one of "deepest gloom." The pæan has become a threnody, mirth gives place to lamentation, there is experience of barren gain and bitter loss. "By waters still"—here the poet borrows from the shepherd's Psalm again. The scene is one of serenity, of pastoral beauty, and with peace brooding over all. "Troubled sea"; old ocean in the grip of a raging storm, breakers thundering against the rock-bound coast, a ship in distress, and sailors straining their eyes through the darkness searching vainly for a harbor light. Such are the diverse and variant scenes suggested by these striking phrases.

THE HYMN TRUE TO LIFE

The strong and vivid contrasts of this stanza are fully warranted by the facts of life. The four seasons of the year mirror the seasons of the soul, and the varied experiences that distinguish our days. Verily we spend our years as a tale that is told, and no tale is worth the telling that does not involve life's endless variations. Like the changing landscape, so are our lives. The "heaven kissing hill," the desert plain, the verdant meadow, and the dark forest of hidden peril, God has joined together the light and the shadow. Both are very real; both are parts of an infinite plan and necessary to man's best growth. Moreover change and decay lose their terror in the presence of a Guide who changeth not, and One able to conduct as through the "valley of the shadow." Mr. Moody delighted to tell of a man who placed the inscription, "God is Love," on a weathervane and in letters large enough to be read by passers by. When someone chided the man with irreverence, saying—"Do you mean to publish to the world the belief that God is as fickle as the wind?" He answered: "No, not at all. I want people to know that I believe that God is love whichever way the wind blows."

GOD'S UNFAILING LEADERSHIP

The grass withereth, the flower fadeth, but Jesus Christ is the same yesterday, today, and forever. Better the changing scene and a changeless Leader than bowers of perennial beauty and no one to guide us into the abundant life of the spirit. St. Paul was persuaded "That neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor heights, nor depths, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." So amid the varying scenes from "Eden's bowers" to "deepest gloom," "by waters still" and "o'er troubled sea," our God leads us on.

In the third stanza the Leader becomes the great Companion and goeth not ahead of us but at our side.

> Lord, I would clasp Thy hand in mine,
> Nor ever murmur or repine,
> Content, whatever lot I see,
> Since 'tis my God that leadeth me.

In the first and second stanzas, God's hand steadies and guides. Here the tender and comforting thought is that he holds the hands of his child, companying with him in blessed comradeship. It is not necessary to explain so beautiful an allusion; the parental heart understands it thoroughly. Whoever has felt the clasp of a little hand in which there was trust and perfect confidence, understands the full import of the line "Lord, I would clasp thy hand in mine."

A distinguished American minister used to tell with deep emotion an incident which occurred when he and his little seven-year-old son were taking a trip together. They occupied the same seat on the train, the lad sitting next to the window, his face pressed against the glass watching the flying landscape; the father next the aisle reading a magazine. Suddenly without warning, the train plunged into a tunnel, blotting out the daylight instantly. Quickly the little fellow pressed to his father's side, felt for his hand, and having found it, contentedly held it until the tunnel was passed and the darkness ended. The pith of this story is not that it is unusual but that it is a touching instance of a love and trust which every parent knows.

The idea of companionship is dominant in this stanza

and the Leader is contemplated not as going before but *with* us at our side. To endure as seeing him who is invisible is to walk with the great Companion. The presence of a fourth Person in the fiery furnace with Shadrach, Meshach, and Abednego, is more than an episode of Old Testament history. It is a divine symbol, a foretoken of "the Comrade in White." The consciousness of divine companionship stoutened the heart of Peter in prison and imparted courage to Paul in the ship-wreck.

The fourth and final stanza carries the thought of the Lord's leading to the last lap of the journey.

> And when my task on earth is done,
> When by Thy grace the victory's won,
> E'en death's cold wave I will not flee,
> Since God through Jordan leadeth me.

There is a certain somberness in the figure with which the hymn closes. Death is pictured under the similitude of a river with waters swollen and cold. The metaphor is a favorite with hymn writers generally, and its origin is easily traced. The river Jordan was the natural barrier between the children of Israel and the land flowing with milk and honey. The one-time popular "On Jordan's Stormy Banks" identifies the promised land with the heavenly home, the river of death "lying darkly between." John Bunyan in his vivid description of Christian and Hopeful struggling with the river and gaining at last the shining shore, has had much to do in popularizing the figure. In "My faith looks up to Thee" occurs the dismal line "death's cold, sullen stream," and in another and a less known hymn the refrain is "No, the waters will not chill me, no the waters will not chill me, when I go down to die." One prefers of all the hymns of this character, "Shall we gather at the river" with its tender line, "the beautiful, the beautiful river." Yes, "beautiful," but only so because One goeth with us who is able to breast the wave.

THE COMPANION OVER DEATH'S RIVER

In the light of Christ's teaching the river of death loses its terror and becomes "such a tide as moving seems asleep, too full for sound or foam." Our great Companion goes with us all the way. The author of the Epistle to the Hebrews avers that by the grace of God Christ tasted death for every man. He went down into the grave but it was not able to hold him. It is as though he spoke to us saying, "When thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee."

Thus beginning with the strong affirmation that it is the Lord who leads, then vividly contrasting the changing scenes of this life through which the changeless Leader leads, complete dependence upon the great Companion is then acknowledged, and with a strain of victory the last lap of the journey is reached with the Lord still leading us into the unknown future. Listen now to this hymn as it moves in majestic rhythm like a noble river approaching the ocean and "turns again home."

> He leadeth me, O blessed thought,
> O words with Heavenly comfort fraught!
> What'er I do, where'er I be,
> Still 'tis God's hand that leadeth me.
>
> Sometimes mid scenes of deepest gloom,
> Sometimes where Eden's bowers bloom,
> By waters still, o'er troubled sea—
> Still 'tis God's hand that leadeth me.
>
> Lord, I would clasp Thy hand in mine,
> Nor ever murmur or repine,
> Content, whatever lot I see,
> Since 'tis my God that leadeth me.
>
> And when my task on earth is done,
> When by Thy grace the victory's won,
> E'en death's cold wave I will not flee,
> Since God through Jordan leadeth me.

The power of this hymn and its influence over the lives of men and women could be illustrated by many incidents. It has been sung at thousands of funeral services; it has been read by many a shut-in with tear-dimmed eyes, and with a great hope welling in the heart. Amid the awful suffering and sorrow of the Armenian massacres this hymn brought a ministry of comfort and healing. A young woman missionary of the American Board in Turkey, saw the departure of hundreds of Armenians going into exile, and wrote the heart-rending description to an American friend. The poor persecuted Armenians were going to their death and they knew it. They could have purchased prolongation of life and freedom if they had denied their Lord; but that they never considered for a moment. The scene of their deportation was melting in the extreme, yet the poor tortured and loyal souls praised God and glorified the name of his son. Tears streamed down the faces of the men and women who were giving up their all for their faith. They clasped the hands of the missionaries and prayed and wept over them. They all met in one final service of prayer and reading of the Scriptures. At the close of that service they raised their voices in the hymn, "He Leadeth Me," and from the singing of these words went out and on to death and glory.

This hymn is precious to me because it was the favorite of a beloved relative to whom I owe an unpayable debt. My dear kinsman was not a musician and his singing voice was not strong, but he was a sincere and loyal Christian and he loved the great hymns of the church. At service on Lord's day morning this was one of the few hymns in which he invariably joined. He was particularly fond of the chorus. As he went about his work he loved to sing these words softly and over and over again. Sometimes he sang them in the summer twilight sitting under the majestic trees in front of the house, at peace with God and man. Sometimes he sang the first stanza and the chorus in the sitting room when the long winter nights were on and the anthracite stove glowed like a ball of fire. There are times when I fancy I can still hear him singing the chorus of "He Leadeth Me"; singing it soft and low; singing it out of an unshaken faith and a hope which anchored his soul within the Veil; singing it now in a nobler, sweeter strain, amidst the glory of the Father's Home and those loved long since and lost a while.

> He leadeth me, He leadeth me;
> By His own hand He leadeth me;
> His faithful follower I would be,
> For by His hand he leadeth me.

Idealism in Politics

THE national political conventions confirm the fear that the reaction from war would bring a slump in political idealism. Eight years ago the national conventions were scenes of triumph for constructive ideals. In the Republican convention the insurgence of the Progressives brought a great wave of high emotion into American politics, while in the Democratic the nomination of Mr. Wilson brought with it the loftiest presentation of idealistic statesmanship which our national history has afforded. Four years later Mr. Hughes represented some of the most exemplary reforms that had been accomplished in civic life and Mr. Wilson took for his platform the ending, once and for all, of those forces and trends in our unmanaged international life that made for war.

But since the war was won our allies are settling the score much more on the basis of "practical" considerations of spheres of influence and the possession of oil, coal and other valuable commercial rights, than on that of sacrificially pledging all the nations to that course which alone can quench the flames of war. After the most outstanding vicarious contribution to the great cause of abiding peace our own people seem to have slumped down into a cheap and narrow nationalism that can only gain for us the enmity of the world unless we repent of it before a generation becomes embittered by it.

* * *

Making the League of Nations a Political Issue

When President Wilson went to Paris with a new charter for mankind in his pocket he allowed the ever-present human weakness that characterizes even great minds to insure trouble when he returned. At Paris he fought almost single-handed against all the traditions wrapped up in English imperialism, against the cynical disbelief of Clemenceau in anything but the "balance of power" method of insuring peace eras, and amid the turmoil of two score conflicting national desires and aims. He held with singleness of mind to his ideal. History may say, as his critics do, that he forgot all else and allowed a treaty to be written that makes his very ideal of a League impossible, but it will certainly say that all the energy of a great mind was focused on the noble ideal of providing the beginnings of a way to put an end to war. But it was just here that he failed in tactics: he allowed his partizanship, his egoism or his subjective unconcern with partisan consideration to leave off of the Peace Commission certain strategic personalities who would have insured successful approving of his treaty. Mr. Taft is an ex-President, a great constitutional lawyer, a man of judicial temper, well known and highly esteemed in Europe, and a fervent believer in the same ideals as Mr. Wilson. Elihu Root is an advocate of the same ideals in international affairs, and possesses an ability so highly esteemed in Europe that he is consulted by governments there on plans for a world court. To have taken two such eminent leaders of the opposite party with him might have compelled some modification of details but would have effectually secured the Senate's approval of what was brought home as the basis of a League.

But the fault is not all the President's. What his self-sufficient intellect marred, a bitter and relentless partizanship in the Senate ruined. These men who were historically committed to a League of nations belied their own past idealism and stultified their nation's cause by making the President's work an object of the most bitter partizanship tug-of-war in two generations of American history. With a Senate organized by a majority of one, and that one a convicted corruptionist, they fabricated a "mandate" from the country and joined the ever-present elements of selfish materialism, and of a narrow and provincial nationalism to stifle the noblest endeavors of idealistic statesmanship. Then between an unyielding executive and a narrow and clamorous partizanship in both parties the golden dream of centuries became the football of a party contest. By making the League of Nations a partisan issue a nation's highest ideal was prostituted to the sordidness of office seeking.

* * *

Office Versus Ideals in the Campaign

On the one hand we have the triumph of the "Old Guard" in the nomination for president and on the other that of the state machines. Senator Harding could not have carried a single state, outside his own, in a nation-wide presidential primary. Indeed he carried his own state with a margin so small that it eliminated him from popular consideration as an aspirant for the nomination. He is on record as a past-master in political strategy much more than as an idealist in statesmanship. His speeches and votes on the great moral issue of prohibition are marvels of political acrobacy. Governor Cox has been thrice elected chief executive of Ohio, each time with decreasing majority and with increasing dependence upon the city machines and the liquor interests. At San Francisco, where a national primary would have carried McAdoo to victory, Mr. Cox was "put over" by a combination of Tammany, Taggart, Edwards and the ghost of Roger Sullivan.

In neither platform is there sufficient idealism to wrench any of us out of our party bias and compel us to vote the other ticket. To the writer, perhaps because he was born, reared and biased a Democrat, the San Francisco document seems to carry more of Wilson than that of Chicago does of Roosevelt. In this notion he has the backing of so eminent an analyst and confirmed a Bull-Mooser as William Allen White. Yet Mr. White will support Harding. Perhaps it is because Mr. Wilson is living and Mr. Roosevelt is dead, or more likely because the party in power must perforce commend its own administration and the political opposition must always condemn it as a sordid matter of politics. Mr. White thinks Woodrow Wilson's soul would have gone marching on in control of the San Francisco pronouncement even were he dead, but tacitly admits that the immortal soul of Roosevelt could not do so at Chicago. So, with the denouement at San Francisco in mind, we find it hard to follow him in his most generous assessment of our own side of the issue. The main issue this year seems to be party success.

* * *

The One Fighting Idealist

Out of the two conventions there issued just one clear,fighting note of idealism. That was Mr. Bryan's hopeless battle at San Francisco. Against all the odds he stood, like the crusader he always is, battling through days for a ringing note on prohibition, for removing the League issue out of the realm of partizanship, and for an adequate means of putting political issues squarely before the public mind under governmental auspices. The political mongerers preferred to risk a repetition of 1904 rather than take a chance on Bryan idealism. The things he advocated in years gone by are nearly all now realized. The tariff for revenue, a wider base to the circulating medium, popular election of U. S. Senators, the initiative and referendum, and prohibition—all are realized, woman's suffrage and the Independence of the Philippines are both in sight. Himself always defeated, his principles are all elected. This is the fate and the glory of the prophetic preacher of righteousness. Now comes Senator Kenyon challenging the Republicans to make their campaign on the prohibition issue, reminding them of the overwhelming victory it has won. Unfortunately neither their platforms nor their candidate make it possible. That question must be settled in the congressional primaries.

The pendulum has swung from war's lofty idealism to the dreadful aftermath of war's materialism and selfishness. From Philip drunk we will appeal to Philip sober, for the sure results of present materialism and selfishness will be a return to the sanity and glory of idealistic endeavor.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

The Place for Religion*

DAVID was a king of rare common sense. There came an hour when passion swept him from his moorings and almost wrecked his career but as a rule you could rely upon the calm judgment and wise decisions of this shepherd-king. One of the best evidences of this is to be found in the place which he assigned to religion. He gave religion first place. He wanted the ark (which was the symbol of the presence of Jehovah) in his capital. He could not be happy while foreigners possessed this sacred symbol. He sought first the kingdom of God. All other things were added. This element crops out again in his deep desire to build an adequate house for God. He was not content to dwell in a marble palace while God's house was a mere tent. He gave religion, then, the crowning place in his life and rule.

A recent writer on economics is quoted by Joseph Fort Newton as saying that the two forces which have counted most in the progress of society are economics and religion. Military movements and influences are very much overrated, as well as political forces. Wars are spectacular, politics absorbs a vast amount of attention, particularly in presidential year, while constantly the influence of religion and of labor conditions operates without rest. Karl Marx insisted that economic determination was the constant factor in all progress. The economic motive is now freely assigned by one school of thinkers for all movements, even Luther's reformation. There are not lacking men who tell us that the question of the preacher's salary is even now changing the churches. The Disciples have lost one-fifth of their preachers for salary reasons, we are told, in the last two or three years, and many more preachers are about to leave. Meanwhile, church growth has declined. Seven of the biggest denominations show decided losses in the last two years. Thus economic determinism comes to its own with a vengeance. Some of us are not willing to accept this decision. We feel that money cannot call forth the finest loyalties nor determine our loves; however, we are not blind to the arguments of the other side. Now, granting to the economic motive all that it deserves, we still have to reckon with religion. Most men are religious in the deeper ranges. They may not be open adherents of denominations or sects, but they believe in some deity and offer some kind of crude worship.

During the war, when our government wished to bring the strongest motives to bear upon our people to support our glorious cause in Europe, the churches were appealed to not once only but again and again and again.

Washington, Lincoln and Roosevelt gave religion the crowning place. During one of the darkest hours of the war, Lloyd George was sitting in his chambers in the House of Parliament, when he was approached by some friends and told that his assassination was planned for that very night. He rose to his feet and sang in triumph an old Welsh hymn, expressing his confidence in God. Cardinal Mercier never bowed his head before the German hordes. Millions of soldiers went forth in the strength of Christian faith. We are instinctively religious. Religion is the crown of life. God rules and the government still lives. If God be Almighty, we do well to be in league with Him.

JOHN R. EWERS.

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*Aug. 1, "David Brings the Ark to Jerusalem. 2 Samuel 6:11-19; Psa. 25:7-10.

CORRESPONDENCE

Apropos of "A Rabbi's Bewilderment"

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not certain I know just how a person would feel who was receiving a castigation which he knew well he deserved, but I fancy it would be about what mine was when I read the "Communication" in this week's Christian Century from Rabbi Wolf. We Christians deserve all he says and more. There is no excuse to offer. For myself, I am only inclined to say, "We have sinned." We virtually suspended the law of Christ while we carried on the war. Shortly before the United States declared war I read John Haynes Holmes' "New Wars for Old," and I considered it one of the sanest and best books I had read in a long time. I agreed with him thoroughly and wrote to him commending him for his utterances.

One of the most difficult tasks I have ever set for me was the adjustment of my mind and disposition toward the war and the war conditions. I was bewildered beyond measure. I knew that "war was an open and utter violation of Christianity," yet I saw no way out of the terrible crisis except by the defeat of Germany. I became convinced of the atrocities the Germans committed in Belgium and France, and those they aided and abetted in Armenia and elsewhere, and it seemed to me that just as it is absolutely necessary for us to maintain an effective police force in every community whose imperative duty it is to deal with criminals, even to the extent of summary methods when necessary for the protection of life and much that is more sacred and precious than life, just so those who opposed Germany were under obligation to deal adequately with the Germans. I have often wondered just what Jesus would do if he saw a villain outrage, or about to outrage, an innocent girl.

As for myself, I am not attempting, and I have no desire, to revise my pre-war notions or convictions about Jesus' teachings. To me they are plain and right and final. Even now as I think of it all, I wonder what a righteous God will further do with us Christians for doing a thing which we knew or should have known at the time we were doing it to be wrong. I await the judgment day for His unerring decision. Yet I believe we have received and are now receiving His judgment. The message of our churches has been discounted, and people are not taking the gospel as seriously as they did before the war. In the conditions resulting from this fact the Almighty is punishing us and the world. He waited for nineteen hundred years for His people to remedy the world's wrongs by the application of the gospel to the affairs of men, and they would not. The war and the post-war conditions have come as a punishment for our disobedience and lack of loyalty to His teachings. We stand condemned.

Personally, I have this to say, that in no utterance of mine during the war did any one ever hear me say anything vindictive, or hear me excuse hatred of enemies. I believe I can guess who the "metropolitan divine" was who used the words quoted by Rabbi Wolf concerning "rescinding God's teachings about forgiveness" in the case of Germany; and if I do guess right, he is a man who did the cause of Christianity immeasurable harm by his utterances on the platform and from the pulpit during the war. His course and his utterances were deplorable. But he did not properly represent the Christian ministry of America in the spirit which he manifested toward the Germans. The majority of the men who are ministers of the gospel were incomparably more magnanimous than the "divine" to whom the rabbi referred.

Granting the contrast Rabbi Wolf justly charges "between profession and practice, between historical and present-day Christianity," the right course is still plain. When an individual has done wrong, whatever may be claimed as the extenuating circumstances or the excuses he may make for him-

self, it does not follow that he must for the sake of consistency abandon his former convictions of right and duty; on the contrary, he should set himself to bring himself and others to a more genuine, more consistent and more thoroughly grounded position with regard to the things which he knows to be right. The war was not a sign that Christianity had failed, it was proof that Christianity had not been tried.

The hope of the world lies in the teachings of Jesus, the very teachings which we so flagrantly violated by the war. If we will but recognize and accept and submissively receive the punishment which we are receiving, and bring forth fruit meet for repentance, then will the earth which has waited in vain thus far for the manifestation of the sons of God in the application of the teachings of Jesus, be made to receive in all its affairs an effectual impact of the gospel, and the day of its redemption and deliverance will be drawing nigh.

One notices the rabbi's reference to the "brutal terms of the treaty," and his implication that they are "inconsistent with the Christian apologetic of forgiveness." Difference of opinion in this matter would be due, as in many cases, to a difference in point of view. Forgiveness cannot be forced upon a guilty party. The party which has robbed and outraged another should be compelled to show a willingness to receive forgiveness by making restitution as far as possible, and to require this is not inconsistent with Christianity. The Allies have been wonderfully lenient toward a conquered, or at least a surrendered, foe. They have only required a small amount of restitution, and they have aimed to take away from Germany the power to repeat the offense. Christianity does not require us to leave in the hands of a criminal the instruments with which he has been able to perpetrate crime. There is a difference between a sacrificial course and a suicidal course. To leave in the hands of the Germans just now the power to wage war would be pursuing the latter course. To deal with Germany as an unrepentant, vindictive and still dangerous offender is not inconsistent with the teachings of Christianity. It is altogether probable that on the part of many in the allied nations there will linger for a long time a certain amount of vindictiveness, for people are human; but already there is an amazing manifestation of a willingness to allow Germany to show herself worthy to occupy a just and rightful place among the nations of the earth.

Union City, Indiana. WILLIAM W. SNIFF.

A Mayor On the Ministry

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been very much interested in your special articles, "Does Preaching Do Any Good?" There seemed to me to be many good things in these articles. Occasionally the authors seemed to me to almost hit the mark. Yet no one of the authors seemed to me to grasp fully the situation. I had been preaching continuously for twenty-two years. Nearly three years ago, as a result of unexpected events, I was made Mayor of the city of seventy thousand population in which I live, a city under the Commission form of government.

I had no thought or desire or intention of giving up my preaching. I continued to preach for nine months after assuming the duties of the Mayor's office. I then found I could not carry both jobs at the same time. The Mayor's office gave me all the occasions for speaking that I could profitably use. Therefore I gave up for the present my preaching. I am now serving my second term in the Mayor's office. I went into the ministry, and continued for more than twenty-two years, because I believed in the supreme importance and necessity of the spiritual message to individuals and to human society. I believe in the importance and necessity of preaching more today than ever before. I regularly attend now with my family the little church near to where I live. I have in the last two years been one or more times to regular services in nearly every church in the city.

It seems to me there are two great essentials in the message of the preacher. First, he must teach the individual how to live his seventy or eighty years upon the earth so as to make his life a great success in the unfolding and completion of his spiritual personality. Second, he must teach those growing and perfecting individuals how to live in their relations to one another so as to bring the kingdom of happiness upon the earth. I am bound to confess that I have not yet found any minister who seems to me to be doing either of these two important things with even a suggestion of adequacy. It seems to me as though the very stones were crying out for the man who can preach this two-fold message effectively.

I know it is a man's job. The man who can do it must be in a very complete sense a man of the world—by which I mean, a man who knows human life as it is lived today in industry and trade and politics. Then he must morning, noon and night hear an almighty power proclaiming in his soul, "as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." This task is more important than any or all other tasks combined. The man who can do it must be in this true sense a man of the world, aflame with the spirit of the living God— his higher way, his patience, his love, his power. He must somehow be set free from the necessity of spending all his time "serving tables" and picking up a precarious existence by collecting nickles and dimes here and there.

If we had the man (or the men) who is physically and intellectually and spiritually qualified for this task, and then if we had a few men of means who would guarantee him his support, and who would be big enough to let him offend them every Sunday by his preaching while they went right on supporting him, then we would discover whether preaching does any good.

Sioux City, Ia. WALLACE M. SHORT.

A Vote, With Reasons

EDITOR THE CHRISTIAN CENTURY:

SIR: Although I fancy you have no subscribers, or very few, among Protestant Episcopalian ministers, I would like to express myself as heartily in sympathy with the way in which your paper is edited, and particularly with the way in which this matter that Mr. John Spargo has brought up has been treated. May I be allowed to give my reasons why I have selected and rejected the three out of the six articles submitted in the last number of June 24.

As to the first, "Is Preaching Passe?" no lengthy list of notables in the ministry is any answer to what Mr. Spargo charges. It is a world-old fallacy, much like that Matthew and Luke took advantage of, to trace greatness through an ascending scale of glorious names in endless genealogy. It proves nothing and answers no skepticism. Besides, he left out some of our greatest names. Did he mention Philips Brooks? The appeal to the statements of politicians also goes by the board largely because of the nature of the appeal made by the politician when it is studied in its proper context. His appeal is to pity, and he slings just a little mud.

The second, "A Giant-Sized Job," is placed third in my choice, because while an excellent statement, especially about 'the preacher's overtime" it over-emphasizes the preacher's place in popularity. It fails to take in what we would call the failure of the "fourth estate" of the church—the laity—to understand its responsibility.

The third "Preaching and the Average Preacher," is good as far as it goes, but it doesn't go far enough. This writer also puts the preacher too much in the foreground of his argument. His illustrations and similes are excellent and

to the point, but his article is too long to bear out his main points clearly.

The fourth, "What's Wrong with Preaching?" I place second, because of his clear and telling criticism of the trouble with most of the Church's organized effort, and because of his admirable statement of the "root of the trouble," i.e., in chasing snakes.

The fifth "Preachers and Progress," is unconvincing chiefly because of his appeal to purely political issues where the preachers, average and otherwise, have been the mere creatures of the government and of their personal or sectarian prejudices. Mr. Spargo could be easily pardoned for seizing on this very writer's arguments for a telling blow at the preachers. He is just a little bit muddy and shallow, like No. 1.

The sixth, "Preaching and Modern Life," is by far the best, as the fifth is by far the worst. Of all the writers he brings in the one essential quality of all true preaching—the prophetic element. His argument is to the point. His article is the shortest of the six, and the most understanding in its spirit, the most comprehensive in its sweeping appeal. It is carefully analytic of the trouble with the preacher, the people and the church, and it makes the one point which can be made against such diatribes and polemics as Mr. Spargo's, namely, desultoriness and negativeness. I have lived with an ideal socialist and know the character of his invective. I hope this writer receives first choice.

Covington, Ky. FRANCIS W. BLISS.

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A Letter From London

London, June 30, 1920.

"CAN any sacred building in the British Empire compare with Westminster Abbey? Is it not the most unique and priceless treasure of the English-speaking race?" Such, the Dean of Westminster says, was the exclamation of an American whom he was taking round the Abbey. And now on the day of St. Peter (June 29), the Patron Saint of the Abbey, the Dean tells us that the glorious fabric is in danger because the available funds are not adequate to its proper maintenance. The immense rise in the cost of materials and in the wages of the staff, together with the greatly increased standard of efficiency demanded in the last half-century from every branch of service to church and nation, has brought bankruptcy within sight. Workmen have to be constantly employed repairing the ancient building, and during the last thirty years over 100,000 pounds sterling has been expended upon it. An appeal is made for 250,000 pounds sterling to the English-speaking world—to the British colonies, "and, in a peculiar degree, to our brothers and sisters of the great Republic of America." Westminster Abbey is not the exclusive property of any one country or people, it is a world asset, hence the breadth of the appeal. There is no question but that the quarter of a million sterling will be raised, there will be widespread eagerness to share the honor of contributing to the fund. Indeed, "The Times" declares that it will not be satisfied until double the amount has been raised, and as Lord Northcliffe is on the committee and is using his newspapers to promote the cause, himself giving 5,000 pounds, the half-million is as good as assured. Contributions should be addressed to the Rt. Rev. the Dean of Westminster, D.D., The Deanery, Westminster Abbey, London, S.W.1. Every contributor, no matter how small may be his donation, will receive a handsome receipt, signed by the Dean and the receiver general, in black Gothic lettering with red capitals, adorned with significant emblems, and framed in a drawing of thirteenth-century arcading of a type which is frequent in the Abbey.

Premier as Preacher

Whenever Mr. Lloyd George speaks he usually says something interesting and suggestive and provocative of thought, and not least so when he gets off the beaten political track. Very human and accessible, he is never "stuck-up," never puts on style. Whatever be his political future and associates, he is obviously most home among the "common people," and is never happier than when taking part in some simple religious service or ceremony. It is to his credit that since reaching the highest attainable position in the state, he has shown no disposition to break away from early Nonconformist associations (as do so many politicians when they rise to high office), but rather goes out of his way from time to time to get amongst his coreligionists—especially if they be Welsh! On the last Sunday in June, accompanied by wife and daughter, the Prime Minister of Great Britain attended the annual flower service at the little Welsh church, near Oxford Circus, and gave an address (first in Welsh and then in English) which showed, by no means for the first time, what an admirable preacher he would have made. Incidentally, he mentioned that in early days he took part in the conflict with the Calvinists and the controversy of the Baptists over Baptism. "I spent some of the most ardent hours of my youth," he declared, "fighting that battle in the village smithy, which was the academy of the village—the House of Commons and House of Lords rolled into one." Following up the observation of a previous speaker, he remarked that he was not afraid of people thinking. "It is action without thinking I am afraid of. It is only those who have things that will not bear thinking about that have to fear—those who have vested interests that are

indefensible, corrupt, oppressive, unjust." To the suggestion of another speaker that the machinery dealing with social problems might have failed, Mr. Lloyd George retorted that an engine without petrol was useless. The spirit matters far more than the machine. Germany had a perfect machine, we had no machinery, we had to improvise it in the middle of the storm; but we had a great spirit, a common purpose. The sacred, unselfish spirit, without which all machinery was impotent, could come from one quarter only—Calvary."

The Scandal of Disunion

On all sides, in the Established Church not less than in the Free Churches, protests are being made against the needless divisions of Christendom and pleas advanced for greater facilities for fellowship to prepare the way for reunion. Last Sunday evening (June 27) the aisles of Westminster Abbey echoed with an urgent demand for religious reconstruction as the fundamental need. The speaker was Canon Barnes, until recently master of the Temple, a broad-minded scholar, a brilliant mathematician, and a charming personality. He reminded us that scientific discovery has destroyed belief in the verbal inspiration of the Bible, and that literary and historical criticism has shown the churches to have been mistaken in ideas which they associated with the teaching of Christ. But the essence of the Gospel, the social and religious teaching of Jesus, remains intact, and Christians should unite to make of it the world-faith that humanity needs. Without abandoning distinctive beliefs and modes of worship, the various churches should show by closer intercourse that the scandal of Christian disunion is ending. Dr. Barnes deeply regrets that he cannot ask Nonconformist ministers to preach in the Abbey, and hopes that the approaching Lambeth Conference will sanction some of the measures which have been suggested for cooperation in worship between Anglicans and Nonconformists. (Two hundred and seventy bishops are expected, seventy from the United States.) What the public orator of the university called "a presage of reunion" was witnessed at Oxford last week when—the restriction of the degrees in divinity to those in priests' orders in the Church of England having been removed—the honorary D.D. was conferred upon six Nonconformists, including Sir. George Adam Smith, Baron von Hugel (Roman Catholic), and Prof. A. S. Peake. A similar honor had previously been bestowed upon Dr. Selbie, principal of Mansfield College. These approaches and courtesies are all to the good, but at present the state establishment of the Anglican church and the exclusive claims of certain of its leaders block the way to organic union. As Dr. Scott Lidgett puts it, "There must be an abrogation of the existing state establishment, in order that a united church may have complete freedom and full power of shaping its life and acting in the exercise of the amplest spiritual autonomy."

Methodist Matters

The outstanding feature of the Primitive Methodist Conference, just held at Hull, was a keen discussion of the proposal to unite with the Wesleyan Methodist and United Methodist Churches. There was sharp division of opinion, but the preponderant feeling was affirmative—Sir William Hartley and Dr. Guttery sent messages of approval. It was resolved that the scheme prepared by the united committee affords ground for the hope that a satisfactory basis of union can be found, and to send it to the district committees and synods for their consideration and suggestions. It was decided to double the pre-war standard of ministerial stipends, so that superintendents will receive a minimum of £250, junior ministers £240, and probationers £160-170. This year's president of the conference is the Rev. M. P. Davison, who has worked in the Connexion for forty-five years, the last five as general secretary. The new president is the Rev. Samuel Horton, who is not only a capable administrator and a powerful preacher but also a brilliant story writer. The new president of the United Methodist is the Rev. H. Smith, who will be inducted when the conference meets in July; editor of the denominational organ, the "United Methodist," he is an ardent advocate of Methodist reunion.

Dr. Clifford at Eighty-four

Dr. John Clifford continues to be the wonder and the joy of the churches. Although he has relinquished the regular pastorate, he preaches or speaks nearly every Sunday, sometimes twice in one day. He takes peculiar delight in addressing Brotherhood gatherings. "The Brotherhood movement," he told me a few days ago, "sums up my ideal." Following a custom of many years, he is spending his holiday Sundays by attending different churches as a worshipper. It is a beautiful sight to see the dear old man joining in the service with zest and sometimes taking notes of the sermon. In June he went to the Westminster Abbey, the Metropolitan Tabernacle, the City Temple, Westminster Central Hall (Rev. Dinsdale Young), and Kensington Town Hall (Miss Royden). On October 16 Dr. Clifford will be 84, but he goes about alone and is more active and alert than most men at 70. Another veteran Free Churchman is Dr. John Brown, who has entered upon his 91st year. For many years pastor of Bunyan Meeting, Bedford, and biographer of the immortal allegorist, he is still able to enjoy life.

ALBERT DAWSON.



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REV. EMIL E. BAUM.

Cincinnati, O.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

New Era Movement Meets for Reorganization

The New Era Movement of the Presbyterian church has been under criticism the past year to a considerable extent and the officers all presented their resignations to the board at a meeting in New York on June 16. Most of them, however, were reelected. The new officiary includes John T. Manson, chairman; Dr. William H. Foulkes, general secretary; A. E. Nichol, treasurer; and C. N. Wonnacott, assistant treasurer. George Nicholson was made vice-chairman and Dr. H. B. Master recording secretary. The note of economy was sounded in the meeting and the budget committee requested that the expenses for ten months be kept down to $300,000 and for the year following to $125,000. The seven departments have been reduced to three, coordination, promotion and ingathering. The task of coordination is to prevent duplication in the appeals and in the service of the different boards of the church. The task of promotion relates to the educational program to make the church people acquainted with the work and the third department relates to the enlistment of money and the enlistment of lives in church service.

Archbishop Will Resign

The Archbishop of Canterbury will resign at an early date, according to correspondents of the secular press. He will be succeeded by the Rev. Cosmo Gordon Lang, who is now Archbishop of York. The House of Lords is about to pass a more liberal divorce bill for England and this has been bitterly opposed by the Archbishop of Canterbury. The Archbishop of York is said to have been willing to accept the law if it is passed. This is only another of the signs that England is moving away from the positions held by the extreme high church party to that held by more moderate churchmen.

Presbyterians Reject Church Federation

Presbyterians who favor church union are agitated over the action of the recent General Assembly in refusing to approve a federation of two churches at Janesville, Wis. The pastor of the Congregational church went away to war and the pastor of the Presbyterian church conducted union services in the Congregational building. The arrangement was mutually satisfactory to the two congregations and a plan of permanent federation was approved by repeated votes. Carried to the presbytery and synod the higher authorities did not approve the arrangement, however, and the case came to the General Assembly whose precedents condemn all federation of local congregations, and was there rejected. This has caused a demand in Presbyterian circles for such alteration of the law of the church as shall make community churches possible.

Tammany Wants Religious Instruction in Schools

The work of religious instruction in the public schools in New York has been on an experimental basis, but evidently the experiments that have already been made have commended themselves to the public mind sufficiently to make it good politics for the Tammany Club to declare for the religious instruction of the young. This club is largely composed of Roman Catholics but in these latter days the Catholics have favored rather than opposed the religious instruction of the young in the public schools. Tammany says: "The atheist and the agnostic shall not keep the bread of life from our young. We commend as entitled to highest praise the army of zealous, high-minded and competent teachers throughout our city and state, and we demand the passage of such laws, and if necessary, the adoption of such constitutional amendments as will enable them to provide for the children of the state ethical and religious training according to the religious convictions of the parents of such children with proper safeguards agains proselytism."

Dr. Shelton Will Speak in Chicago

Dr. A. L. Shelton, the Thibetan missionary physician who was captured by bandits early in the year and was released after a long captivity, is now taking treatment in a Detroit hospital during week days and making addresses in different sections of the country on Sundays. He is announced to speak at Englewood church of Disciples in Chicago, Sunday afternoon, July 25. The Englewood church has extended an invitation to the various Disciple churches of the city to make it a fellowship meeting.

Interchurch Movement Admits Defeat in Campaign

Recently the business affairs of the Interchurch World Movement were put in the hands of a group of business men. These are E. M. Bulkley, Starr J. Murphy, Trevor Arnett, Fleming H. Revell, George Innes, James M. Speers, George M. Fowles and G. Warwick Murray. This committee met June 18 and secured the facts from the teams in the field which have been seeking to raise the funds to meet the seven million dollar deficit of the Movement. It was discovered that the forces in the field were costing more money than they were producing and the executive committee voted to end the solicitation. The resignations of all the officers was already in the hands of the committee and these were accepted. The employees of the organization were notified that their services to the Movement would end on July 15. The Greenhut building in New York, which was leased for the Movement, will be let out to business concerns and it is thought that there need be no loss on this building. The denominations must now foot the bills.

Interchurch Leader Will Rest a Year

Though not rugged in body, Dr. S. Earl Taylor has carried one of the greatest burdens ever carried by an American religious leader. After leading the Methodists successfully in the prosecution of their great hundred million dollar campaign, he accepted the chief responsibility in the Interchurch World Movement. The extraordinary strain upon him has made itself felt recently and he offered his resignation to the Board of Foreign Missions of the Methodist church, whose secretaryship he has not relinquished even during his Interchurch activities. The board refused to accept the resignation but offered Dr. Taylor a vacation of a year with the understanding that he will spend the time in absolute rest. This action of the Methodist Board was taken prior to the severance of his connection with the Interchurch Movement.

Four New Bishops in England

The appointment of four new bishops in England recently shows a tendency to modernize and spiritualize the English church. Dr. T. B. Strong has been appointed Bishop of Ripon in place of Dr. Drury. His writings have been very acceptable to the evangelicals of England and were given favorable review by Principal Denney. He has been Dean of Christ Church, Oxford. The appointment of Dr. Henson as Bishop of Durham has already been noted in these columns. No other position save that of archbishop would give him more power in the English church and he is distinctly modern in his theology and friendly to the nonconformist evangelicals. Dr. Linton Smith, Suffragan-Bishop of Warrington, succeeds Dr. Henson as bishop of Hereford. He served as army chaplain and is known as being popular and evangelical. He has received the D. S. O. for his services in the field. Dr. H. H. Williams has been appointed Bishop of Carlisle. He is less known than the others but all that is known is favorable to the cause of church reunion in England. These four appointments indicate how much the drift of church life in England is away from the out-grown standards of the Oxford movement and toward a more truly catholic and spiritual attitude in the church.

Congregationalists Face Dearth of Ministers

The Congregationalists of England are disturbed over the dearth of applicants for places in the theological institutions of the country. Some schools which have twenty-five applications each

summer have this summer only two or three. It is thought that the war has been a disquieting influence and that many have lost faith in the influence of preaching in modern life. It is said that the Baptists of England are more fortunate, having about the normal number of applications from prospective students.

R. A. Doan Will Attend Convention in China

Mr. R. A. Doan, who is studying the missionary situation in the Orient for the Disciples Foreign Missionary Society, will attend the annual convention of missionaries in China this summer. Mr. and Mrs. Doan have already visited every institution maintained by the Disciples of Christ in Japan. Mr. Doan was formerly an active business man but he now devotes himself to religious work paying his own expenses.

Dr. Norton Will Be Detained in India

Dr. W. B. Norton, widely known in religious circles as religious editor of the Chicago Tribune, was caught in an automobile accident in India recently and suffered an injury to his knee which will keep him in that country for some time. He is at the home of a daughter who is a missionary. Dr. Norton's best hopes are that he will arrive at home some time during 1921.

Noted Methodist Preacher and Writer Dies

Methodism has had few more versatile sons than Dr. George Peck Eckman. He died on June 28 in the midst of his active duties as pastor of Elm Park Methodist church of Scranton, Pa. He has had a variety of experiences in the service of his denomination which most men would covet. For five years he was pastor of St. Paul's church, of New York City, where he served from 1907 to 1912. At the time when Dr. Buckley retired as editor of the Christian Advocate, Dr. Eckman was elected in his stead. He was nominated for the position of editor of the Methodist Quarterly at Des Moines last May, but declined the nomination that he might remain in the pastoral ministry. As a writer he has achieved distinction and he is the author of several books, among them being "Studies in the Gospel of John," "Passion Week Sermons," "The Literary Primacy of the Bible," "When Jesus Comes Again." As an orator he spoke freely without any written aid and was considered one of the most fluent pulpiteers of the church.

Professor Burton Given Doctor's Degree by Harvard

The scholarship of Professor Ernest D. Burton, of the Divinity School of the University of Chicago, received merited recognition at the recent commencement of Harvard University, where he was given the degree of doctor of divinity. Many books on New Testament problems stand to his credit, the latest of which is "Spirit, Soul and Flesh," published in 1918. This was a work expounding the theology of the Apostle Paul. Dr. Burton has been for many years preparing a commentary on the book of Galatians to the appearance of which American Biblical scholarship is eagerly looking forward.

Referendum Results

BY the votes of our readers to determine the three strongest articles on Preaching in response to Mr. John Spargo's critique the first honor goes to Rev. Ernest Bourner Allen, minister Second Congregational church, Oak Park, Ill., whose subject was "Is Preaching Passe?" Second honor goes to Rev. Lloyd C. Douglass, minister First Congregational church, Ann Arbor, Mich., whose subject was "Preaching and the Average Preacher." Third honor goes to Rev. Ellis B. Barnes, minister Franklin Circle church of Disciples, Cleveland, O. The remaining articles rank as follows: fourth—"Preaching and Modern Life," by Professor F. W. Collins, superintendent of Public Schools, Boyero, Colorado; fifth—"A Giant-sized Job," by Mary Huron Blair, wife of Rev. Verle W. Blair, who ministers to Central Church of Disciples, Terre Haute, Ind.; sixth—"What's Wrong with Preaching," by Rev. J. Henry Monk, minister Fifteenth Street Church of Disciples, Washington, D. C.

The six articles submitted to the referendum were selected by the Editor of The Christian Century and two counsellors from a list of more than sixty manuscripts. The six were published in the issue of July 1. Mr. Spargo's article appeared in the issue of May 20.

The method of determining the honor winners was to give each vote for first place three points, for second place two points, for third place one point. On this method the count stands as follows: Mr. Allen, 892; Mr. Douglass, 724; Mr. Barnes, 604; Mr. Collins, 316; Mrs. Blair, 224; Mr. Monk, 164.

Do Not Favor Irish Republic

The Baptists at Buffalo followed the lead of the Methodists and Presbyterians in protesting American interference in the internal affairs of the British empire. The three denominations which have thus spoken are the three largest of the Protestant family.

Attorney General Criticised at Baptist Convention

President Schurman spoke a brave word at the recent Baptist convention at Buffalo. He put himself in opposition to the action of the legislature of New York in expelling five socialist members and declared that if men could be expelled for one kind of opinion they could be expelled for another. With regard to Attorney General Palmer, he said: "Another assault upon freedom is found in the violation of the laws and the constitution of the United States by the Attorney General of the United States. Men are arrested without warrant, excessive bail is required. Spies have been sent to radical gatherings, have there conspired to incite men to violent utterances, and then have helped to bring about their arrest. When such things occur in the executive departments of government, is it not time that this body raised up its voice against it in behalf of the oppressed?"

Fix a Minimum Salary for Ministers

Under the Presbyterian system the presbytery has a measure of control over the local church. This control is making itself felt in the way of establishing better standards in ministerial salaries. The Presbytery of New Brunswick, New Jersey, recently voted to establish a minimum wage of $1,500 per year.

Famous Japanese Preachers at General Assembly

One of the outstanding preachers of Japan is a man with a single sermon. It is three hours long and is usually delivered at a single service, for the Japanese are not nervous about long services. Rev. Paul M. Kanamori was converted when he was eighteen but under the influence of rationalistic writings he fell away from the faith. At the death of his wife he sought consolation but being unable to find it in heathenism he reentered the Christian church. His cele-

brated sermon has three points, God-Sin-Salvation. Mr. Kanamori visited the General Assemblies of both the northern and southern Presbyterian assemblies. He was warmly received in both assemblies. It is reported that in his meetings eighteen thousand Japanese have been converted to Jesus Christ.

Unitarian Summer Institutes

The department of religious education of the American Unitarian Association will be very active this summer with institutes running in various sections of the country. One will be held at the University of Chicago by the Meadville Theological School. Seven scholarships of a hundred dollars each are being awarded to Unitarian ministers or laymen who may wish to attend the Chicago institute.

Dr. Willett Temporarily Heads New York Office

During the absence in Europe of Dr. Charles S. Macfarland, secretary of the Federal Council of Churches, Dr. H. L. Willett of Chicago has taken charge of the office. Dr. Macfarland will attend the various interdenominational meetings which will be held in Geneva this summer. Dr. Willett is the western representative of the Federal Council in Chicago.

Catholic Society to Protect Holy Sites

Alarmed by the prospect of a Zionist Jewish republic in Palestine under the protection of the English government, the Roman Catholics of this country are forming a society for the preservation of the holy sites in Palestine. This work had been performed for centuries by the Franciscan order but the work of the order needs reinforcement, according to the founders of the new society. Meanwhile the Zionists continue to assure the world of their desire to provide all religionists with a free course in Palestine in securing access to their holy sites. But there are difficulties and there are suspicions.

Wayside Pulpit of the Unitarians

The Unitarian denomination has developed the past year a device for spreading religious ideals which deserves to spread among religious peoples of all communions. It is called the "Wayside Pulpit." A bulletin board along a road or street it put in position and a one- or two-sentence message is printed in large type to be read by those who pass by. The sentiments on these sermon sheets have been carefully selected and are constructive in character. The demand for them has been so great that not all churches could be supplied.

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EDITORIAL

A Prayer of Thankfulness for Christ's Mastership

GOOD MASTER, we acknowledge thine authority. Thou dost indeed command us. Thou art in truth our Lord. Ours is the grateful part of obedience to Thee, and Thou dost never fail us or mislead us. All our hopes are fulfilled in Thy will. Lesser leaders and teachers disappoint us, but Thou alone knowest the way that we take, and hast Thyself walked in it to the end. We submit our wills to Thy will, and our minds to Thy mind, and we cling to Thee with all the love of our hearts. There is none else who stands in such relation to us, none else who partakes of our human nature yet to whom we venture to address our prayer. But without misgiving we worship thee, Thou Carpenter, Thou Son of Man, Thou Brother and Friend of us all.

We need that some one should master our wills and our thoughts. Instinctively our hearts go out in search of one on whom we may lean. Unless we had found Thee, O Lord, we should have reposed our trust in some unworthy claimant of our love. But now that we have met Thee and have yielded to the claims of Thy grace and power, we praise Thee for what we find Thee to be. How exhaustless are Thy treasures of goodness! What deep sources of comfort and courage we find in Thy wondrous nature! And though Thou dost promise to do so much for us, we find no lack or flaw in Thy fulfillment!

And how gently dost Thou win us to Thy will. Thou dost not compel us, nor overtly command us. Thy compulsions are always our own response to Thy grace, and Thy commandments are the constraints which we find hidden in the heart of our friendship with Thee. So, dear Lord, it is in Thy service that we find our perfect freedom. We are slaves until Thou hast bound us to Thyself. We cannot conquer until we give Thee our sword, nor reign until we crown Thee Lord of all. Take our wills and make them Thine, for unless Thou master us we drift and break amid the temptations and difficulties of life. For Thy name's sake.—Amen.

Moving Pictures in a Typical City

REV. J. J. PHELAN has rendered a service in publishing a book entitled "Motion Pictures in a Typical City." The city selected for study is Toledo, O., and it is shown that the seating capacity of the motion picture theaters of that city is 47,997 people. The weekly attendance is 316,000, which is greater than the population of the city. As an economic factor in the life of the city the movie show is important, for the investment in play-houses is $6,435,132 and the annual revenue is $2,457,000. A study is made of the patrons of the shows and the facts indicate that 40 per cent of the attendants are men, 35 per cent women and 25 per cent children. A large number of the children attend the shows without chaperones. The danger to the children is held to be considerable. There is the physical menace of late hours and of eye-strain. The moral menace is still greater. Many of the pictures might be considered as relatively harmless for adults which cultivate in children unwholesome curiosity. Instances are adduced which indicate that juvenile crime can be definitely traced to the influence of movie shows. Meanwhile the interest of the church in the movie as a factor in religious education grows. The day is not far off when this means of building moral and spiritual attitudes will not be neglected by up-to-date organizations.

The Spread of the Prohibition Idea

THE economic factor does not always work favorably in relation to the spiritual, but in the matter of world prohibition it does. The richest nation in the world has recently gone dry and by its new economy and efficiency becomes a more dangerous competitor than ever to the other nations of the world. Far-sighted statesmen of these nations realize that only by following the example set by the United States can they hope to meet the competition. There is a promising prohibition movement on in Uruguay. In Scotland the matter is proceeding under local option laws but there is enough labor support to indicate that some important sections of Scotland are going dry. Once Great Britain has a single sample community to study with reference to the working of the dry law, a great flood of light will be let in. Old communities are naturally conservative. They are sometimes driven where they might not go of their own free-will. The churches in Great Britain are at last developing conscience on the liquor question and the reinforcement of the evangelical conscience will do for Great Britain what it has so gloriously done in this country.

Vacation Extravagance

THERE are any number of city young people who save money for months in order to have one glorious week of money-spending at vacation time. Unskilled in the investment of money for vacation purposes, they make plans which are usually very inadequate. The prices at a number of the summer resorts are adjusted to the mood of these wild vacationers. The result is that the young people go back to the city without the benefits that should accrue from a vacation. In addition they have built up tastes for an extravagant mode of living which will defeat them in the life struggle. Long ago a British minister in an industrial district began taking account of the vacation habits of his people and there is now a national organization which arranges for trips for groups of young people. In this country we have conferences for young people, this year the Disciples promoting very vigorously two such conferences, though with programs related rather to organizational than vital interests. The vacation time should mean an opportunity for the spirit rather than the flesh and it might be if the church were to take more interest in it.

New Method of Controlling Dance Halls

MAYOR DUNNE of Chicago once declared that the public dance halls are the greatest menace that young people have, and he said it in the days when there were saloons. The commercializing of the amusement interests of the people has been one of the greatest perils to public morality, and the dance hall, with liberties that so easily degenerate into license, has become a menace to the home life of the future. The city of San Francisco has been making some experiments in the control of these places that have attracted nation-wide attention. Each dance hall is licensed and compelled to pay the salary of a matron who is under city control. These matrons are connected with the Girls' Advisory Council of the San Francisco Center of the California Civic League. They see to it that no girls are allowed in these places without a proper escort, if they are minors. Even the managers of the halls have found that it is easier to control these amusement places with a woman officer present. The matron is alert to find the girl who is alone in the city and who needs friendship and counsel. This plan is considered better than having dances conducted by the municipality, for every public dance develops abuses and one that is conducted by the municipality commands a confidence from parents which is not justified by results. Meanwhile the municipality might see to it that there is some recreation in the community which will appeal to the higher brain areas of the young people.

Can Civilization Be Rationalized?

DR. ROYAL S. COPELAND of the New York Board of Health returns from Europe with an ominous report upon post-war health conditions. He says: "There is typhus in Poland, cholera in the Balkans, small-pox in Italy and plague in the Mediterranean ports." He found the milk poor and germ-infected in England, and no country on the continent making any adequate attempt to meet conditions. The mortality of children in all Austria has arisen to the rate of that in a fetid slum of fifty years ago. Facing the poverty, the debt, the war cemeteries, the broken-down economic and financial situation, the crime waves and the post-war health conditions, a rational civilization will devote all its genius and energies to the war on war. The only question is whether our civilization is homogeneous enough to be rational. We can work out internal national policies but it remains to be seen whether we are yet Christian enough in our international life to work out a real international policy that will prevent another drift toward war.

Idealism in Political Life

THERE have been periods in the political history of America when we sang Christian hymns as we expounded our political ideals. We are in no such era now. Both of the great political conventions have been held. They have been tame affairs in which the political tradesmen have been able to frown down any suggestion of ideals in political life. Platforms have been drawn to catch the votes of the organized interests of both capital and labor. Sops have been thrown to hyphenated Americans. The economic has been exalted over the moral and the spiritual. For neither one of the leading candidates is there the enthusiasm that has been given to party standard bearers in the great days of American history. It is

a singular fact that each party has nominated a stronger man for Vice-president than for President. In the third party movement that has been in fermentation in a recent convention in Chicago there has been selfishness and a hopeless clash of personalities and private crotchets. The religious man who carries his religion to the ballot box will now give more attention to the fight for a progressive Congress than to the election of a President. The one hope that America may not utterly forsake her idealism is in this election. We want men who are straight on prohibition, men who will vote for the performance of America's full duty abroad as well as at home. We can get these men if we demand them in each congressional district.

Signs of an Awakening in Japan

YUKIO OZAKI, former Minister of Justice in the Imperial Japanese government, has returned from a trip through this country and Europe to his seat in the Tokio parliament declaring that his country is earning the suspicions and ill-will of the world by its militaristic policy. He said: "Japan never will win her rightful place among the nations until she throws off the tyranny of the military clique. World suspicion sees in Japan an aggressively imperialistic and militaristic country." He declared independence of all parties to wage an aggressive fight on the militarists. The Hara cabinet is battling for retention of power and the debate is developing a freedom of expression never before known in Japanese parliamentary history. The Siberian and Korean policies have been violently attacked and the Premier scathingly condemned for dissolving the last parliament rather than allow a vote on the bill for enlarging the right of suffrage. Japanese troops have been ordered out of the Transbalkal region but every port on the coast north of Port Arthur has been occupied.

Preaching in the Public Parks

IN many cities there exists a custom which permits public speech in the open spaces set apart for recreation. In Chicago there is a rule adopted by the various boards in control of the public parks that no permission shall be granted for speaking on any political or religious subject. The intent of the rule is obvious, and to an extent wise. It is felt that it is not always easy to control crowds gathered by sporadic efforts of open-air speakers. It is feared that some form of unsocial or radical utterance may find expression in such a practice. But it is difficult to see that any ill effects can arise from the preaching of the gospel in public places. The Chicago Church Federation has recently made request of the South Park Commissioners that they permit such gatherings in Grant and Washington parks, and the matter is under advisement. To the statement that if one organization be given this right, all others would have equal privilege, it is an obvious answer that no one questions the value of religious messages to promote public welfare and good order, and that a representative organization speaking in behalf of the Protestant churches can offer guarantees and provide safeguards as to the character of the gatherings and the utterances such as cannot be given by less responsible bodies. The decision of the board will be an important one, and it is to be hoped that it may be favorable.

Pulpit Stunts

MOST ministers preach the gospel after such a manner as has been given to them. A few do stunts. That many persons seem to prefer the stunt artists proves nothing. A street tumbler can always gather a crowd. Some of these stunts are vocal. Recently a union evangelist taught his audience a "revival yell"—less melodious, perhaps, than the usual gridiron demonstration, but effective in that for which it seemed to be intended—to glorify the preacher and to make people sit up and take notice. As can readily be guessed, the preacher, modestly serving as cheer-leader, carried the first line alone, and his audience shouted the second in staccatic and estatic unison:

> The gates of heaven say,
> "Thompson! Thompson showed the way!"

((begging the pardon of any gentle reader who may chance to bear the name of Thompson, which, it is needless to say, was *not* the name of the evangelist.)

Often the stunts are emotional. A revivalist of the past generation was famed for his ability to cry real tears at the right place. A merry elder was asked if it were true that this weeping prophet had recently held a second meeting for his congregation. "A second meeting?" he said. "I should say not. It wasn't another, but the same one. He preached the same sermons, told the same stories, made the same exhortations, shed the same tears and had the same converts!" Pulpit pathos, artificially created, seems to be losing in power. The present generation seems not to know the mechanics of the tear-duct trick. But the emotions of mirth, hate and jealousy are played upon to varying degrees.

Many of the stunts are acrobatic. These are especially tempting to the spirit of emulation. The preacher who can stand on the desk or leap over the pulpit rail inspires other ministerial gymnasts to climb higher or to leap further. A few years ago a famous revivalist was wont to keep audiences tremulously waiting for the moment when he should remove his coat. Until that moment he was not fairly "at it." The method was contagious. Not all preachers could turn an epigram with the skill of the famous man nor could they deal such vigorous whacks at sin as did he, but they could take off their coats in the middle of their sermons, and the shirt-sleeve habit threatened to become appallingly common. To a great religious convention, in those days, came a small man in a very long and very black coat, to deliver the great speech of his life. He felt that he should take off his coat in the middle of his address—for was not that the method of the great? —but his dignity and that of the audience seemed to forbid. He effected a compromise. At the psychological moment he made the customary remark, "Ladies and gen-

tlemen, I trust you will excuse me if I take off my coat," and removed his Prince Albert, to show himself neatly garbed in an under-coat of black alpaca. Which seemed to show that even the most sedate may have, at least once in a lifetime, a hankering after the glory of the stunt artist.

Are the vaudeville performers of the pulpit insincere? Not necessarily. Often they will naively assure you that it is "all for the cause"—to get an audience or to challenge attention. Now and then one of them confesses that he wearies of his stunts and would like just to preach. But one of the worst evils of the stunt business is its unescapableness. When an audience has been promised that they shall see a man stand upon his head, that head must be stood upon and the bony quality of its composition plainly demonstrated.

"Accepted Without Reading"

IN the report of the Northern Baptist Convention at Buffalo, the Baptist, the official organ of the denomination, presents among other items the statement made by the Baptist Board of Education, read by its secretary, Rev. F. W. Padelford. This is a remarkable document in many ways. It discusses the educational problem in the denomination in its general aspects, and in its closing section deals with the theological seminaries. The statement is so frank an admission of a policy of thoroughgoing theological and educational conservatism that one has to read it at least twice to convince himself that it is really an official utterance of a great Christian body in the twentieth century.

After reviewing the subject of the location of the Baptist seminaries, and pointing out that they are not properly distributed, the report goes on to comment upon a lack of institutions which properly represent the theological view of "the great majority of the churches in the middle states," which are "of the more conservative type." Notice is taken of the fact that the denomination has two institutions in Chicago, one the Divinity School of the University of Chicago, the other known as the Northern Baptist Seminary. Of the former the report observes that "while rendering a most important service, it cannot possibly meet the demands of great numbers of our churches in the middle west. This institution is largely a graduate school for advanced work. Only a small percentage of its students are preparing for the pastorate of our churches. Moreover, this school frankly and unequivocally represents only one group of churches in our denomination."

If this had been the utterance of a small faction in a large denominational gathering, a faction demanding that the denomination turn its back upon the policies of religious education which guide the operations of all the representative Christian bodies of the time, there would be no surprise at the boldness of its appeal to the spirit of obscurantism. But for a group of men and women who profess to speak for the education ideals of a great denomination to take this attitude of reaction is an astonishing and disconcerting thing. Or is it to be accounted for by the naive remark at the end of the report, that it was "accepted without reading?"

We hold no thesis for the Divinity School of the University of Chicago. We know it as the most outstanding center of theological education in this city of many seminaries and divinity schools, and as the principal contribution of the Baptist denomination to theological education in America. It shares with all the leading schools of religion in this country the modern point of view on the essentials of biblical literature, theology, psychology, missionary preparation and social service. It is constructive in its teaching, and conservative of the values of religion for the individual and the social order. It is a graduate school; that is, it expects the men and women who come to take advantage of its opportunities to have the usual academic preparation without which satisfactory work could hardly be expected in any competent institution. It trains men for the ministry, the mission field, the varied forms of social redemption, and religious education. As large a proportion of its students contemplate the pastorate as in any well equipped school of theology. It is in no sense intended for and attended by a select and esoteric group of "advanced" students.

What sort of a ministry is the Baptist Board of Education seeking to secure for the pulpits of the denomination if a less comprehensive educational discipline is required? Other religious bodies are demanding of their ministers and missionaries an experience of preparation similar to that provided by this institution. Does the Baptist Board of Education regard these demands as too high for an adequately prepared ministry? If so, it parts company with the great body of educational leaders in all the communions. Lower than the standard set at the Divinity School and similar leading theological seminaries none of the informed and conscientious leaders of any of the denominations will wish to fix the measure of requirement for accepted ministerial ability.

But the more sinister part of this surprising utterance is found in the confession that since a certain part of the denomination demands schools of a less timely and progressive character, it must be the business of the Board and the churches to see that they are so provided. It is this complaisant attitude which furnishes the proof that the Board, which is presumed to be aware and actually leading in the task of religious education among the Baptists, has actually abdicated this function, and timidly accepts the dicta of men whose only assurance of control rests upon a ministerial body that is not prepared to insist upon a modern minded constituency. A Board of Education ought to be a leading and not a trailing group if it provides real educational authority for its churches. If it is itself controlled by a backward-looking section of its denomination, it has ceased to perform the service for which such boards are constituted.

There are in all denominations those forces that consciously and deliberately set themselves against the adjustment of the church and its message in an authoritative and constructive way to the age in which we are living. They are really living in and for a generation which has ceased to exist. When such a section comes into control of a

denomination its effectiveness as a religious force in the modern world has begun to decline. A few reactionary declarations do not mean the immediate downfall of such a body. They only mean that if they are to continue characteristic of the movement, its inability to take its place in the progressive realization of the ideals of Christianity is certain. Men of force and sensitiveness to the direction in which the spirit of God is leading his people will not consent to have their names linked with policies that imply surrender to an obsolete and impotent program.

We are well aware of the fact that there is a great company of men and women in the Baptist denomination for which this reactionary report does not speak. Perhaps they are not even aware of its existence. That may be the reason why it was "accepted without reading."

Things Ancient and Modern

A Parable of Safed the Sage

THERE came unto me a Lady who was an Enthusiast on Recent Things. And she spent her time in this, either to See or Hear Some New Thing, even as did the women of Athens. And she inquired of me, saying,

Hast thou read the Modern Poetry? And dost thou not think that it is Just Too Lovely for Any Use?

And I said, I have read that which is called Modern Poetry. And some of it is Modern Poetry. And some of it is Modern but not Poetry; and some of it may be Poetry but it is not Modern; and some of it is neither Modern nor Poetry. As for its being Just too Lovely for Any Use, that is my opinion of the Major Part thereof; I have no Use for it.

And she inquired further, and said, Hast thou seen the Modern Dances?

And I answered and said, I have covered One Eye and Partly Closed the Other, and I have seen the Modern Dances.

And she said, Are they not Beautiful?

And I said, I can think of Several Adjectives which I would sooner apply to them.

And she said, Tastes Differ.

And I said, Tastes differ less than thou dost suppose. I went once unto the Circus of the renowned Phineas T. Barnum. And he had just imported a Cannibal Family from the Ends of the earth. And the man and the woman and the little boy lay upon a Platform, and were stolid and Homesick. Neither cared they whether people looked at them or not. But there came that way a little white boy with a small Red Balloon. And the little Cannibal boy leaped to his feet and ran to the edge of the Platform, and in heathen Gibberish but with very Christian Tears he pleaded for it.

And I said, The tastes of that little Naked Heathen as to Red Balloons were Identical with those of the Daughter of the Daughter of Keturah, who hath been a Puritan for Ten Generations.

And I said, When Oscar Wilde was a popular fad, and every Dude wore a Sunflower in his Buttonhole, and the Civilized world attired itself in Pale Yellows and Discouraged Greens and God-forsaken Blues, we that were wise knew perfectly well it would not Last Very Long.

And she said, We were talking, I believe, of the Modern Dances.

And I said, There are three good things about the Modern Dances. The position is so Objectionable, and the Dances are so Ungainly and the Musick is so Barbarous, that they will go where Oscar Wilde's color scheme hath gone.

And she said, Thou speakest not of their Morals, whereof I thought that thou wouldest speak.

And I said, I have been young, and I attribute not to young folk all the bad motives which rise in the mind of us Old Sinners. But the first of the Ten Commandments of Musick is, Thou shalt be Rhythmickal; and the second is Thou shalt be Melodious; and the third is Thou shalt be Harmonious. Behold, there shall be a day when the Cowbells and the Clappers shall go to Grass, and the Fiddle shall play tunes as melodious as the good old Tunes of the Money Musk and Sugar in the Gourd.

And she said, But they will be Modern Tunes.

And I said, The Chinese do bury Eggs for an Hundred Years, and when they Exhume them, they count them the Freshest Things that ever Hens Laid. There are things that call themselves Modern which were Ancient when Lot's wife gave her coming-out party for her daughters.

But the things that are Clean, and Wholesome and Lovely and of Good Report, these are the Ancient Things, and every generation will come to them at length as the things most Modern.

The Touch of Human Hands

Cry of the World's Wretched Ones

THE touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth
Of human hands.

The touch of human hands—
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the pulsing warmth
Of human hands.

The touch of human hands—
Such care as was in Him
Who walked in Galilee
Beside the silver sea;
We need a patient guide
Who understands,
And the warmth, the loving warmth
Of human hands.

THOMAS CURTIS CLARK.

Corporeality in Religion

By Von Ogden Vogt

THE word "spiritual" is one of the most misused terms in the religious dictionary. It is commonly used as applied to some experience that is largely physical. Paul had a difficult time persuading the Corinthians that the excitement of speaking with tongues was of a lower spirituality than the more temperate gifts. There would appear to be something properly called spiritual about those unimpassioned virtues—patience, perseverance, meekness and the like, displayed in the cold and the dark, in temptation and loneliness that is far removed from the emotional glow so often called spiritual. These are the highest fruits of the spirit.

But the spiritual life as a whole rises from the physical life. If it rises at last purely and freely, it none the less rises from the swathing fires of sensibility. And the kindling of the sense usually requires something tangible, visible. Spirituality is the great and desirable end; corporeality is the necessary means. Truth must be embodied to be realized; it must be incorporated to be understood. No religious movement has ever been forceful or popular without a rich corporeality. An image, a rite, a creed, a feeling, a feast, a vision, or a sacrament has always been used to embody its truth.

Religion has ever struggled to reach a true balance of body and spirit. Prophets, in the name of the spirit, have over and again led the revolt against idolatry. But the people have not been able to reach their heights, they have neither understood nor remembered the high word of the prophet until a priest has brought it close by a symbol or a sacrament. Then, also, the people have loved the symbols and the sacraments for their own sakes, until the day of another prophetic revolt of the spirit. My sympathies in this entirely human story are not only with the prophets but with priests and people as well. Religion will always require fresh incorporation as well as recurrent reformation.

Historically, there have been three principal types of appeal to the senses—the incorporation of truth by Physical Symbols or Acts; its embodiment in Creeds; its arousement to Crude Excitement.

SYMBOLS AND SACRAMENTS

Our modern interest in the Old Testament is so largely centered in the prophetic books yet so valuable to us, that we fail to appreciate the prominence of the cultus or ritual practice in early Jewish religion. Beginning with no other object of veneration than the Ark of the Covenant, the Jehovah faith rapidly adopted Caananitish shrines, high places, and sacrificial practices. The three agricultural feasts, later increased to seven, Solomon's Temple, the calves of Jeroboam the son of Nebat at Dan and Bethel, the morning and evening sacrifices on the open altar in Jerusalem, the great Day of Atonement, the processionals and psalm liturgies, with other objects and exercises, constituted a rich and impressive corporeality in religion without which it could not have maintained its life.

So also the mediæval Christian church made elaborate use of symbols and rites to represent its faith and make them impressive. Mediæval corporeality centered in the seven sacraments, around each of which was developed a more or less extensive usage of forms, acts, and objects. Baptism brought the child into membership with the church. Confirmation signalized reception into full communion and imparted grace from God. By the Eucharist the spiritual nature was nourished to eternal life. In Penance, sins since Baptism were healed. Ordination invested the new priest with power for the eucharistic miracle. Marriage expressed the sanction of the church over the fundamental acts of life. Extreme Unction fitted the believer for entrance into Heaven. Besides these, many other religious ideas and experiences were tangibly symbolized or stimulated—penitence by the confessional; the forgiveness of sins by priestly absolution; the life of personal prayer by the rosary, household images, candles, and incense; the sacrificing spirit of secular and religious priests by humble garb and ascetic life; the sacrifices of the people by special and seasonal self denials; the dignity and power of the church by the pomp of the hieracracy; public worship by magnificent and beautiful churches, shrines, statues, paintings and music; the unity of the church by prayers for the dead and offerings to the saints. Many other lesser usages and forms were utilized—variety of vestments, festivals, processionals, crucifixes and banners, chants, prayer books and gestures, stations and pilgrimages; all these being forms of incorporating some experience or faith. Out-topping all, brilliant, penetrating and awful, the celebration of the Mass constituted perhaps the most impressive religious act ever devised.

Against these great Hebrew and Catholic systems of cultus, the prophets revolted: Amos, Hosea, Isaiah and Micah in the 8th century B. C.; Luther and Zwingli and others in the sixteenth century A. D. But in each case the prophets had scarcely done speaking when their spiritual word was in turn embodied in a new form of incorporation on a distinctly lower plane, but by a process absolutely necessary to its perpetuation. We thus come to the second type of corporeality in religion.

CREEDS AND CODES

The ancient prophets looked on the rites and sacrifices of their day, and they sternly said—No, this is not religion, this is not what Jehovah requires. We are not saved by feast and assembly; we are saved by righteousness. "I desire mercy and not sacrifice." They thoroughly moralized religion. Then the legalists stepped in and began to define and specify the righteousness. They framed the code of Deuteronomy to embody, to incorporate the moral religion of the great prophets. Speedily the "Law"

became the same kind of object of veneration and formality as the golden calves. They worshipped the "Law" like an idol. Psalm 119 is a song of praise to the "Law."

So, also, is the story of the Christian reformers. Luther thought on the sacraments of the mediæval church and all the formalism that had gathered round their administration, and he said—No, this is not religion. We are not saved by these sacramental rites, we are saved by faith. He, too, freshly moralized and spiritualized religion. But he was no sooner gone than once again the old story repeated itself. His followers and successors began to make lists of the faiths by which we are saved. And these were written down in the Augsburg Confession. The Heidelberg Catechism, The Thirty-nine Articles, and the Westminster Confession of Faith. In these formularies there was embodied and incorporated the new spiritual and moralized religion of the Reformers. But these became the same kind of objects of veneration as the images they dispossessed. Probably no statue of the Virgin was ever more thoroughly idolized than the Westminster Confession of Faith. The attitude toward it is no more commendable on the one hand and no more reprehensible on the other than the attitude of the devotees of the Mass. It is quite precisely the same—no better, no worse.

Psychologically, this creedal form of corporeality in religion has answered the same purpose as the ritual form. Just as the mediæval priest held up his crucifix, or elevated the Host, just so the Calvinist preacher held up his creed; and for the same purpose, to bring near that which is far, to communicate the unspeakable, to tell the unutterable, to make tangible the faith in the unseen. These Reformation statements of faith are so complete, so exact, so finished, clear cut and closed as to partake of the nature of an object. They are no less objective than a Catholic image, but not so flexible, for you may get anything out of an image you put there, but not from a creed. They are no less formal than a Catholic ceremony, for salvation by faith has often become salvation by credence, a thoroughly unspiritual proposal.

Against these systems of legalism and creedalism, the prophets again revolted. The reformation of Jesus was set over against the formalism of Pharisaic devotion to the "Law," that there might be born a religion more purely of the Spirit spiritual. The movement of John Wesley was in part a reaction from the hardness and dryness of creedal formalism that there might prevail a more inward experience of the Spirit. But here again, as ever before, the high prophetic and spiritual word was lowered in the process of popularity. The issue displays the third type of corporeality in religion.

CRUDE EXCITEMENT

An account of Jesus' break with the legal religion of his day is a long story by itself. Although he spoke of fulfilling the "Law," he distinguished between greater and lesser commands of the "Law" and did not himself hesitate to break lesser laws at the inner dictation of a higher law of the Spirit. The outcome of his relation to the "Law" was the liberation of the early Christian community from the Mosaic codes and the freedom of new life and power by the Spirit. But the more violent and bodily manifestations of the Spirit soon became the more popular. People began to enjoy spiritual possession. They began to seek it not for self mastery and all the graces of goodness, but for power over others and for physical thrills in themselves. They sought excitements and ecstacy for their own sakes until they appeared to be mad or drunken, uttering incoherent cries and speaking with "tongues."

So, also, John Wesley was disturbed by the formalisms of his later days, the creedal religion so like the religion of Pharisaism. No, he said, we are not saved by these beliefs, these agreements to the creeds and confessions. Religion is a matter of the heart, a right attitude of spirit, an inward knowledge of God and His saving grace, not a thing of the mind and its definitions. We must have a new heart and know and feel ourselves saved. This was the high word of a prophet, protesting against the formalism of a creedal religion in the name of the Spirit. But it was scarcely said than it, too, like its prototypes descended in order to be understood, to be popular and effective. You must feel your religion inwardly. Very well then, go to an old fashioned camp meeting and you may see people feel it. They come home reporting a wonderful time. I am not criticizing just here, but only describing. The popular camp meeting preacher has never been the quiet teacher of spiritual and moral religion, but the brilliant orator, who by vivid imagery, personal magnetism, and a kind of physical *tour de force* could arouse the emotions until laughter, tears and creeping flesh and half hysterical speaking with tongues signalized that ecstatic enjoyment for which the people had come and marked another memorable "experience" of religion.

This type of religious corporeality, no less than the ritual and creedal types, thus came to be enjoyable and sought for its own sake, that is, it was idolized, made an end in itself. Its thrilling and emotional character brought together throngs of people attracted over and again by its fleshly pleasure. This is the factor chiefly responsible for the power and rapid spread of this type of religious experience in America. The religious bodies which have fostered it and utilized it have become the largest churches in the country.

CHRISTIAN SCIENCE AND APOCALYPSE

Besides these three types of physical appeal in religion, there are of course others such as Christian Science and Apocalypse. The incorporation of religious faith in a creed has often been paralleled by the symbolism of a vivid Hope. The history of this kind of formalism in religion is long and interesting, just now renewed in popular attention to Pre-millennial or Second Coming dreams. Its widespread recrudescence at this moment is simply another instance of the immemorial tendency of human nature to slip from under the hard demands of spiritual and moral religion in order to enjoy the speculative, the vividly imaginative, and the self-approval of passionate atonement to a definitely objective religious figure. Followers of this Adventism, instead of worshipping God and seeking to

display the Spirit of Christ in common life, have fashioned the physical figure of a vision descending from the clouds, and devote themselves to the adoration of this image and to calling upon other men to share with them this useless cult. Christian Science also must be described as making liberal use of corporeality. Like Omar Khayyam, who constantly advises us to forget death, thereby indicating that it is the one thing he cannot forget, so the Scientist constantly cries Spirit, Spirit, all the while blaming the rest of us for our refusal to be forever concerned with healing our bodies.

In the main, however, historical religion has always displayed one or another of the three types of physical appeal we are chiefly considering. Some kind of formal element religion has always had. I am not objecting to these forms; the thing I am objecting to is that we have given them up. At least the bulk of present day Protestantism no longer makes any large or interesting use of them. And this is one of the things the matter with us. We do not have statues and paintings, nor a noble liturgy; we no longer devote ourselves to the great Reformation creedal formularies; even the Methodists have largely left off the very emotionalism that gave them such great power; we are too spiritual; we have a religion that won't work except in a realm of disembodied spirits.

Without detailed analysis there would seem to be more hope of future improvement along the lines of the first type rather than the others. The third form, that of Crude Excitement, is too low and primitive and never has appealed permanently to the better spirits of any people. Moreover, its intellectual content is always too meager and shifting and personal to be long utilized on a general scale. Which is not to say that at its highest it is always to have a powerful place in religion. We still hope that there may be many in the succession of Chrysostom, Savonarola, Whitfield, and Moody.

With the second type, the modern man and his contempt of creeds has perhaps too little sympathy. We need creeds but we are properly too humble to complete and compress our faith in finished creeds; we want sun parlors and open porches in our house of faith always inviting the visitation of newer and later revelations of the Spirit. For after all, the humility of agnosticism, so far from being inimical to worship is perhaps its natural beginning. Which is not to say that we can get on without slogans and mottoes and working statements of common faith. But these can scarcely supply the emotional fire necessary to popular religion. The first type, however, can be utilized with vastly greater power and variety than ordinary Protestantism has ever considered.

The Industrial Platform of the Churches

By John Mason Wells

I HAVE in mind the platform adopted by the Federal Council of the Churches of Christ in America in 1912, and ratified in 1916, 1919 and 1920. When on June 3, 1920, Mr. Fred B. Smith, the chairman of the Commission on Social Service in Cleveland, was to give the report in which this platform is embodied, he said: "There are interests in this country that would give millions of dollars to suppress this report, but without such a report I would not be interested in the work of the Federal Council." Such a statement prepares one to look for something radical and revolutionary in the "Social Platform." The expectation is right. It is as radical and revolutionary as Christianity itself, I mean, as applied Christianity.

A friend of mine recently heard Dr. John Kelman of New York preach. He was greatly impressed and tried to tell Dr. Kelman so at the close of the service, but there were so many people crowding about the great preacher that he gave up the attempt and started out of the church. As he passed down the aisle he met a prosperous looking gentleman who had the appearance of being quite at home in the church. My friend assumed that he was a church officer and spoke to him. He said, "That was a great sermon your pastor preached this morning."

The business man assented and added, "We get that kind every Sunday."

My friend said, "He is bound to have an influence on the social and business condition of the city."

The business man replied, "We believe that, too; he is one of the great men of New York."

My friend drew a little closer and said, "Tell me what you business men intend to do about it; do you expect to put into practice the gospel John Kelman is preaching?"

A look of terror came over the face of the church man and throwing up his arms he said, "Heavens, No! It would upset business!"

The business man liked to have his minister praised, he enjoyed his eloquent sermons as he sat in a comfortable pew, but he did not have the slightest intention of putting into practice in his business the gospel to which he listened. "Heavens, No! It would upset business."

BUSINESS IS UPSET

Had he paused to think he would have realized that business is already upset and needs to be set right. During the first six months of 1919 there were reported 1572 strikes. This is not as large a number as have occurred at other times but the strikes of 1919 took place in many large industries and affected a great number of people. The Seattle general strike called out 45,000 union men in February. Street cars, schools, restaurants, theaters, newspapers and other industries were forced to suspend operations.

On September 9 in Boston 1,500 policemen left their posts of duty and for a time the city was given over to

robbery and rioting. In August the actors' strike took place in New York City and was soon followed by a similar strike in Chicago. In September the great steel strike took place affecting 268,710 employees. The longshoremen's strike in New York finally called out 70,000 men and their idleness kept 30,000 other men from work. Shipping was badly tied up and tons of food spoiled on the piers. To these may be added the printers' strike and the coal strike.

The loss in wages during 1919, due to strikes, is placed at $725,000,000 and the loss to industry at $125,000,000. In all, nearly $2,000,000,000. This is a staggering sum of money to be needlessly lost. Business is now upset.

It is, however, less of a loss to have men belligerently "out" than sullenly "in." The I. W. W. have devised a means of striking on the job. This means that men remain at their work but do as little as possible and do it as badly as possible. If one could find the production loss during last year from strikes, whether on or off the job, he would have an appalling figure. A careful study will disclose that we do not secure more than 40 per cent of labor efficiency and that our loss each year is 60 per cent. Under such conditions prices must go up.

But far worse than high prices is the existence of ill-will between the employer and the employee. The desire to help each other as little as possible and to injure one another as much as possible is the serious fact that these strikes reveal. The whole conflict is at heart a matter of wrong relationship. If this spiritual warfare continues matters will grow worse and instead of hope we will be controlled by despair and in place of expecting a better day we may look for a darker night.

WHAT HAS THE CHURCH TO DO?

To such a description of fact, there are those who impartially reply: "All this is true enough; industrial conditions are upset and labor and capital are working at cross purposes, but what can the churches do about it? Why should they adopt a platform of principles bearing on the problem? Are not ministers ignorant of such matters?

I am reminded of a conference of colored ministers. One of the brethren said he was depending upon the spirit for his sermons. He had never been to college or seminary and he thanked God for it. The bishop arose and said, "Brother, do I understand that you are thankful for your ignorance?" The minister hesitated a moment and then said, "If you want to put it that way you may." And the bishop replied, "You have much indeed to be thankful for!"

The things we ministers do not know about industry would fill many books, but there is one thing we do not know something about and that is men. Others talk about "labor" and "capital," but we talk about men who labor and men who employ capital. The present difficulty is between men. Some of them are called "laborers" and some are called "capitalists;" but they are all men and in dealing with men the minister and the churches are at their true task.

We know that men have wills and we know that when men with strong and stubborn wills are opposed to each other the result is trouble. That is where we are now, in this year 1920.

A young colored man was drawing wood with a mule and the brute balked in front of his own house. He used every device he knew but the mule stood immovable in front of his gate. Finally he turned in despair and went up to the house.

His young wife met him at the door and said, "Sam, yo' goin' to let that mule beat yo'? Where is yo' will power?"

He answered, "My will power is all right, the trouble is with the mule's won't power."

This is where our present trouble lies; the employer's will power is met by the employee's won't power and the employee's will power is met by the employer's won't power.

MAN NOT MEANS, BUT END

We know that the Bible and much modern industry are in opposition. The first chapter in the Bible gives man a most honorable position. He is the end of creation. He is the climax of God's workmanship. All things were made for him. This is the principle by which institutions are judged. Do they give man his rightful place? Jesus so judged the temple. The Jews had regarded it as the house of God. Jesus asked, Does it minister to man? He discovered that it had become a place for robbing men and he predicted its fall. "There shall not be left here one stone upon another that shall not be thrown down." No wonder he was condemned to die. He attacked an institution that was regarded as sacred. He condemned it, however, because it had ceased to make man the end and aim of its existence.

Jesus put man before the Sabbath. Some of the Jewish teachers had said that man was made so that God might have beings to observe the Sabbath. Jesus said, "The Sabbath was made for man, and not man for the Sabbath." The temple is a means and man is the end. The Sabbath is a means and man is the end. Government is a means and man is the end. The church is a means and man is the end. Industry is a means and man is the end. Does this teaching of the Bible sound revolutionary? It more revolutionary than it sounds.

Suppose I ask the industrial leaders of my city the aim and purpose of their institutions. What would be their answers? I think their answers would be about as follows: "Our aim is to make good steel balls, but the reason we make steel balls is to make money." Another would say, "Our aim is to make hay-bailers and the reason we make bailers is to make money." A third would reply, "We make castings, this is why we are in business, but of course our reason for being in business is to make money."

Should I venture to suggest to these men that their purposes and aims are too low and that the Christian principle as applied to business would make the aim of an industrial institution the making of better and happier manhood, they would probably smile in a knowing way and turn away to other matters. If I should press them

for an expression of opinion on the subject they would be likely to say, "We are business men and you are a dreamer. Business is business and religion is religion."

This is the attitude that has produced the present conflict between the employer and the employee; this is the state of mind that has caused thousands of strikes during the past year, has caused a loss to the nation of about two billion dollars; this is the reason that we now have about 40 per cent efficiency on the part of the laboring man. Instead of greeting the suggestion of applying Christian principles to industry with the words, "Heavens, No! It would upset business," we should welcome such a suggestion, for business is now upset and it needs to be set right.

THE CHURCH'S PLATFORM

The key to the Social Platform of the Churches is the supremacy of manhood, the sacredness of personality, the idea that man should never be a means to an end but always an end. Let me quote the planks that apply to industrial relations—The churches stand for:

1. Equal rights and justice for all men in all stations of life.
2. Abolition of child labor.
3. Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
4. Protection of the worker from dangerous machinery, occupational diseases, and mortality.
5. The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced employment.
6. Suitable provisions for the old age of the workers, and for those incapacitated by injury.
7. The right of employes and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.
8. Release from employment one day in seven.
9. Gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.
10. A living wage as a minimum in every industry, and for the highest wage that each industry can afford.
11. A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

GOOD WILL IN PRACTICE

The churches recognize the fact that from purely selfish motives men will not build their business on these eleven planks. Here are eleven practical expressions of Christian idealism. By them a man can find at least one way of measuring the spirit of his life. To conduct business in this way one needs the spirit of Christianity. For this reason the churches preach a personal and regenerating religion. We say to men everywhere, "Ye must be born of the Spirit of God." "Follow Jesus Christ," "Let this mind be in you which was always in Christ Jesus."

In those cases—and there are an increasing number of them—in which industrial leaders have seriously listened to this message and have dared to practice it the results have been most beneficial to all concerned. The Packard Piano Company of Fort Wayne faced a crisis a few years ago. A representative of the union came to the president of the company and told him that many men in the shop belonged to the union. They regarded non-union men as scabs and that no union man would work with a scab. He gave the president to understand that they expected to inaugurate a strike for a closed shop. The president said that no man would be discharged except for poor work or some other sufficient reason and that there would be no strike for the shop would close within an hour.

The shop was closed and repairs were made and the machinery put in good order. When the shop was ready to open the men were glad to return to work and it looked as if there had been a victory for the employer. In a few weeks, however, the employer realized that things were not right. Production decreased and the quality of the work was inferior. The agents had many complaints and customers were lost.

John Leitch was called in and the manager after talking with him gave the problem over to him for solution. Mr. Leitch spent several days with the men in the shop and learned their point-of-view. He then called a meeting on the employer's time in one of the rooms of the shop. There were present the men from the shops and from the office—foremen, officers and laborers. He told them frankly that the business was not going right, that they were working at cross-purposes and that the fault wa on both sides. He then asked them if all of them were willing to support him in an earnest effort to remedy conditions. They of course assented, and he then asked that they adopt the first cornerstone of a new relationship. He called it justice. He explained what the word means and unfolded his plan for its practice by all concerned.

The next week another meeting was held and the second foundation-stone, Cooperation, was adopted. The other two foundation-stones were Economy and Energy. On the fifth week a cap-stone was adopted, called Service. The industry was then organized on some such scheme as that of the United States government. A house of representatives was elected by the workers, one from each department; a senate was made up of under-executives, department heads and sub-foremen; a cabinet consisted of the executive officers of the company with the president of the company as chairman.

CORPORATION OF WORKERS

Complaints were made through the representatives of the departments. Men were encouraged to make suggestions for improving conditions. If profits increased from this change one-half was to go to the company and one-half to the men. Not only did the quantity of the work increase but also the quailty. Profits began to appear and they were divided. A new spirit had come to the company and the benefits are mutual. The explanation of

the change can best be given in the words of Mr. Bond, the president. He says, "We used to build pianos. Then we stopped building pianos and began to build men—they looked after the building of pianos. We have adopted a slogan for the Packard Company, 'If there is no harmony in the factory there will be none in the piano.'"

I was talking recently with the president of another industrial concern who told me that his company had put a similar democratic method into operation in one of their large shops, and that the results thus far were every way rewarding. The men were using their partnership to good advantage. Their savings were growing substantially each month. Valuable suggestions for improvements had been made by the men. He showed me a list of the prizes recently given for these suggestions. The men are now seeking a way to decrease their hours of work while holding their production at the point they have reached. They wanted to test the matter in a month's experiment but he said he suggested that they use two months for the experiment. The best part of the matter is the added joy this democracy is giving him and the men in his employ.

I am thoroughly convinced that the industral leaders need to listen to the world's greatest teacher. In all relations of life he is the way and the truth.

Dealing With Men

MEN think there are circumstances when one may deal with human beings without love; and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron without love; but you cannot deal with men without it, just as men cannot deal with bees without being careful. If you deal carelessly with bees you will injure them, and will yourself be injured. And so with men. It cannot be otherwise, because natural love is the fundamental law of human life. It is true that a man cannot force another to love him, as he can force him to work for him; but it does not follow that a man may deal with men without love, especially to demand anything from them. If you feel no love, sit still, occupy yourself with things, with yourself, with anything you like, only not with men.

TOLSTOY.

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VERSE

We Break New Seas Today

WE break new seas today—
Our eager keels quest unaccustomed waters,
And, from the vast uncharted waste in front,
The mystic circles leap
To greet our prows with mightiest possibilities;
Bringing to us—what?
Dread shoals and shifting banks?
And calms and storms?
And clouds and biting gales?
And wreck and loss
And valiant fighting times?
And maybe, Death!—and so, the Larger Life!

And, maybe, Life—Life on a bounding tide,
And chance of glorious deeds:
Of help swift-borne to drowning mariners;
Of cheer to ships dismasted in the gale;
Of succor given unasked and joyfully;
Of mighty service to all needy souls.

And, maybe, Golden Days,
Full freighted with delight!
And wide, free seas of unimagined bliss,
And Treasure Isles, and Kingdoms to be won,
And Undiscovered Countries, and New Kin.

JOHN OXENHAM.

True Royalty

THERE was never a queen like Balkis,
From here to the wide world's end;
But Balkis talked to a butterfly
As you would talk to a friend.

There was never a king like Solomon,
Not since the world began;
But Solomon talked to a butterfly
As a man would talk to a man.

She was a Queen of Sabaea,
And he was Asia's lord—
But they, both of 'em, talked to butterflies,
When they took their walks abroad.

RUDYARD KIPLING.

God's Garden

THE years are flowers and bloom within
Eternity's wide garden;
The rose of joy, the thorn of sin,
The gardener of God, to pardon
All wilding growths, to prune, reclaim
And make them rose-like in His name.

RICHARD BURTON.

The Interchurch Report on the Steel Industry

THE Interchurch World Movement, in the moment of its passing away, leaves behind an invaluable legacy in the form of a remarkable survey of the steel industry. The survey was made by a special commission of the Industrial Relations Department of the Interchurch, of which Fred B. Fisher, recently elected Methodist bishop to India, was elected chairman. This commission was composed of Bishop Francis J. McConnell, chairman; Daniel J. Poling, editor of the Christian Endeavor World and a Secretary of the Interchurch Movement; John McDowell, Secretary for Social Service of the Presbyterian Home Mission Board; Nicholas Van der Puyl, Chairman of the Congregationalist Social Service Committee; Mrs. Fred Bennett, President of the Presbyterian Woman's Board of Missions; George W. Coleman, President of the National Forum Association and former President of the Northern Baptist Convention; and the writer of this article. Bishops Bell of the United Brethren and Williams of the Episcopal Church were also members but unable to take active part in the work of investigation. Both, however, passed upon the report, heartily giving it their approval. The Executive Committee of the Interchurch Movement appropriated $12,000 for the work, and a special corps of trained investigators was employed, with Heber Blankenhorn of the Bureau of Industrial Research, as chief.

The commission was appointed in early October and spent eleven months on its work. Though the immediate occasion of its appointment was the calling of the steel strike on September 22, it was not intended to provide a settlement of the strike but to give a first hand, unbiased report to the public of the conditions causing such industrial warfare and of the methods used by both sides in its conduct. It was the purpose of the Industrial Department to continuously make such investigations in order to furnish the public mind and the Christian conscience an unbiased report upon those conditions in industry which make industrial warfare possible. The investigation of Steel came first because it was the first great strike called after the organization of the Department.

It was in the Department's program to create great survey exhibits on wage, health, living, racial and all the other human factors in modern American industry as a means of promoting adequate information, good will through better understanding and the progressive humanization of industry. The investigation of Steel, as a great basic industry, was to have been the first of such inquiries, the end of which could have been nothing less than the welfare of all concerned, the public included, through the promotion of understanding, good will, a judicial instead of a war state of mind and a progressive recognition of the pre-eminence of the human factor in industry. Churchmen owe no higher duty to society than to support such investigations and reports, by committees of experts, for the sake of promoting the Christianization of human relations and the ending of internecine strife.

* * *

The Investigation.

The complete story of the investigation would make a long and interesting narrative. The Senate appointed a Committee whose report is issued in two volumes, made up of transcriptions of testimony. The reader is not impressed by an unbiassed temper of more than one or two of the Committee—the Chairman, Senator Kenyon, was judicial and fair. Certain other members gave the impression of attorneys rather than judges. Their report has much food for reflection in it but has apparently not been circulated far nor has it aroused much interest. Too many of its members have political and investment interests to make their pronouncement one sought for by the public.

The Interchurch Commission had the advantage of the Senate reports and the forewarning of the committee's method and sought to make their investigation one of quiet, sustained inquiry by men trained to probe to the heart of things. Theirs was the method of diagnosis rather than public hearings, and no member has any investments, wage, salary, nor political or other entanglement to hinder. The salaried investigators were educated in social and economic questions and experienced as newspaper reporters. The leader, Mr. Blankenhorn, was a Captain in the Intelligence Department of the U. S. Army during the war, a member of General Pershing's staff in France, and a correspondent for New York newspapers of years of experience.

The inquiry centered on Pittsburgh, reaching out over the great Steel area as far as Youngstown, Johnstown and Wheeling; with lesser investigations in the Gary and South Chicago Districts. Everybody who could give information, furnish facts, or give expression to a different attitude of mind was interviewed. The offices of Superintendents and Managers, and of strike leaders were visited again and again. The mills, the homes of the workers and the business places of the mill towns were likewise visited, and everybody interviewed who had information or viewpoints to furnish. The reports of both the companies and the union were studied, the newspapers scanned from day to day, court records were read, and no source of information neglected. Interviews were recorded, hundreds of affidavits taken, observations tabulated and a transcript of nearly a quarter of a million words furnished as the basis of the Commission's conclusions.

The general attitude of both sides to the warfare was one of suspicion at first. This was more marked in the case of the employers than by the strike leaders. Yet the finest personal courtesy was usually extended. The employers' representatives generally referred all queries to Mr. Gary; they were highly organized, adept, and worked as one man. Theirs was the fighting strategy of an efficient general staff. The strikers had highly trained strike leaders, but their organization was new, loose and characterized much more as an "uprising" than by well organized tactics. Thus, believing in their cause and realizing the utility of public opinion they became eager to state their case. The companies depended upon a press biassed toward things as they are and catering to a public weary of war and strikes, to say nothing of the fact that great newspapers are capitalistically owned. The strike leaders were eager to get their side before the public, but had their statements poorly founded. Their marshalling of facts was inadequate and their case was rarely put well on technical information. So the Commission had to bore deep on the one side and sift well on the other.

* * *

The Judicial Character of the Report.

Two incidents typify very well the reception accorded. The employes, through some anonymous source, furnished Judge Gary and the Superintendents and subsidiary heads a report charging that the investigating staff were radicals and Bolshevists. No charge was made against the Commission; they were forewarned rather that they were being imposed upon. This canard was quickly disposed of but was taken up and excerpts from it published by the Secretary of the Illinois Manufacturers' Association. John R. Mott, as Chairman of the Executive Committee of the Interchurch Movement, appointed a committee of noted employers, with John D. Rockefeller as

chairman, to investigate this report and charge. It was of course found to be utterly false and due apologies were made. Later the Secretary publishing it resigned. The other incident was that of an offer by the strike leaders to accept without qualification the sealed arbitrament of the Commission. No doubt they realized the strike was lost when the offer was made but the poise of the Commission had impressed them.

The above two incidents are given as justifying the judicial temper of the investigation. In presenting the report Bishop McConnell characterized it as the most judicial he had ever signed. After its presentation John D. Rockefeller, Jr., commended the work of the Commission in words without stint. The Executive Committee turned the report over to a Sub-Committee on which sat men like Mr. Rockefeller and Warren G. Stout of the Brotherhood of Railway Engineers, with Dr. Hubert Herring, Secretary of the Congregational Council, as chairman. The Investigating Commission was unanimous in presenting the report; the Sub-Committee was unanimous in recommending its acceptance; and now the Executive Committee unanimously orders it published. Thus the public can accept it in good assurance that it condemns and praises justly and that those found guilty of doing less than their duty in promoting industrial peace are guilty. Next week I hope to set forth the "Findings" as approved by this Committee.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

For Your Father's Sake *

OUR lesson today gives us the touching account of how David sought out Jonathan's survivors. He found only one son, a man lame in his feet, a man broken in spirit who referred to himself as a "dead dog." He sought out this man and for the father's sake promoted him to the royal table; he restored to him all his grandfather's lands; he established Mephibosheth in a settled position of honor in the capital. You must admit that this showed the great heart of the king. How fine it is to discover traits like this in men's souls. It makes you believe in folks. Risen to power, successful beyond his fondest dreams, lionized and flattered by thousands, the hero of his army, surrounded by luxury such as only Orientals know, still David remembers that good friend of his youth. His heart goes out to the prince with the royal soul, and for his sake he takes the poor, lame son into the palace and seats him among the highest courtiers at the king's table; seats him there not for a single meal, not for a few moments of kindly attention, but permanently. "You will stay right here and eat at my table, my boy, I want you right here where you will remind me of your father. You know your father and I were the greatest friends in the world. Something about you makes me think of him and nothing will make me so happy as having you constantly near. This is to be your chair; sit down."

I had occasion some months ago to go into a bank where I was not known to get a check cashed. I signed my name on the back of the check and presented it at the window. It was a privately owned bank and the president happened to be at that hour at the window. When he saw the name he inquired as to my father's first name. Being told, he extended his hand. "Do you know that your father made it possible for me to go through college? All that I am I owe to him. I was a very poor boy. He took me to his school and told me he would stand by me until I finished." He then took me through the bank, showing me the mahogany desks of the directors' rooms, the great time safes and spent an hour talking about what my father had done for him. Every courtesy was extended me. I have enjoyed similar experiences not once but many times, for it was a favorite stunt of my father's to put poor boys of character through school and to back them in getting a start. It is great to have such a father.

The proposition which many of us face now is to be such fathers ourselves that others will respect and honor us so that things will be done for our children for our sakes. Here is where these many friends will come in handy. They will do things for our children in the days ahead. We have heard much of the sins of the fathers being visited upon the heads of the children. It is, therefore, the more pleasing to learn now of the virtues of the fathers bringing blessings upon the heads of those who follow after. One is as true as the other. Jonathan little thought when he was making a fast friend of the court musician and the humble young soldier that some day his own son would be protected and honored by this same amiable man. There is no investment which pays like putting time, talent, personality and energy into the winning of worthy friends. The sins of David will not seem so black as we recall this gracious act of loving consideration for one whom he could easily have neglected or scorned. The greatness of David shines in a more glowing light as we consider this deed. "I do it for your father's sake."

JOHN R. EWERS.

* Aug. 8, "David's Kingly Kindness." 2 Sam. 8:15; 9:1-13.

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CORRESPONDENCE

More Bewilderment

EDITOR THE CHRISTIAN CENTURY:

SIR: The Rabbi is bewildered and so are his readers. One must read very carefully so subtle is the bewilderment, to find where the shoe has pinched to produce such a strange medley of groans. The complaint ostensibly is that the Christian world is not living up to the teachings of Christ first, in entering into war at all, and next in our method of making peace.

The Rabbi says that he "longed for the triumph of the Allied arms." So war, according to his idea, is not wrong. But he is mystified that the followers of the Prince of Peace should think war in any cause right. He quotes Scripture to his purpose: "They that take the sword, shall perish by the sword." Well, we expect that the French say, "C'est la guerre."

He says, "Jesus taught that the foe is to be wooed back with love and blessings." That seems a rather gratuitous rendering of Scripture. "The terms of the peace treaty are not terms of justice, but of vengeance." I think here is the spot, the tender spot, where the shoe pinches. Let me quote, though I know how easy that is, "With what measure ye mete it shall be measured to you again." Would the Rabbi or the Germans prefer a strict interpretation of that text to the terms of the treaty they signed at Versailles? Would they like their cities, factories, fields, people to be treated with the measure they meted out to Belgium and France?

With what measure ye mete is not simply a teaching of Christ—it is a moral and psychological truth; none of us can dodge it, "we get what is coming to us."

Forgiving is another story. It has been argued so many times that I fear anything more might bewilder the "heretical," "ignorant," and above all, ironical Rabbi. But God expects repentance before forgiveness, and would not surely in the logic of things demand that we forgive before our enemies repent. When Germany comes to the world and says in a Lord-be-merciful-to-me-a-sinner tone of voice, "If I have taken wrongfully of any man I restore four-fold," then will the injured world begin to forgive Germany. Let us not be in a hurry to whitewash her, however, lest she become bumptious and arrogant again.

We must not be like the sentimental women who send bouquets to a murderer in prison, not remembering the widow and orphans he has made.

As to war, it is hell, of course, whether Sherman said so or not but there are other hells besides war and the pacifists in seeking to avoid one may very easily fall into another and a deeper one. Is that bewildering to anybody?

Colorado Springs, Colo. FONETTA FLANSBURG.

Undesirable Kind of Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by D. R. Piper, "Religion and the Scientific Spirit," is my thought also. I have long wished that men of this mind could get together in some more definite and practical way than we now enjoy. I have long been settled in the conviction that union of denominations grounded in traditionalism, is undesirable. I now begin to be convinced that it also is impossible.

Compromise is no sufficient basis for unity. We must have the "present truth." I do not know if The Christian Century would stand committed to this course, or if it could do so and find enough support to keep it going, but here is a movement in formation, and which will set itself going before long, and I know of no other religious journal now published so well adapted to be the pioneer in this field of endeavor.

Bergholz, Ohio. F. M. CUMMINGS.

Another Surprised Reader

EDITOR THE CHRISTIAN CENTURY:

SIR: The letter in your issue of July the 15th, under the signature, Fonetta Flansburg, strikes such a sympathetic response in my own heart that I am reminded that several times within the last few weeks I have promised my conscience that I would write you a letter of appreciation for the very excellent material you are furnishing to the readers of The Christian Century.

Like the writer above mentioned, I, too, have been at a loss to account for the breadth of view dominating the editorial policy of the magazine; I say this without intending any odious comparisons, for I realize that the Christian church is not alone in its ecclesiastical conservatism. However, it is true, I believe, that The Christian Century is unique in that, while fulfilling the role of a denominational organ it is so undenominational in spirit.

The article by Mr. Spargo seemed to be a fine bit of editorial work, not because I consider Mr. Spargo a competent critic of an institution he knows so little about, but because

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the resulting questioning in the households of orthodoxy and the replies which appeared in your columns are bound to react beneficially on all who read and discussed the subject.

I look forward each week to the appearing of The Christian Century, and so long as your editorial policy remains true to its present outlook, you may count me a subscriber. Long life to you.

FRANK ANSON HAWLEY.
Ballston Center, N. Y. Pastor Presbyterian Church.

BOOKS

LIFE AND LETTERS OF SAINT PAUL. By David Smith, M.A., D.D. The author of this book is professor of theology in the McCrea Magee College, Londonderry. In this monumental work use is made of the results of two decades of the best scholarship and archeological findings. He writes, in his introduction: "I have portrayed St. Paul simply as I have perceived him during the thirteen long years of loving and delightful study of the sacred memorials of his life and labor." The book reveals sound scholarship and is at the same time written in popular style. (Doran.)

TRAINING THE DEVOTIONAL LIFE. By L. A. Weigle and H. H. Tweedy. Professor Weigle is the author of "The Pupil and the Teacher," etc. This book is well fitted for use as a text-book for the training of Sunday-school superintendents and teachers, for adult classes, parents' classes and mothers' clubs. (Doran. $0.75.)

THE GOSPEL OF OUT OF DOORS. By Francis E. Clark. These essays all breathe the kindly spirit of Christian Endeavor's founder and promoter. Among the titles included are "The Lure of the Old Farm," "My Doorstep Visitors," "Birds in the Bush and Birds in the Book," "Under the Willow in the Spring," "Ever-Bearers and Ever-Bloomers." (Association Press. $1.25.)

THE LIGHT OF THE EAST. By the late S. R. Crockett, author of "The Stickit Minister." A very beautiful story of the gentlest of men, a figure of infinite compassion, who dreams a dream of world perfection and makes it actually true. The book is something of a modern "Utopia," creating out of the chaos of modern conditions a perfect world. Brother Christopher, "the White Pope," comes out of the east armed only with the belief that in every man there is a little of the divine. By his gentleness and the beauty and strength of his character, he wins adherents on every side, generals, statesmen, kings and beggars, men and women whose devotion does not falter in the face of danger, and who for his sake conquer the world and set up at last the parliament of the perfect state. (Doran. $1.90.)

JOHN SILENCE, PHYSICIAN EXTRAORDINARY. By Algernon Blackwood. Five stories of an unusual individual and of his experiments in the realm of the occult—haunted houses, sorcery and devil-worship. Not cheap fiction, but work that has been compared with that of Poe. (Dutton. $2.50.)

THE WIDER WAY. By Diana Patrick. A work of fiction by a new writer, characterized by vividness of description, vigor of character-drawing and an insight into the realities of life. (Dutton. $2.)

POETS OF THE FUTURE. A college anthology of the verse of greatest merit put out during one year by the poets of ninety-six colleges. (Stratford. $1.50.)

FAIRY TALES FROM FRANCE. The children's publishers, P. F. Volland and Company, have reached a high point in beautiful juvenile books in this latest one, the illustrations of which are both appealing and refined. (Volland.)

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

English Church and Self-government

The Enabling Act is now in effect in England and the English church for the first time since the reformation has come into a measure of self-government. The National Assembly of the church is composed of three bodies, the House of Bishops, the House of Clergy and the House of Laity. These may meet together or separately. This national assembly has no power of independent action but must submit all of its legislation to a committee of parliament. It is assumed, however, that in most matters the action of the National Assembly will be adopted by parliament without dissent. It is thought that the movement toward complete disestablishment will only be accentuated by the creation of the national assembly. That the national government which includes nonconformists, Jews and freethinkers should continue to participate in the government of the Church does not commend itself to the intelligence of most Englishmen. Disestablishment would tend to break down some of the barriers to union. In Wales the disestablishment of the Chuch accomplished only after years of controversy has resulted in a great national movement of union sentiment.

Home Mission Board Issues Social Program

The Presbyterian church has turned over to its Home Mission Board the responsibility of leadership in working out the implications of the social gospel of Christ. The General Assembly of 1919 ordered this board to prepare a statement for wide distribution, which would set forth the social ideals of the church. Such a statement was approved by the General Assembly of 1920 and is now in print and is being given wide circulation. A number of things are dealt with which were not subjects of pronouncement by previous social creeds. Among other things the social creed brands the profiteer and declares for the inviolability of contracts entered into by parties to industrial disputes.

Why the Methodists Sustained the Amusement Clause.

The action of the Generai Conference of the Methodist Episcopal Church in sustaining the amusement clause in the discipline when it is in reality a dead letter in most Methodist churches, is commented upon by the Northwestern Christian Advocate. A man representing the Dancing Masters' Association of America appeared at the conference demanding the change in the discipline. The presence of this envoy was irritating to the delegates and they voted with a larger majority than usual against the change. Meanwhile the Northwestern Advocate admits a certain amount of sarcasm in suggesting that Methodist pastors obey the discipline in the way of admonishing and at last excommunicating members who dance and go to theaters and circuses.

Lutheran Minister Defeats Congressman Volstead

The defeat of Congressman A. J. Volstead by his constituency in Minnesota for renomination on the Republican ticket for a place in Congress has been the occasion of much glee among the wets. They take the credit for his defeat, though other forces were largely responsible, chiefly the non-partisan league. He was defeated by a Lutheran minister, the Rev. Mr. Kvale. The press reports do not indicate whether the minister is a dry or not, but the presumption is quite favorable. Hence, the wet triumph is rather a hollow one.

Disciples College Receives a Gift.

The General Educational Board of New York is using its funds to assist in endowing the small colleges of the country. Fifty of the more promising institutions have been selected for immediate aid. This board has promised to Transylvania College, located at Lexington, Ky., eighty thousand dollars provided twice this amount is raised by the friends of the college. President R. H. Crossfield is very sanguine about raising the money. Dr. Crossfield's labors during a term of many years have led his board of trustees to offer him a trip through the Orient at the expense of the college, but he has not yet decided to take such an extended vacation. In spite of certain theological prejudices which have been directed against the institution in recent years, Transylvania is enjoying a good increase in its student enrollment.

Institutes for Young People

The Epworth League of the Methodist church has for the summer the most vigorous summer program of its history. The officers of this organization have arranged seventy-five summer institutes. In most cases these institutes are held out in some country place by lake or wood. The vacation experience is combined with spiritual uplift, to the great profit of the young people. Other denominations also are holding summer institutes for their young people and the denominational gatherings are all reported as successful. The reflex from all of these summer meetings should be most favorable for the church this coming season.

A Successful Church Executive.

The excessive congregationalism of Disciple churches has often prevented proper growth and efficiency in this communion. During the past ten years a significant feature for the development of the Disciples has been in the change

Reorganization of the Interchurch

Although the finance committee of the Interchurch has cancelled the financial contracts of the movement, placing practically the whole force of workers out of employment with but little notice, there is now under consideration a plan for the reorganization of the movement. The action of the Baptists in withdrawing completely from the movement evidently hastened the precipitation of events that were inevitable. At the same time, even the Baptists realize that there must be interdenominational cooperation of some sort and that the result of the surveys already made must be conserved by some organization. At the meeting of the General Committee of the Interchurch held in New York on July 8, the following recommendation was passed:

"The committee is unanimous in the conviction that the main purpose and objects for which the Interchurch World Movement was created should be conserved and therefore the movement should be continued, though on a greatly modified scale.

"We heartily approve the action of the executive committee in closing the accounts of the movement as of June 30, in calling upon the churches to meet their obligations and in making a clear distinction between the past and future operations of the movement.

"That inasmuch as material must be cared for, subscriptions collected and an irreducible minimum of work must be carried on pending the reorganization hereafter to be recommended, we recommend a budget not exceeding $75,000, which amount shall become a part of the obligations already incurred by the corporation.

"Inasmuch as the time is manifestly too short for working out a feasible plan of reorganization today, we recommend the appointment of a committee of fifteen members, which committee shall confer with representatives of the denominations cooperating in the movement, and, if they deem wise, with representatives of other Interchurch bodies, and shall recommend plans for the future. The executive committee is requested in the meantime to utilize the surveys, literature, and all such material of the Interchurch World Movement as can be operated through the boards and other agencies of the denominations without expense to the Interchurch World Movement as such."

of character of the state organization. From a purely evangelistic agency organizing new churches which were afterwards left to die, the state society has become an efficiency organization by which the best methods of work are brought to the various churches. One of the leaders in this change of front is Rev. I. J. Cahill, who has for many years served as secretary of the Ohio Christian Missionary Society. He now administers an income of twenty-five thousand dollars a year and his organization recently received a gift of fifty thousand dollars as an endowment fund. Churches in seventeen strategic centers in the state have been brought to self-support and thus made an asset rather than a liability.

Startling Exhibit of Chuch Membership

The total members of all denominations, well-nigh 300 varieties of them, and including the Catholics, Greek and Roman, for 1909 and since is as follows:

Year	Total Members	Gains
1909	34,703,821	818,534
1910	35,245,296	541,475
1911	36,095,685	850,389
1912	36,624,462	528,777
1913	37,859,975	1,235,513
1914	38,641,982	728,007
1915	39,184,811	542,962
1916	39,941,811	756,867
1917	41,281,368	1,339,557
1918	41,435,688	154,320
1919	41,491,989	56,301

These figures are well worth the most prayerful study. The Roman Catholics went ahead last year 162,294. If we take them out of the count, the total membership of the Christian churches in the United States is actually 105,993 less than it was in 1918. And there are in the United States 194,000 ministers, 232.000 churches, and several hundred thousand more than 41,000,000 members.

New Methodist Sunday School Leader

The Rev. W. S. Bovard, D. D., has been elected the new secretary of the Board of Sunday Schools of the Methodist Episcopal Church. He is a Hoosier by birth and acquired his education in the University of Southern California, and at the Boston School of Theology. He has served as president of Moore's Hill College, and as vice-president of the University of Chattanooga.

International Consecrations of Bishops.

On account of the Lambeth conference, the Anglican bishops of the whole world are now in London and many of these were present at the consecration of five bishops of Pretoria, Hongkong, Western Equatorial Africa and Uganda. The ceremony took place at St. Paul's Cathedral. The sermon was preached by the Very Rev. Dr. Armitage Robinson, Dean of Wells, and Lord High Almoner to the King. He declared that the apostolic succession was essential to the episcopacy and that episcopacy was essential for the unity of the church. There can be no reunion, he asserted, except on that basis, no matter how devoutly desired. He laid emphasis on the sacrificial aspect of the holy eucharist and bade the new bishops remember that the performance of this sacrifice was one of the first duties of their office. This sermon indicates something of the temper of the international gathering now in session in London. Against this statement must be put that of the recent Congregational Council which declares against any union by absorption and against any assumption of lack of validity to their orders.

Called by Alma Mater to Teach New Testament.

Dr. C. L. Pyatt of Indianapolis, Ind., has the honor of being called back to his own alma mater to teach the new testament. He holds the degree of B.D. from Yale and Doctor of Theology from Harvard. He has held successful pastorates, the most recent being in Indianapolis. During the war he went to France under the Y. M. C. A., serving nine months as hut secretary in the second division and later nine months as American representative in London and France. He will be associated with Dr. A. W. Fortune in the new testament department of the College of the Bible at Lexington, Ky., a Disciples institution.

Churches will Stress Evangelism this Year

The Federal Council of Churches is planning to stress evangelism during the coming year. This evangelism will not be the old-time mass affair managed by professionals but will consist in the organization of the rank and file of the churches for larger evangelistic efficiency in the local church. From September to December evangelistic committees are to

The Congregational Council

By a special representative of The Christian Century.

The meeting of the International Council of the Congregationalists brought together the largest group of this denomination that has ever come together. At the communion service there were three thousand people present. The constituency of the council is gathered from the four corners of the earth, though there is a great predominance of British and American elements in the constituency. Ten commissions made reports on outstanding problems of the church. When these are placed side by side with the declarations of the Lambeth conference in England, the mind of the church in this post-bellum period will be revealed in an authoritative way.

The British preachers made a profound impression on Boston for, contrary to preconceived ideas, these preachers never read their sermons and they have a great gift in extemporaneous oratory. They speak with more fervor than does the present generation of American preachers.

Of course, the big central thing of the gathering was the celebration of the tercentenary of the landing of the Pilgrims. Nevertheless the commission reports brought contact with present-day reality and prevented the meeting from being altogether retrospective.

The subject of Anglo-Saxon acquaintance and friendship had large treatment in the council and the British, who realize that America is now going through a wave of anti-British propaganda, are reassured to find the responsible elements in our population not at all interested in the words of those who would stir up strife with the nation that is nearest us in language, laws and culture. One whole session was given to "Great Britain and America—Constructive Effort Toward Mutual Understanding and Good Will." Two addresses made an unusual impression, the one by Dr. E. Griffith-Jones of England, and the one by Dr. Henry E. Atkinson, of America.

Miss Jane Addams spoke with regard to the starving children of Europe. She was to have been reinforced by Dr. S. P. Cadman of New York, but a telegram brought word that Dr. Cadman would be unable to be present because of an accident. Miss Addams urged that in the ministry to the starving children America had an opportunity to deepen the ties of friendship with alien peoples in various parts of the world.

A resolution was adopted asking the leading candidates for the presidency to declare themselves at once on the subject of the League of Nations. The resolution did not preclude the idea of reservations such as might be necessary to preserve the life and independence of the United States.

The missionary cause was presented at the council by extensive exhibits and there were notably lacking the tearful appeals which the older missionary leader still thinks necessary in the discussion of the world's redemption. The facts presented were eloquent to all beholders with regard to the church's obligation to the un-Christian world.

A number of sectional meetings were cultivated. These special meetings were a feature that might well be imitated in all the larger gatherings of Christian people.

The meeting at Plymouth Rock was the culmination of the week's sessions. The addresses were not delivered from a boat but from a modern substitute, an automobile. A great crowd was assembled on the hill near the rock and the speakers set forth the meaning of the Pilgrim movement in the life of the world.

be organized and trained in every congregation. Parish surveys are to be conducted in which lists of possible candidates for membership will be made. From January to Easter every minister will be called upon to sound the evangelistic note in the pulpit. Church members will be led to more spiritual living through the revival of the family altar and prayer. The campaign will culminate at the Easter season with theater meetings in the large cities. Follow-up plans will conserve the results in the period between Easter and Pentecost. A party composed of the directors of evangelism of the leading denominations will hold all-day rallies in a dozen strategic centers. The cities already chosen are Buffalo, Cleveland, Cincinnati, Indianapolis, Chicago, Detroit, St. Louis, Louisville, Pittsburgh, Harrisburg, Philadelphia, Washington and Baltimore. The denominational directors who have already arranged to assist in the series of metropolitan rallies are Rev. Frederick L. Fagley, Congregationalist; Rev. George B. Dean, Methodist; Rev. H. F. Stilwell, Baptist; Rev. George C. Mahy, Presbyterian; Rev. William A. Freemantle, Reformed Episcopal; Rev. Charles E. Schaeffer, Reformed, and Rev. Jesse M. Bader, Disciples.

Disciples City Program for Chicago

The Disciples program for Chicago has been enlarged under the leadership of Rev. Perry J. Rice until there is now a staff of workers responsible for the various phases of religious work in the city. An office in the Association building serves as headquarters for a Director of Immigrant Work, a Director of Religious Education, Directors of Christian Community Work in polyglot centers, and for pastors of mission churches. The national and state missionary societies carry on their work in Chicago through this office. One feature of the service rendered is to provide Christian oversight for new people coming to Chicago when local churches advise the city office of their arrival.

County Meetings a Feature

In carrying out his program of church efficiency throughout the state of Ohio, Rev. I. J. Cahill, Disciples state secretary, has already arranged to hold seventy-five county meetings this coming autumn. The churches will be urged to do more teamwork and to learn to profit from each other's successes and failures.

Primitive Methodists Face Problems

The Methodists of England are not united in one commanding organization as in America but have at least three denominations which have something like equal strength. Recently the Primitive Methodists, one of the larger Methodist denominations, held their conference at Hull. In the conference the missionary interests bulked large. The income the past year was the best in the history of the denomination. Rev. J. T. Barkby reported on the foreign field and one incident may serve to illustrate the missionary success. Eleven years ago, Bende, a great market center in Nigeria, had not been touched. Today, he said there were eighty preaching stations and a total congregation on Sundays of ten thousand. Rapidly advancing in economic contributions, the natives contributed nearly fifteen hundred dollars last quarter for the maintenance of their own teachers and evangelists, and in the same period they spent nearly three thousand dollars in Bibles, hymnals and other literature. One of the grave problems confronting the denomination is the housing of their ministers. It would seem that in many cities their churches do not have manses. One young minister has been told to postpone marriage for another year on account of housing conditions!

A Pastor and His Friends

The vacation experience of ministers is partly in the way of visiting old parishes and renewing friendships, for there is no profession in the world where such warm friendships are made as in the ministry. This is well illustrated by the recent visit to Kirksville, Mo., of Rev. R. W. Lilley. The present pastor, Rev. Fred W. Condit, arranged a reception for the former pastor in the Christian church and a purse of gold and other tokens were presented. Mr. Lilley had been eminently useful in a city where the state normal school and the osteopathic college made the church a particularly useful institution.

Missionary's Daughter Becomes a Missionary

Preachers' sons really do become ministers in large numbers and it is becoming apparent that we are to have large numbers of missionaries in the future who will have the advantage of having been born on the field where they are to serve. Edith Hagin, daughter of an eminent Disciples missionary, is now making preparation to serve in Japan, where her parents have been so useful for twenty years. She is on the field completing her mastery of the language.

The International Congregational Fraternity

During the recent international council of the Congregationalists at Boston there was organized the International Congregational Fraternity which is composed of Congregational ministers of various countries. The members of the organization met for the first time at

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Copley Square Hotel in Boston. The initial meeting was presided over by Dr. Herbert Atchinson Jump, of Manchester, N. H., and Rev. Leyton Richards, of Manchester, England. The constitution pledges the members to the interchange of letters and periodicals and also to the exchange of pulpits on occasion. This will give the members an international acquaintance and a catholic consciousness.

Women Workers in the Churches

The use of women in the service of Christian congregations becomes more diversified continually. Once they were trained chiefly as office helpers but they now have a variety of functions, largely that of doing pastoral work and of facing the situations that only a woman religious worker could handle. Recently the Hamilton Avenue Christian church of St. Louis has called Miss Elsie Roth of Stanford, Ill., as secretary of the church and director of the music.

Union in British Lands

Church union is proceeding much faster in British lands than in America. The Congregationalists of New Zealand have already voted to form a union with their Presbyterian brethren in New Zealand. In Australia this same sort of union is under consideration but with the Methodists as a third partner. This three-sided kind of union is also pending in Canada. It would seem that before many years there would be church mergers in practically all the British lands. In Great Britain the Baptists look on union favorably but they are noticeably absent from union counsels in other lands over which the Union Jack flies.

England's Premier Preaches

The Premier of England, David Lloyd George, does not hide his religious light under a bushel. He recently attended the annual flower service of the Welsh Baptist chapel on Great Castle street in London and spoke both in Welsh and English to the congregation. He discussed the current conflicts of thought and urged his congregation not to be afraid of thinking. There was at one time a strong prospect that the premier might become a minister and if he had chosen so to do there is no doubt that his name would have become famous in the Anglo-Saxon world in a different way.

Secretary Tippy Assists City Social Workers

On a recent trip in the south and the central west, Rev. Worth M. Tippy, secretary of the Federal Council's Commission on Social Service, conferred with the social service committees of the city federations of churches in Atlanta, Cleveland, Chicago and Wichita regarding industrial relations and special problems of local organization. In Richmond, Va., Dr. Tippy spent an entire day with the diocesan meeting of the Protestant Episcopal church when social service plans were considered. In the evening he gave an address at St. Paul's church on "The Church and the Present Industrial Situation." Another conference in Richmond was held with the Broad Street M. E. Church, South. This congregation under the pastorate of Rev. F. R. Chenault, is organizing and developing extensive down-town work.

Honor for Aged Members of the Church

University Place Christian church of Des Moines has a beautiful custom in arranging an annual dinner for the aged people of the church as well as the blind and the chronic invalids. Recently this dinner was held and the guests were conveyed to the church in automobiles. One hundred of these people sat down together. One couple attending the dinner had been married for 61 years.

Selling Books in the Church

The circulation of religious literature is not left entirely to secular interests these days. St. Luke's Episcopal church, of Evanston, Ill., has for a number of years maintained a bookshelf where the standard books on church history, doctrine and piety are to be found. Several hundred dollars' worth of books are sold every year. The Presbyterian minister in Ubly, Mich., has recently provided a book table and has publicly explained the value of the religious books displayed. In a short campaign a hundred dollars' worth of books were sold. A reading church is a more loyal church, these ministers find.

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EDITORIAL

A Prayer of Friendship*

UNSEEN Friend and faithful Companion, we thank Thee for the human intimacies by which our lives are knitted in with others, for it is through our friendships that we are enabled to understand Thy love for us, and the lengths to which Thou dost go to help and save us. It is no servile relationship in which we stand to Thee, but one of comradeship and mutuality. To us men Thou dost disclose Thy purposes and plans, taking us into the divine freemasonry of Thy mind, and thus investing us with the dignity of partnership and responsibility in the vast adventure of Thine own faith and ours.

Make us worthy, Lord, of Thy friendship by the truth and sincerity of our devotion to those whose lives have been intertwined with our own. For the priceless loves of our household circle, we thank Thee. And for the fine affinities by which our hearts are drawn to noble men and women who return our friendly confidence with sincere affection, we thank Thee. How we depend upon these friends whom Thy providence has drawn to our side! How much we live upon them! Their words and judgments are the standards and inspirations of our daily life. We come from their presence with new purpose, with clearer vision and with deepened capacity for friendship with Thee. And even though they may be absent and far away they yet tarry with us on the invisible table lands of the heart which knows nor space nor time.

Gracious Lover of all souls, hear our prayer on behalf of our distant friend who carries a troubled mind and bears a burden of duty and anxiety most grave and poignant. His trust is in Thee. Draw near to his disquieted mind with Thy counsel, to his storm-wracked heart with Thy peace, and to his insufficiency with Thine amplitude of grace and power. Gird him with a strength that is more than his own. Transmute his wistful yearnings into purposes of oak and iron, and for his comfort and calmness of soul give him some token of Thy presence and Thy goodness. In his hour of discouragement, drawing upon the faith of us who believe in him, may he fill his cup of courage to the brim, and so go forth to battle and to victory. For Thy name's sake. Amen.

*An absent friend whose heart is deeply troubled writes hopefully, saying, "Some one is surely keeping the altar fires burning for me."

Conservatism Flocking By Itself

THE spirit of reaction has been revitalized by the war, in the church as well as out of it. The energies of the people were for several years concentrated upon the one task of bringing victory to our armies. It was inevitable that many other interests should suffer, among them education and religious thought. Encouraged by the abnormal mood of the people, we are having a series of religious congresses and conferences at which the note sounded is one of suspicion. Certain churchmen who are thoroughly persuaded of their own orthodoxy have grave doubts of that of others. No one believes in the inspiration of the Bible unless it is believed in their wooden way, nor is any one loyal to Christ unless certain external facts of his physical life or certain metaphysical theories of his person are emphasized above the eternal meaning of his presence in our world and of his ministry to our world. The essential weakness of the current reactionary movement is betrayed by its weapons. Religious movements that are truly vital dare to assert themselves openly in public forums where both sides are heard. Luther posted his theses upon the church door at Wittenberg. Not so with the modern reactionary. Baptists, Disciples, and

other religious bodies long maintained a free parliament or conference for discussion of vital issues, to which both conservatives and liberals were annually invited. These conservatives now organize a congress to which only their own kind is invited. Upon such a platform they propose to "discuss" the issues of religion. What is chiefly accomplished at such meetings is to throw personal aspersions on fellow churchmen not present to defend themselves.

Labor Leaders Who Harm Labor's Cause

CHICAGO'S millions were put to great inconvenience the other morning by the will of a pardoned lawbreaker. The well-known labor leader, "Umbrella Mike" Boyle, called out the electrical workers who operate the switches and produced a street-car tieup. This man was convicted not long ago in the courts and pardoned by President Wilson. The charge against him was blackmailing. It is not to the credit of the electrical workers that they continue to accept such leadership. As long as union labor allows itself to be led by such characters there will continue to be strength in the position of the conservative element in the population that is opposed to all unions. Both the public and the workingmen who had to walk to work by the thousand during the strike have an interest in suppressing this type of leadership. Union labor will never come into its own until some of the labor bosses who have betrayed their trust to their own men are safely put away in the penitentiary.

Churches and the Jails

IN spite of the advance in prison science in various parts of the world there are still many abominations being practiced in various parts of the country. Particularly is the county jail a teacher of crime and evil life unless its administration is thoroughly modernized. There are still jails where the men and women prisoners can communicate or even see each other and carry on lewd conversation. There are many jails where people only accused of crime, who have never been convicted, are kept in communication with the hardened repeaters who appear in the police court periodically. In some of the jails children are still confined and allowed to communicate with old offenders. The physical side of prison life is particularly unsatisfactory. A city jail in a very aristocratic city of the middle west is in a basement where adequate ventilation is impossible and where the odors are intolerable. Often there is lacking any organization which will give attention to the humanitarian treatment of prisoners. Just now newspapers are commonly demanding more drastic and harsh treatment of men sent to jail. While the church is interested in a modern and reformatory punishment of every criminal, it is the duty of religious people to see that the common jail does not defeat the very ends for which courts and prisons are designed. The Men's Bible class would do well to send a committee over to the jail to investigate.

Distrust of the Colleges

CONSERVATIVES in all denominations are in a state of chronic distrust of the denominational educational institutions. Only a few short-course institutions, doing work of a high-school grade, seem to command the wholehearted support of some of these gentry. It is interesting to note just what their efforts are accomplishing. The students who are exhorted against going to church schools where the chief appeal is "religious atmosphere" are turning aside to go to the state universities or to institutions quite independent of all religious control. In the state university, while the atmosphere is anything but irreligious, there is a freedom of learning far more distressing to the reactionary religionists than in the church schools. All of the efforts to fight church colleges and theological seminaries tends to turn out a generation of students far more radical in their ideas about religion than would otherwise have been the case. Thus it has always been in the history of the church. God makes the wrath of men to praise him. Ministers may be found by the hundred who hold modern religious views which they learned first through some conservative religious journal. If the fight on free education goes on a little longer, we shall have a completely reconstructed church.

The Ideal of Freedom

THE quest of freedom is one of the major passions in the light of which all human history is to be interpreted. In behalf of that ideal great wars have been fought and stupendous sacrifices have been made. It is the passion for freedom which is underneath the social unrest of today. The machine was invented to make the tasks of the human race lighter. It has actually made them heavier for millions. It has built up a larger and more wasteful leisure class than the world has ever seen before. Through organization some crafts have been able to wrest from their employers lately large wages, more than enough for men with the expenses of handworkers. Yet many of the most prosperous are among the most discontented. After all, money has not brought freedom. Without putting herself in antagonism to right reforms in industry, the church needs to say continually that freedom belongs to the inner life. Abraham Lincoln made the negro free in one way but Booker T. Washington and those upon whom his mantle has fallen are making him free in another and truer way. If Christ makes a man free, he is free indeed.

The Evangel for the Age

THE enterprise of the Federal Council in encouraging an evangelistic movement in the local churches of the country is to be commended. The church must always think of building up her membership and of enlarging the circles of the friends of God. This movement, however, may become in the hands of local leaders only another

effort at bringing back out-grown forms of expression for Christianity. What is needed in the proposed evangelistic movement is a more spiritual interpretation of our religion than has usually accompanied an evangelistic effort, by which we mean not more pietistic, but in the best sense spiritual. The saving power of the gospel should be so adequately presented that it will be seen that Christ not only meets the need of individuals but of the whole race. The ancient doctrines of the church need to be given a fresh emphasis by the simple literary device of a new phraseology. If some one could give us a volume of sermons on the fundamentals in which not a single one of the old theological phrases appear, it would be of enormous service to the ministers and lay churchmen in the approaching effort.

Anglo-Catholic Congress in London

THE Anglo-Catholics of the Established church recently held a Congress in London. They represent the extreme high church party. The meetings were largely attended and a spirit of real enthusiasm is said to have pervaded them, though they lacked something of the interest of the days of Pusey and Liddon. There was shown no disposition to abate in any measure the importance of the formal elements of Christianity such as baptism and ordination, particularly the latter. There was, however, a new willingness to see the point of view of dissenters. A Cambridge divine made a rather unique suggestion in proposing that even the Anglo-Catholics themselves should submit to conditional reordination along with the dissenters at the hands of a bishop of the Greek Orthodox church, in order to end the dispute over the validity of the orders. It is doubtful, however, that many of his compeers shared this humble attitude. Submission to reordination is becoming increasingly unpopular. It is called blasphemy against the Holy Ghost to invoke the blessing of the Holy Spirit on a ministry, merely as a concession to narrowness and contrariness. The issues that are at stake between priestly religion and prophetic religion within the circles of the Christian faith are not to be solved by the advocates of prophetic religion going over to formalism.

A Failure That Might Have Been Worse

IT may seem to some that the failure of the Interchurch Movement was the worst possible. It was by no means so. For a movement to fail in its money-raising is not so bad as to fail in its testimony. While the Interchurch was seeking funds, it was also investigating the steel strike. The report told the truth about the human conditions in that industry. Had the committee gone over the ground without telling about seven-day labor for some men and concealing the infringements of the right of peaceful assemblage and free speech which have occurred in the districts where this industry is carried on, then religion would have received a set-back from the Interchurch which would be far worse than having some unpaid bills to meet from treasuries which after all have more money than ever before for their work. The Interchurch might have failed in presenting the ideal of Christian stewardship. The responsibility of men for the right use of their wealth has been presented to the American public in a way that will stick. The right of selfish exploiters to money that was never earned, without giving back part of it to the community, can no longer be an article of the American creed.

Fixing the Border Line

THE border line between the church and the world is less distinct than formerly. This is the occasion of much agitation among the premillennialists who regard this border line as of great importance. It is interpreted by them as an evidence that the church is losing her religion. It is possible to put another construction upon a fact which is admitted in all quarters. Perhaps the world itself it getting better. As soon as the ideals of Jesus Christ become the common property of Christian societies, there will be a less distinct border line between the church and the world. A world without saloons, with the lessening of the crime and vice which were the inevitable concomitants of the saloon, ought to be less different from the church than the old kind of world. At the same time it is to be admitted that the world is still a long way from the idealism of Jesus. It is further to be admitted that if church members were all that they ought to be, there would be more evidence of a difference between the church and the world. The attitude of the premillennialist and of the orthodox Christian is to be sharply marked in this. The premillennialist seeks isolation and an aloofness begotten of a proud consciousness of unique religious privilege. The other kind of Christian believes in being in the world but not of it. He seeks fellowship without compromise.

Using Religion to Defame Political Rival

CONGRESSMAN VOLSTEAD, of Volstead law fame, was defeated for renomination in the Minnesota primaries by a Lutheran pastor who was the candidate of the Non-partisan League. It seems the good pastor had more zeal than judgment. He accused his opponent of being an atheist and of making sport of such miracles as that of the loaves and fishes. The defeated congressman called him into court to prove his charges, on the plea that they were untrue and defamatory. Under the Corrupt Practices Act of Minnesota defamation even in a political campaign is not allowed. The Judge held that the charges were not founded and that votes had been gained through the unproved charges. Therefore the pastor's nomination was annulled and Congressman Volstead declared the legal nominee. It is a wholesome warning to political mud-slingers and to over-zealous partisans of religion as well. There is no reason why political campaigning should not have the same regard for truth and decent speaking as any

other phase of our social life. Certainly the dragging of personal religious views into a campaign is to be deprecated by all citizens.

Rubbing in the Moral

A CLASSIC of the nursery in days far past was the story of a bad little boy named Bob, who went out when it rained (the enormity of it!) carrying a red umbrella. The wind caught the umbrella and Bob was whisked away and away and away, and never, never, never was seen on the earth again. It was a most diverting tale, and would have won high approval but for the impudence with which the moral was thrust upon us at the end:

> When the rain comes tumbling down,
> In the city or the town,
> All good little girls and boys
> Should stay at home and mind their toys.

This, to our infant minds, spoiled an otherwise enjoyable story. Not only was the moral a poor one and founded upon highly improbable circumstances, but to flaunt it in our faces at this point was worse than useless, for by now we had become possessed of two sadly unmoral passions,—in the first place, to own red umbrellas, and in the second, to go out in the rain and learn from experience whether we really would get whisked from the earth.

Said a skillful teacher of the Bible recently, to a class of Sunday-school teachers. "If your moral needs to be stated it probably isn't worth it." This remark aptly illustrates the difference betwen the old and the new methods of religious education.

We all resent as gratuitous the formally appended moral. We dislike it not so much because we disagree with it as because we feel it to be an insult to our intelligence. This was our quarrel with the Sunday-school book of our childhood. If the author made his hero behave like a cad, or if the crown of the heroine's lauded virtues seemed to be feeblemindedness, it was not worth while specifically to call us to emulation. On the contrary, if the villain had been truly and convincingly and despicably villainous, we found it out, and there was no need of a tacked-on warning.

The sage of Elmwood (who was himself the most forgivable of moralizers, testifying of himself in "The Fable for Critics,"

> "There's Lowell, who's striving Parnassus to climb,
> With the whole bale of isms tied together with rhyme,
> The top of the hill he will ne'er come nigh reaching
> Till he learns the distinction 'twixt singing and preaching,")

in "The Origin of Didactic Poetry" puts a bit of good advise on the subject into the mouth of Minerva.

> "Discriminate," she said, "betimes;
> The Muse is unforgiving;
> Put all your beauty in your rhymes,
> Your morals in your living!"

Mrs. Barbauld once said to Coleridge that she admired "The Ancient Mariner," but that it seemed to lack a moral. Imagine! To which the poet responded, "Moral! it has too much moral!" His artistic sense thus asserted its rebellion against the didactic fashion of his day, and made confession that he had mistakenly yielded to this fashion—a mistake which we all instinctively realize in the reading, since the explicit moral seems so plainly to mar an otherwise almost perfect structure.

In studying the parables of our Lord we are continually impressed with the fact that their moral values are inherent in their characters and situations. The stories of the Prodigal Son and the Good Samaritan contain in every sentence the convincing note of reality, and there is no necessity to add the formal statement. "Go ye!" is not a didactic summary but a tremendous challenge. The lessons of the Master Teacher did not need to be placarded.

The Evil and Good of Gossip

A Parable of Safed the Sage

ONCE upon a time there were Two Fools. And one of those Fools was a man and the other was a woman. And that is a Bad Combination.

And there came unto them one of their friends, and spake unto them, saying,

Behold, people are talking about you; and what they say is Unpleasant. Have a care, therefore, lest what they say become More Unpleasant.

And when the Two Fools heard this, they spake one to another, and said,

We should worry about what People Say. For we have done nothing amiss, and we shall do nothing amiss. And they who speak of us see only the evil that is in their own hearts. They are Idle Gossips. Let them talk. We will give them something to Talk About.

Then these Two Fools proceeded to give the Gossips something to Talk About. And they succeeded beyond their Fondest Hopes.

And the more people talked, the more Defiant these Two Fools became.

And when they had gotten themselves into a Pretty Bad Mess of Public Scandal, then did the Woman Fool come unto Keturah, and the Man Fool came unto me.

And we had what might be called a Foursome.

And the Woman Fool wept much; and the Man Fool swore.

And I said unto them, Ye are Two Fools with less than a Single Thought; two Nuts, and both of you Cracked.

And they said, Behold, we have done no wrong. Let the evil be unto those who evil think.

And I said, Nay; the evil is also unto those who cause others to think evil.

And the man said, When a man knoweth that he hath done nothing wrong, then may he stand in his Conscious Rectitude and face the Lying, Foul-mouthed world.

And I said, Save thine eloquence. For a righteous

cause a man may face the world, but not for the sake of indulging his own Folly.

And Keturah spake unto the Woman Fool, and said, My dear, this world is prone to judge that things mean what they seem to mean. Thou must not do the things that seem evil and expect the world to reckon it unto thee for good. If we are taught not to let our good be evil spoken of, much more must we not let our folly appear as if it had been evil.

And the Woman Fool said, I think that Gossip is the Vilest Thing in the World.

And I said, Gossip is indeed an unlovely thing. But it hath its Value to a Community.

And the man said, Thou speakest falsely. It hath no Value.

And I said, If it were not for the fear of Gossip, and the Wholesome Dread of what people would say, then would Fools such as ye are behave even worse than they now do; and that is a Plenty.

And I said, There are Fools that may be brayed in a Mortar with a Pestle and their folly will not depart from them. That Mortar is Public Sentiment, and that Pestle is Gossip. The braying is a Painful Process, but for you it may be Profitable.

Now it came to pass that those Two Fools were not quite Hopeless Fools. And they did as I and Keturah told them to do. And by this time their Folly is well-nigh forgotten.

VERSE

Intimations

I THINK that in the savour of some flowers
God hides the loveliness we fain would know,
And that he makes it poignant with his showers
To lure us on toward what he longs to show.
I know he seeks in tiny wistful airs
To give my soul bright gleams of what shall be,
And that in plain song endings quick despairs
Glitter like angels o'er shadowed sea.
There is no thing God may not make his own
That smelleth sweet and is of good report . . .
The leastest thing we have longest known
May truth reveal beyond the range of thought.
And so each tiniest act and merest ploy
May grow instinct with sacramental joy!

R. A. Eric Shepherd.

Spiritual Life

Burden bearers are we all,
Great and small.
Burden-sharers be ye all,
Great and small!
Where another shares the load,
Two draw nearer God.
Yet there are burdens we can share with none,
Save God;
And paths remote where we must walk alone,
With God;
For lonely burden and for path apart—
Thank God!
If these but serve to bring the burdened heart
To God.

John Oxenham.

Opportunity

TO every man there openeth
A way, and ways, and a way.
And the high soul climbs the high way,
And the low soul gropes the low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—John Oxenham.

A Creed

GOD is a Father,
Man is a brother,
Life is a mission and not a career;
Dominion is service,
Its scepter is gladness,
The least is the greatest,
Saving is dying,
Giving is living,
Life is eternal and love is its crown.

Owen Lovejoy.

Humiliation

HOW nakedly an animal
Lies down on earth to die,
Unmindful of the shining air,
And unashamed of sky.

But men and women under roofs
Draw shades and hush the floor,
And furtively they lay their dead
Behind a darkened door.

Winifred Welles.

After Voyaging

OH, the winds blow north and the winds blow south,
And the good ship rides at the river's mouth,
But here let me rest with my own once more,
While I watch her sails as she slips from shore.

Oh, the world lies east and the world lies west,
But here is the hearth that my soul loves best,
And here are the eyes that can kindle mine
When the twilight falls into candle-shine.

—Lewis Worthington Smith.

The Reconstruction of the Social Order

By John Spargo

WE HEAR much in these disquieted and storm-racked days concerning the reconstruction of the social order. The oracles are eloquently proclaiming the imminence of great changes of incomparable grandeur. The air is vibrant with the voices of humanity that blend in eager consonance, stirred by glowing and radiant hope into a vast symphony of prophecy and expectant faith. Over the ruin and desolation of battlefields; the dead and silent skeletons of what once were homes; the shattered thrones and tyrannies, the unconquerable soul of man and the builder rises with a song of sunrise to greet a New Day and a New World.

There have been many such periods in the history of the world, especially following great epoch-making wars. If we go back a century, to the period immediately following the Congress of Vienna, we shall find that it was a time very like the present. Many of the same problems which now baffle us were pressing for solution then. A prolonged period of disastrous war was ended, but peace was proving even more difficult than war. Everything had been upset and nothing settled by the Congress of Vienna. Nations were bankrupt and drained of virile manpower. Everywhere there was confusion and chaos. During the war there had been an enormous development of mechanical production—especially in England—and the end of the war brought with it unprecedented economic confusion and disorder. The demobilized armies did not readily return to normal living. There was reckless extravagance and much poverty. There were revolutionary movements of the masses, too. Though these were incommensurate with the Bolshevist uprisings of the present time, there was in the Luddite attacks upon machinery something of the same reckless brutal passion born of oppression and misery.

A STRIKING PARALLEL

The parallel is even closer and more striking: In 1918 the representatives of the Great Powers met in Paris to decide the conditions upon which Germany was to live in the future and the terms upon which the Allied armies were to be withdrawn from her territory. In the course of the discussions France demanded that measures be taken against a possible fresh attack upon her by a restored Germany. In response to that demand, the principal powers entered into a protective and defensive alliance with France. The representative of the most powerful nation in the world insisted that the principal business of the conference must be the creation of a League of Nations for the maintenance of peace. Exactly a hundred years before, in 1818, a Congress of Great Powers was held at Aix-la-Chappelle. It has been called the Congress of the Sovereigns because it was attended in person by the emperors of Russia, Austria and Prussia, respectively. This Congress met to decide the conditions upon which France was to live in the future and the terms upon which the Allied armies were to be withdrawn from her territory. In the course of the discussions, the representatives of Prussia and England demanded that measures be taken against a possible fresh attack upon them by a restored France. In response to that demand, the four Great Powers—Russia, Austria, Prussia and England—entered into a protective and defensive alliance against France. The most powerful sovereign at the conference, Alexander I of Russia, insisted that the principal business of the conference must be the creation of a universal union of guarantee for the maintenance of peace. For many years this royal disciple of Rousseau had been aiming at an organization of nations similar to that sponsored a century later by the democratic disciple of Jefferson. The plan of the Russian monarch was defeated by the uncompromising opposition of the representatives of Great Britain, the Duke of Wellington and Lord Castlereagh, and the world proceeded to pin its faith upon the old instrumentalities of alliances and counter-alliances. It would be difficult to find a closer parallel in the whole range of the history of modern times.

ROBERT OWEN'S UTOPIANISM

Stirred by the conditions I have already described, and bearing letters of introduction from his friend and colleague, the Duke of Kent, Queen Victoria's father, Robert Owen, who was probably the first man in the world to call himself a Socialist, journeyed to Aix-la-Chapelle to lay before the august assembly his plea and his plans for the reconstruction of the social order. It was no less a person than the Duc du Richelieu, I believe, who afterwards assured Owen that his far-reaching program had been "very favorably received" by the Congress at Aix-la-Chapelle. How near Utopia must have seemed to Owen then! Like all the great Utopians, Owen conceived the problem of the reconstruction of society as a very simple matter, once the correct principle had been discovered. Shortly after his return from Aix-la-Chapelle, he besought his friend, Lord Brougham, to introduce into Parliament a bill embodying his proposals for the solution of the labor problem. Lord Brougham said that the moment was not opportune; that the Parliamentary situation was such that it would be necessary to postpone the introduction of the bill until the next session, whereupon Owen cried out, "What! Will you postpone the happiness of the whole human race to the next session of Parliament?"

This was not the whimsical reply of a man possessed of the saving sense of humor: Owen was entirely serious, terribly serious. The naivetè of the reply is delightful, but nevertheless pathetic. In its way, the story is as pathetic as that told of that other great Utopian who, three centuries before the birth of Christ, devoted his great genius to planning the reconstruction of the social order. In the story of Plato's life, where historic fact and romantic legend blend, it is recorded that the great Athenian

philosopher, grown old, journeyed to Syracuse to lay before the tyrant Dionysius his plans for the regeneration of mankind. He was quite certain that Dionysius, who was regarded as a man of learning, would be quite convinced by his arguments in favor of reconstructing the life of the country upon the basis of communism and so open the way for the regeneration of mankind. Dionysius—so the story runs—sold the old philosopher into slavery for a paltry price.

UTOPIAS ARE EASY

The imperfections in human society are easy to perceive, and it is corrrespondingly easy to conceive Utopias. Among the earliest voluntary intellectual exercises of childhood are imaginative recreations of almost everything in the world. Many years ago a brilliant essayist shocked the world by the publication of a little book entitled. "If I were God,." That any human should dare to think of assuming the place of God, and thereby implicitly become the judge of God, was regarded as blasphemous impiety. Yet that is precisely what the normal child does: he is forever questioning and challenging the wisdom of God. He does not see why man may not soar as the eagle does, why he may not outrun the horse, why he has not eyes in the back of his head, or why rain falls when and where it does only harm and is withheld from parched soil and dying crops. In like fashion the normal child is naturally a Utopian, his imagination seriously occupied with the ages-old problems of social injustice and inequality. Childhood never understands or accepts the co-existence of wealth and poverty, or the sanctity with which property is endowed. If palaces are good for princes, why not for paupers and peasants? And if there are men with strong arms and plenty of stones with which to build, why should there be any hesitation about building palaces for everybody?

We outgrow our childhood, but we remain children. We are always only children of a larger growth. Though we guard our expressions and expose strong restraints upon our imagination and our thoughts, we never quite outgrow the idea of judging God and improving upon his work. Numerous forces, experiences, fears and interests combine to repress and restrain our criticisms of the social order, but unless our minds and souls become completely atrophied we never really outgrow the habit of Utopia-making. In some manner our imagination continues to concern itself with the refashioning of the world in accordance with our heart's desire. But for this fact of reless questioning, there would be no progress; indeed, life would long since have perished in a stagnant slime.

PREMATURE SOCIAL SCHEMES

Some of us never grow up; we never fully outgrow the nervous and fevered impatience of childhood. We want twelve o'clock at eleven. We dig up the seeds, newly planted, to see if they are growing; and we tear open the buds in the childish belief that we shall hasten the roses into blossoming. It is difficult for most of us to comprehend fully the universal reign of law, of which we are the subjects. That is why the most impossible schemes for social reconstruction have in all ages attracted numerous followers. That, too, is why we expect too soon the fruition of hopes and ideals which are in themselves sound. As the child who yesterday planted an acorn will be disappointed tomorrow when he finds that the oak tree has not yet appeared, so we experience bitter disappointment because we do not see the fruition of our efforts. A year or a decade of years seems a long time; measured in terms of individual life it is a long time, an appreciable and considerable fraction of the total span of our existence. We too often forget that the evils against which we direct our efforts are the results of the blunderings and bunglings of countless generations and even centuries; that against the age of these the span of a single life is inconsiderable, almost as incalculably infinitesimal as the volume of the raindrop is to that of the great ocean. It is not strange, therefore, that from the ranks of those who are constructively working for social reform along the lines of evolutionary progress many drop out, wearied and disillusioned, and enlist themselves in the desperate armies of revolt.

Whether we contemplate the little child building its castle of sand upon the seashore, or the workers of brain and brawn building the bridge of steel across the river, we know that certain great laws must be obeyed if anything is to be built. Neither the castle of sand nor the bridge of steel can be built except in conformity to the law of gravitation. Similarly, there are immutable laws governing social progress to which we must conform if we are to accomplish anything in the way of social reconstruction. All life, from the lowest forms of protozoa to the highest, man, must conform to its environment. It is man's distinction and glory that, while subject to the law which requires all life to conform to its environment, he possesses a great and ever-increasing power to adapt his environment to his desires and needs.

TWO CLASSES OF FACTORS

Broadly speaking, the factors in social evolution can be divided into two classes. First of all, we have the genetic forces, those factors in the evolution process which exist independently of and are not subject to the rational faculties of man. Secondly, there are the telic factors which are rooted in the rational faculties of man and are due to the exercise of human directive agencies. It will hardly be questioned that every considerable step in the upward movement of mankind has been the cause of an increase in the extent and influence of these telic factors. Perhaps it were better to say that every such step in the upward movement of man has been at once the result of an increase in the telic factors and the cause of further increases. Thus the forces which are rooted in human knowledge function both as motives and as results. Man is as truly subject to the limitations of his environment as the lower animals, but unlike them he is, to a very considerable degree, able to shape and fashion his environment.

When men think only of the genetic factors in social evolution and regard man only as the creature of his environment, helplessly driven by great, blind, irresistible

forces, they do not possess the motive to strive toward a perceived goal. In the soil of such fatalism no vision can grow; and without a vision the people perish. On the other hand, when men remember only the telic factors in evolution, forgetting the great unconscious genetic forces, they are pathetically impotent. Their visions are vain fancies of the air, productive of no practical good. The only social dream that is capable of benefiting mankind is that which has its roots in reality.

DREAMS ROOTED IN REALITY

Let us take a single example. Of all the great Utopian thinkers who were inspired by the French Revolution, Charles Fourier most interests Americans because of his profound influence upon some of the most brilliant Americans of the nineteenth century. Such thorough Americans as Horace Greeley, William Ellery Channing, George Ripley, Theodore Parker, Nathaniel Hawthorne, Parke Godwin, Charles A. Dana and Albert Brisbane were in varying measure inspired by Fourier. Greatly as we may admire Fourier's crystalline intellect, however, it is impossible to ignore the fact that it was all too often unanchored to reality. He saw, for example, as clearly as we can now see, that the abolition of poverty and the elevation of all mankind to a high standard of nutrition and comfort can only result from a tremendous augmentation of the powers of the productive forces. Nevertheless, we realize the futility of his speculation that much of the hard work of the world could be done by taming wild beasts. The thought of using tamed whales to tow heavily laden ships evokes only our derision. By reason of the enormous increase of production made possible by the steam engine, the work of James Watt exercised a much profounder influence upon social evolution than the fantastic intellectual ingenuities of Fourier.

It remains as true today as it was in the days of Fourier, and as it was even in Plato's day, that to increase the general level of comfort it is necessary first of all to increase production. This is equally binding upon the Russian Bolsheviki and our own Republican and Democratic parties. It is quite easy for demagogues to promise that there shall be abundance for all—good food, suitable and attractive clothing, pleasant and healthful homes to live in, and all the rest. But if the promise is to be redeemed there must be work as well as dreams, for these material things can only come from toil in field and mine and factory; they are not products of fancy, woven upon dream looms by dreamers spinning in the sun. Neither can they be voted into being by passing resolutions.

RIGHTS AND DUTIES

Because programs for the reconstruction of society are almost always inspired by discontent and protest—though their final formulation may have a different origin—they are commonly characterized by the strident emphasis placed upon the *rights* of men as distinguished from their *duties*. Yet there is a law as universal and as immutable as life itself which provides that there can be no rights without duties. Force and injustice combined have often prescribed duties without any corresponding rights, but man never yet maintained for long rights without duties. If in the foreground of our program for social reconstruction we place the right of every individual to fulness of life, liberty and joy, we shall make no substantial progress toward the attainment of that ideal unless we stress with equal zeal and earnestness the duty of loyal and efficient labor. In other words, there is a fundamental moral obligation implicit in every human right. Perhaps the most serious defect in the world-wide movement of social protest is the scant attention paid to this fundamental moral law.

Individual egoism and class egoism are equally unsatisfactory. We cannot socialize society through any mere change in its mechanism. There can be no socialization of society until we have socialized the consciousness and motives of the individuals comprising society. To substitute the state or any of its subdivisions for the private or quasi-private employer will not carry us far, unless those so employed are governed by a spirit of intense loyalty arising from a sense of identity of interest which leads them to give whole-hearted and unselfish service. As true and as pertinent today as when they were uttered are the noble words of Cicero: "One thing ought to be aimed at by all men: that the interest of each individually, and of all collectively, should be the same; for if each should grasp at his individual interest, all human society will be dissolved."

DESTRUCTION AND CONSTRUCTION

Because movements for revolutionary social changes derive their impulses from the discontent, the suffering and the misery of the victims of the social order, and are in consequence angry and bitterly impassioned, they are always characterized more by destructive energy than by constructive purpose. It is a human instinct to cry out that the barren fig-tree must be cut down and not suffered to encumber the ground, but wisdom resides in the patience and the persistent toil of the husbandman. He knows how figs are to be produced. In defense or explanation of the destructive attitude of so many radicals, we are frequently called upon to consider the method of the builder, who, in order to make room for a new building, must first destroy and remove the old structure which encumbers the site. The very fact that this illustration is offered is eloquent proof of a complete misconception of the problem. How seriously it misconceives the nature of our problem can be shown without any elaborate argument. If the existing structure which is to be replaced by the new building is inhabited by the family of the builder, before the destruction can take place he must find a new home for his family and belongings; otherwise he and his family will be homeless. Obviously the reconstruction of the social order cannot be preceded by any such destruction of the existing social order. There is no other house for the human family. If such a destruction took place, there would be no means for carrying on the work of reconstruction. Surely the tragic experiment in Russia abundantly demonstrates this fact.

In sober truth, our problem is not at all similar to the erection of a new building upon a site already occupied

by old structures which must be destroyed. If we are to use the simile of the builder at all, we must at least use it with some regard to the real nature of our problem. The true illustration is the case of the builder who desires to alter and enlarge the house in which he and his family are living and in which they must continue to live while the work is being done. Necessarily there will be some confusion, some inconvenience and some interference with the accustomed orderliness of the household. The task of the builder is to reduce the inconvenience and discomfort to a minimum, to keep the house habitable and as comfortable as possible until the changes have been completed. Civilization is not an old shack, fit only for destruction; at the worst it is a substantial and valuable building which needs some remodeling and modernizing.

When criticism of the existing social order is characterized by the spirit of destruction, the cause of progress and freedom is menaced. It does not matter that men say, "After we have destroyed we can build." We know, as surely as we can know anything, that when the destruction has been accomplished reconstruction will be terribly difficult and slow. They who would serve the cause of progress must recognize as their first obligation the duty of preserving all past progress. The story of the past and the present contains all that we can know of the future; we cannot chart the future except by the past. And every page of history bears witness to the fact that the apostles of destruction have retarded the progress of mankind. The incendiary torch must not be mistaken for the torch of enlightenment. The one lays temples in blackened ruin and gardens in desolate waste; the other dispels the darkness and illumines man's upward path.

INTELLIGENT CONSERVATISM

All sound and honest radical thinking is impregnated with intelligent conservatism. The Socialist whose socialism is a reasoned program, a vision with the sanctions of rationality and morality, and not a spasm of emotion, has a profound interest in the safe maintenance of the essential features of our civilization. Thousands of years of living and struggling with the problems of human association have not been barren of fruitful result. There is only one rational basis for faith in man's ability to attain the realization of such an ideal as that of Cicero, and that is the progress in that direction thus far made. If we destroy the juridical machinery of society, and the practice, which has so slowly become habitual and is becoming instinctive, of taking our quarrels before constituted tribunals, we shall find ourselves reverting to the method of settling disputes by personal encounter. If we destroy the intricate mechanism of our modern system of production based upon great mechanical inventions, we shall find ourselves reverting to more primitive methods of production and to the lower standards of living which those methods at their best produced. This is no plea for the status quo, for the continuance of things as they are. It involves no injunction against change. The juridical system and the system of production need reform; they contain much that must be eliminated and much else that must be improved. The essential point is that the changes and reforms must be a continuance of a process of development which has been tried and justified by the results already attained.

RUSSIA'S EXPERIENCE

Surely one whose views upon the great problems of reconstruction are the outcome of disciplined thought and not of undisciplined feeling, must see in the recent experiences of Russia, written as it were in letters of fire, grave and solemn warning against all programs and movements which do not pledge themselves to maintain and preserve all that is useful in the social structure. There are few tragedies in the history of modern times as heart-rending as that of the great Slav nation. When she needed increased production more than anything else, her productive forces were attacked and almost ruined by frenzied men who mistook lawlessness for liberty, forgetting that everywhere among men freedom is the product of law.

Starting out to destroy existing society in the mistaken belief that having done this it would be easy to create the communist Utopia of their dreams, the Bolsheviki soon found themselves helpless in the presence of anarchy and famine and compelled to call upon capitalist nations for succor. There is grim and terrible irony in the fact that the very men who but yesterday were crying out against capitalism and all its works, and calling upon the workers in other lands to follow their example, are now appealing to the capitalists of this and other countries to invest their capital in Russia, promising them rich profits and security of possession. "Come over and save us or we perish!" is the Macedonian cry of Russia to the capitalists of the world.

TRUE ESTIMATE OF CAPITALISM

This does not mean that capitalism is to be regarded as the ideal social system, or that Socialism is undesirable. It does mean, however, that the capitalist organization of society represents a stage in social evolution; the highest yet reached by mankind. It does mean that within the form of social organization which men call capitalism are to be found embodied institutions and principles of political and economic organization which express all the wisdom and power mankind has acquired through countless generations of struggle. The greatest Socialist thinkers have recognized this. No writer has ever comprehended more clearly, or described more eloquently, the contribution of capitalism to human progress, and the permanent value of its achievements, than Karl Marx himself. Rightly understood, the Socialism of Marx is not an anti-capitalist revolt so much as it is a fulfillment of capitalism, a continuation of the evolutionary process of which capitalism is a part.

The task which confronts the statesmanship of the present and the immediate future is to create a society which will neither sacrifice the individual well-being to the collectivity nor the collective well-being to the individual. To give the individual the largest possible freedom and comfort, and, at the same time, maintain the utmost possible security and well-being of the body politic and social, is the problem toward the solution of which

modern nations are groping. It is relatively easy, as history shows, to secure the strength and stability of the state by sacrificing to that end the freedom of the individual citizen. Great militarist states have resorted to this method and so enormously simplified the problems of their organization and maintenance.

On the other hand, it is not difficult to understand the weakness of those states which have interfered little with individual freedom and based their polity upon laissez-faire. There is an individualism which leads to anarchy and is the negation of social solidarity. On the other hand, there is a socialism which leads to servitude and is the negation of individual freedom. In the former case, individual selfishness involves social weakness and, ultimately, the despotic rule of society by an individual or a group of individuals; in the latter case, social authority and power, whether paternalistic or tyrannical, involves the suppression of individual initiative and enterprise and, ultimately, the stagnation and decay of society itself.

There is, however, a higher individualism which is in full consonance with and dependent upon the highest form of socialism; the individualism that is the perfect flowering of a generous communism and equality of opportunity. The highest form of socialism is not hostile to true individualism, but is its twin sister. If there is one lesson which history teaches more plainly than any other, it is that the only individualism that is worthy to be our guide in the task of creating a new social order is that which is unselfish and has the social well-being as its motive power; that the only socialism that is worthy of striving for with service and sacrifice is that which aims at the full and generous freedom of the individual soul.

NOT AN IMPOSSIBLE IDEAL

Let us not say to ourselves and to one another that this is an impossible ideal, and that to strive for it is labor vainly spent. Far off though it may appear to the vision of our timid souls, it is incomparably nearer to where we now stand than the slime from which we started. True, the attainment of such an ideal can only come as a result of great and profound spiritual preparation; it must grow in the soil of socialized consciousness. On the other hand, there is no shorter way to Earthly Paradise, the perfect social state. For evidence of the futility of the hope of reaching the goal by an easy short-cut, we may turn once more to Russia. After practically a century of struggle, glowing with deeds of heroism and sacrifice, in the name of freedom we see established a new type of serfdom, a system of industrial conscription which converts the nation into a vast corvee. Not since the time of the adoption of the Statute of Laborers in 1349, in the reign of Edward III, has Europe witnessed anything like the subjugation of the average citizen which has been brought about in Russia. Lenin and his disciples plead in defense of this and other retrogressive and despotic measures that the great mass of the Russian people are not yet sufficiently enlightened and intellectually developed to make freedom possible. Precisely so. Ever and anon we come back to the fundamental principle that the stream will not run higher than its source; that the level of the social system cannot be higher than the intellectual and moral standards of the citizens, their wisdom and their character.

Even as we may not expect to build an enduring temple upon foundations of sand out of rotten materials, so may we not expect to build an enduring Social State in which men and women shall live free and happy and fruitful lives as long as selfishness, greed, tyranny and ignorance exist in their hearts and dominate their lives. Only men and women who have the grace and the disciplines of freedom in their souls can be free; men and women whose minds and hearts are selfish and unsocial can never build and maintain a truly Social State. The reconstruction of the social order is far more dependent upon character than upon political mechanism. Thrones and crowns may be broken; constitutions may be recast in Freedom's mold; the watchwords of Liberty, Equality and Fraternity may become the commonplaces of speech—all these things may be and the world remain agonized and oppressed, unfree and unredeemed. Not until injustice and the passion for selfish advantage have been banished from the hearts of men and women, and in their places justice and fellowship hold dominion, shall humanity realize the perfect Social State in which each shall live for all and all for each.

A Visit to Vienna

By Sherwood Eddy

I HAVE just returned from Austria and Vienna. We journeyed over rolling hills, past beautiful forests, snug little farms, clustered villages with their red-tiled roofs, fields of green or yellow grain dashed with poppies of red, through a landscape of surpassing beauty. Here is Austria with its former population of 52,000,000 dismembered now and broken into seven states, divided on national lines. Austria proper is now left a mountainous country, with little agriculture and few industries, and of its scant population of 6,000,000 some 2,000,000 are crowded in the starving city of Vienna. Of these two million, over a million are hungry today. Only half a million have employment with adequate support, and 96 per cent of the children are under-nourished.

Austria today is in a vicious circle, without coal or raw materials, to start her industries, and without the manufactures to secure money or credit. While in Vienna I interviewed the students and student leaders, attended student meetings, visited the university, and made a brief study of the relief work carried on by the American Relief Administration, the Anglo-American Society of Friends, the Red Cross, and the student movement. I visited the homes of the poor and saw sights that I shall never forget. I went through those human kennels, not fit for habitation—dark holes and stifling smells where one could hardly force himself to breathe the air long enough to make a hasty inspection. Here were a widow and four children in two little holes in a filthy alley, living on 150 kronen, or one dollar a month. In the next house was a family

with the father dead, the mother sick, one boy dwarfed and underfed, another boy of 17 striving to support the family, but able to procure only one-third the amount of food they required. Here I saw a starved little child nearly two years old weighing only twelve pounds. The father had been lost as a prisoner of war, perhaps still living in some distant prison camp in Siberia. Hundreds of thousands of these prisoners are still lingering in these camps in many lands, not returned to their homes. The mother of the little child is dead. The child was lying upon its back, its legs twisted with rickets and softened bones, more in the shape of a bow-knot than human limbs. Here were children of three or four with old, wrinkled faces that had never smiled, and starved children that had never walked with their feeble, spindle, bow-legs.

I visited the hospital and looked down the long row of cots in wards where every child has tuberculosis. In other wards every child has rickets. The softened limbs are placed in plaster casts. Some they are trying to bend, others must be broken to be set straight. I go with the doctor down the wards as he is trying to call forth a smile or a laugh and kindle the spirit of play in these little, starving wrecks of the war. Would that the men who started this war could look down these rows of suffering humanity and see the hell that war has made of Central Europe. Here is a boy of nine who cannot stand upon his feet from sheer exhaustion. The mother is doubled up, propped upon a broom-stick, her bones softened from underfeeding. I visited the long lines of mothers coming with their bread cards to get food for their children at home. Some 40,000 children a week are fed by the Friends' Mission. The American Relief Administration is giving one meal a day to 300,000 children in Austria this year and plans to give a meal a day to 200,000 next year.

THE SUFFERING OF STUDENTS

We spent some time in examining conditions of student life. Almost none of the students have had a daily breakfast since 1917. Many have had only a crust of dry bread, and others take their first meal at noon. Many had not tasted butter or chocolate for four years. One girl student was so overcome that she broke down and cried when given a piece of chocolate.

A student association has been formed to furnish relief for these students, and 2200 are being fed one meal a day. They are charged one-third of a cent for the breakfast in order that they may retain their self-respect. The meal consists of one-tenth of a loaf of white bread and a cup of cocoa. Some 1500 women students have been furnished clothing. Clad in little more than rags, becoming filthy and verminous, without even money to buy soap for a bath, the condition of many of them is pitiable. They cannot afford to buy needles or thread to mend their old clothes.

Many of the men are wearing their old army field uniforms, now frayed and threadbare. Others have a thin overcoat buttoned up tight to the neck, without shirt or underwear. Many are left with tuberculosis and malaria after the war. I saw sad wrecks and cripples in the streets. Students who have to wait for ten minutes in the bread line sometimes become faint and cannot stand. The professors are in worse condition than the students. The registrar of the University, who ranks next to the rector, gets $285 a year. He has frequently to go without his midday meal to save enough to buy a few clothes for his children.

Their college fees have increased sevenfold; the cost of text books tenfold. A single piece of drawing paper now costs twenty kronen or fifteen cents. A student's normal budget has increased from 1300 kronen to 21,000 kronen, or sixteenfold, but this amount they do not possess. If a student tutors for three hours he earns but ten cents daily, or $26 a year.

ACTUAL CASES

Let us take a few concrete cases of actual students in the university. (1) E. L. is a doctor of law. He served in the war for four years where he contracted tuberculosis and is now an invalid. As a lawyer's assistant he earns $5.70 a month and has to support his aged father, the two living together in one small room. He has no prospect of earning his way in the law or of having a home. (2) H. H., a medical student, aged 26, has to provide for his mother and three sisters. Formerly they were well-to-do. They are now selling one piece of furniture after another. All four by doing tutoring, can earn only $4.30 a month. After four years in the army he was wounded in both legs and is partially disabled. (3) W. T. is a student of philosophy, living with his mother. They are selling their furniture and borrowing money to keep alive. Together they have but $5.70 a month. Even if he can enter the overcrowded profession of teaching he will start with an impossible burden of debt. (4) F. W., is a student of philosophy. His family lost all in the revolution. He is now working as a tram-conductor. With his two sisters and father, the four are living in one room trying to eke out an existence. (5) P. is a doctor of philosophy; he is now learning shoemaking to support himself. (6) A music student, who is trying to eke out an existence, is spending 60 cents a month for food, and 65 cents on her music.

Many students in the technical college are working as laborers, mechanics, and wood-cutters to appease their hunger, but after four years of underfeeding the students have not enough strength for effective manual work. If they tutored it would require daily ten hours to earn a living, and competition is such that no one could obtain so much. Some are selling newspapers on the streets, getting one-fifteenth of a cent profit on each paper, and sometimes small tips. But it is demoralizing to stand for hours in the noisy streets and live upon tips. Imagine the despair of a student returning after four years of fighting to fall into such hopeless misery. After being supported by his family for twenty years, neither the student nor his family are now able to earn a livelihood. Even if they succeed in struggling through their college course under such conditions there is no profession or calling which offers much hope of success or support under present conditions in Austria. Some of the women students have

been driven to sell what was dearer than life itself in order to get their next meal.

INCREASE OF CRIME

The increase of crime is one of the terrible results of hunger. A student in the technical college seeing persons who had just come from the bank with money fell upon them and tried to kill them with a club. Thirty-five persons were imprisoned for murder in Vienna in the first three months of this year, mostly because of hunger. Criminal cases have multiplied twenty-fold.

The State, which has lasted for a thousand years, has broken down. The Hapsburg monarchy, which furnished the keystone for the arch, has fallen, leaving only a wreck behind. The old Empire is now broken into seven component parts. The Austrian Republic lies prostrate. Unless she is permitted to unite with Germany it is difficult to see how Austria can regain her footing. In the meantime people are dying of hunger. Such is the plight of Austria.

None of these people voted for the war or wanted it. Some of them are students who fought for the Allies. All of them are human, and they are helpless. On the ship I met an American who had just received an appeal for the starving in the Central Empires. He said, "I am not a Christian and do not profess to be, but I seemed to hear a voice saying, 'If thine enemy hunger feed him,' and I drew out a check at once." He did not profess to be a Christian but he was human. All of us are human and some of us profess to be Christian.

Wanted—A Congregation!

By Lloyd C. Douglas

A SPRIGHTLY little tilt was staged, some weeks ago, by The Christian Century. In one corner appeared an eminent Socialist, rapping out a vigorous indictment of a profession about ninety-six times older than his own; in the other, a half dozen volunteers who attempted the rescue of their vocation from the oblivion which thus threatened it. It was a jolly grapple, and a good time was had by all. As a member of the squad which constituted the Party of the Second Part, the writer expressed his belief that the pulpit is to be credited with some of civilization's most valued achievements. And that he still confidently believes. Now that the racket with Mr. Spargo is over, and all our sleeves are rolled down again, let us admit, among ourselves, that many a pulpit might become more effective, its tenant more happy in his ministry, and its message more eagerly heard by larger numbers of people, if the psychology of this sacred office were studied with greater zeal.

WHAT AILS THE PULPIT?

Every denomination is learning, through its leaders, that the problem of recruiting its ministry is fast becoming acute. The obvious reason for this failure to entice a sufficient number of capable young men to espouse our profession, resides in the fact that there is too much restlessness in our ranks to warrant an ambitious youth in risking his future with an institution whose present employes seem so discontented. If the youth is still unconvinced that this is the case, after reading in the secular press and the religious journals that ministers, in increasing numbers, are trading their pulpits for secretaryships in philanthropic organizations, he need only attend any one of the host of churches where the pulpit is dolefully lamenting the godlessness of this generation and its indifference to Christian duties.

When the influence of the pulpit grows feeble, and its drawing-power enervated, what is the trouble? Whose fault is it? Is the generation so much to blame? Why should we not look this matter squarely in the face? Who are the dissatisfied preachers? Are they men who habitually face large congregations, on Sundays? No; they are men who have lost interest in their pulpits because they are unable to gain a satisfactory hearing. This is a very real problem; and if there is any way to solve it, let the remedy be brought forward without delay.

No preacher can be expected to invest his finest energies in the preparation of his sermons unless he has an audience in his mind's eye, while he works. If, on Tuesday morning, as he settles to his task of planning next Sunday morning's discourse, he is able only to visualize a congregation of one hundred and fifty people scattered lonesomely over an auditorium built to accommodate six hundred, that fact alone is sufficient to benumb his creative faculties and throttle whatever genius there is in him.

If he knew, to a moral certainty, as he begins to lay out the blue-prints for that sermon, that he was to deliver it to a crowded church—to face a compact, alert, shoulder-to-shoulder congregation filling every available seat in the auditorium—he would attack his job with the fine enthusiasm of an artist engaged upon his magnum opus. What he needs to fire his genius is the consciousness of a strong demand for his message. He needs the lift, and drive, and tug of a crowd! His problem is simple enough. Wanted—a congregation!

Now, this suggestion is going to be riddled to frazzled tatters. I think that I can hear the clickety-clack-clack now, of vehement typewriters tapping out the good old warning to beware the seductive temptation to attract crowds. We shall be reminded, yet again, that the unworthy brother who pats his vanity because he has contrived to pack his church by the bizarre announcement of some sensational theme, should indulge himself a sack-

cloth-and-ashes hour of penitence in which he recalls that a large multitude of people can be collected by a pair of incompatible dogs in the street, or a clown with a monkey on a strap.

Of course, this is very depressing, and quite enough to make any man thoroughly ashamed of himself who preaches, on Sundays, in a packed church. To ease his discomfort, however, he can remember that when the crowds that thronged about the Lord grew so congested that the people actually trampled upon one another, the speaker is not reported as having been ashamed. The tug that they made at his great heart was almost more than he could bear, as he viewed with compassion that multitude which reminded him, more than anything else, of sheep—a shepherdless sheep.

Whoever is ambitious to follow in the footsteps of the Man of Galilee, should never speak contemptuously ot a crowd! Doubtless there are charlatans to whom a warning might be beneficial. Undeniably there are quacks whose brief vogue has been worn unworthily. But—if a church, with a consistency justifying the upkeep of a public auditorium seating six hundred people, is unable to draw more than twenty-five per cent of that number to the major event of the week, there is something the matter; and the manager of the institution may well inquire of himself whether it is in his power to remedy sheep—a shepherdless flock.

PITILESS SELF-SEARCH

Instead of planning a series of sad sermons on the decline of faith as exhibited by this generation, wherewith to increase the depression of the remnant that is still left to him, this perplexed brother could do no better thing than attempt a critical examination of his case, in the solitude of his own study. Let him take stock of his own resources. He should ask himself whether he is entirely convinced that the public needs what he has to offer. If he is assured of that, let him ask himself if he really has it in him to hold and interest a crowd were he to contrive the means to find access to a crowd. If confident of that, he should investigate the possible or probable reasons tor his failure to achieve a satisfactory hearing.

Perhaps the public does not know what it is missing, by its refusal to listen when he talks. Do not smile. This is not intended as an ironical slap at our discouraged friend. Many a potentially excellent preacher is hacking away, Sunday by Sunday, at a heart-breaking task, who, with a little encouragement in the form of a large and alert audience, would surprise himself and his best friends by the sudden release of a volume of unsuspected pulpit power! In many cases, these latent geniuses lack a proper hearing simply because they are undeveloped. They are undeveloped because they are unknown. The problem, for them, would be fully solved if only they were able to sense the tug of that strong undertow which accompanies the tidal wave of magnetism flowing from a densely packed crowd.

It is the purpose of this writing to suggest a tew of the processes by which a preacher, who really thinks he has a message, may win an audience of sufficient size to waken his slumbering genius. Stated with the utmost brevity, and in a phrase that will doubtless pull the very house down about our ears,—what this man's pulpit needs is advertisement! The public must be let into the secret that here is a preacher who claims the right to attention.

FIRST AT JERUSALEM

A very good place to begin this campaign of giving his gospel message a longer reach, is among the faithful band that constitutes his present congregation. There is no reason why he should consider it a secret that his congregation is too small. Every member of it is quite as fully aware of that fact as he is himself. He need have no hesitancy about confiding to these good people his ambition to increase their number.

What dreadfully poor psychologists some preachers are! How often they either candidly declare, to their small congregations, that "it is to be greatly regretted so few are out, this morning," or hint the equivalent of that whine by some veiled allusion to the innumerable absentees, to the tune of a deep-fetched sigh. This is very poor advertising. The stranger who has put in an appearance for the first time, that day, surely has some justification for feeling that he was almost on the point of attaching himself to a lost cause.

Let the minister leave off all his whimpering, and endeavor to enlist the hopeful cooperation of his people in an attempt to secure a larger congregation. He will do well to take a solemn oath that never again will he commit the blunder of saying, on Sunday morning, "If you only knew how depressing it is for a little handful to gather in this vasty place, on Sunday evenings, you would come out and join us, surely!" Yes—after an alluring advertisement like that—yes—surely (not). Where, oh where is his knowledge of human psychology who stands in his pulpit and begs his congregation to be more faithful in church attendance? No; one doesn't get them that way.

Our harassed friend is about to enter upon a campaign to recruit a congregation. He decides upon a favorable date for the opening of his bombardment. This date should be three or four weeks off, to give him time to plan the event with care. It should be a Sunday when natural conditions are friendly. Probably not on the twenty-second day of August.

For the same reason that one should begin at Jerusalem before invading all Judea and Samaria and the uttermost parts of the earth, it is better to launch this campaign in a little group of a half dozen trusted men, around a lunch table. Let the whole matter be pushed out into the open. The preacher is tired of ambling along at his present gait. He knows he can preach if he can find enough people willing to listen. He counts upon this group to back him in his adventure. On October third, he is going to look for a crowd! They must help him to that crowd!

Then—by personal letter, by personal call, by frequent conferences with selected groups of men and women, this minister should commit his sworn friends to the task of

bringing as many people with them to church, on Sunday morning, October third, as they can possibly influence.

KEEP YOUR EYE ON THE BALL

At this point, the minister is going to be tempted to spoil the whole scheme by listening to well-meaning counsellors who feel that if a spoonful is helpful, the entire bottle should be taken at a gulp. He is going to be advised by the Sunday School superintendent that since October third is to be such a big day, it would be well to put on a general rennaissance in that department also, on the specified date. The president of the Young People's Society sees, in this scheme, a chance to ride through to a larger success in her department. All the auxiliary societies will want to use the campaign for a truck to haul their affairs into more prominence. To each and all, the minister will say "No!" And again, "No! Not by a jugful!"

Here looms up another example of the wretched psychology that is practiced by churches. Consider the show-window at the best shop in town, and be wise. Is it full, to the very eaves, with hats, caps, boots, shoes, furnishing goods, gowns, perambulators, parasols, and wash-tubs? It is not. The display is concentrated upon one, or two, or three concepts—and these concepts are very closely allied. The window-dresser knows something about psychology. It is his business to study people's mental attitudes.

The minister has decided that he is going to have a crowded church on the morning of October third. Not the evening, but the morning. He must not wreck his scheme by permitting any other motive to get mixed into this process. The Sunday School superintendent is to be given to understand that his only relation to this campaign is to get behind it and boost. The Young People's Society must keep out of the traffic. No other fact dare obtrude itself here. The minister is going to have a crowd on the morning of Sunday, October third—and that's all there is to it! No other causes need apply. Let us assume that the active membership of the congregation is lined up, now, and willing to do its honest best to make a success of this adventure. What next?

THE PROSPECTIVE LIST

Of course, this minister has a drawer in his card-index marked "Prospectives." In his pocket, he carries a memorandum book built purposely for the entry of names of "prospectives." These he transfers, with all the data concerning them, to individual index cards, for future use. How does he secure these names? Oh—that is a long story. Mrs. Jones brings her neighbor, Mrs. Smith, to the church supper. Duly introduced, the minister ascertains that Mrs. Smith is not attached to any church. Therefore, she belongs to his list of "prospectives." Whatever other information the good lady has vouchsafed concerning herself goes on the card topped with her name and address. He sits next to Robinson at the Chamber of Commerce dinner, and learns that Robinson is a wandering sheep. He does not instantly attempt to shoulder Robinson, and bring him rejoicing into the fold, but he enters his name in the "prospective" list, and decides that he will see more of Robinson. Any gifted imagination will be able to see untold possibilities in this scheme.

Our minister consults his drawer labeled "prospectives." There may be as many as fifty names recorded here. It is not infrequent for a preacher to have a "live" list of "prospectives" running into the hundreds. He should get to these people with his announcement about the big doings on the morning of October third—by note, by telephone, by visit. Really, if Robinson isn't willing to do this slight favor for his friend, by coming to church that day, accompanied by his friend Brown, he ought to be read out of the party. He will do it if he is asked.

BUT THE SERMON

All this time, while the minister is planning to gain access to a crowd, on this strategic October third, he must never lose consciousness of the fact that he must make the most of that wonderful opportunity, when it arrives. If he is a very, very poor psychologist, he will decide to say, in his introduction, "It gives us a thrill of joy to see such a large congregation with us today. Customarily, this is a lonely place, on Sunday. You might have been surprised at the echoes which caromed back and forth from these hallowed walls, only last Lord's Day," etc.

Such a method of greeting his great opportunity would be very like the psychology practiced by the shop which announced, in its show-window, on a large placard placed beside the display of a modish gown:

> This is the only thing in the store that is worth looking at. We have put it out front to bait you inside; but, in solemn truth, the rest of our stuff is awful.

No mention need be made by the minister in his sermon that this is a red-letter day in his church. There is no reason why he should waste his time saying it, especially since it would be such a stupid remark to make—if he wishes to retain that crowd and draw a larger one. No, he must plan his sermon as if accustomed, every Sunday, to a throng that elbowed and pushed and jostled to get inside the front lobby.

Again—let him not commit the indiscretion of scolding his crowd for failure to attend church services regularly. These people may possibly be induced to return, another day, if they are attracted to the message. They are not going to be attracted by abuse, either explicit or implied.

That sermon ought, somehow and somewhere, to touch human life with hope, cheer, faith, optimism, and engender a longing to hear more of this gospel. It should be replete with incident. A whimsical phrase—even if smile-provoking—need not be tossed out of the sermon, if it demands admission. It's a very sick and sour gospel that will not permit the disciples to smile, now and again.

Day and night, that sermon is being built in our minister's mind and heart. Every time he throws some fresh fuel on the fire of his campaign for a congregation, he hurries back to his study to work on that wonderful sermon. Early morning finds him gazing, unseeingly, out at his eastern window—his pulse pounding in his temples—

his finger-nails biting deeply into his palms—as he contemplates the message that has taken full possession of his soul. That message is going to be worthy of his office and his opportunity! As he considers it, he wonders how he could have won the consent of his own mind to preach so dully, so listlessly, so dispassionately, upon such themes.

SECOND ONLY TO BLOOD

Our friend must be equally on guard, now, that he does not become so infatuated with the preparation of his sermon that he neglects the other important features of his campaign for a crowd. Much remains to be done. So far, he has lined up his active congregation. He has won the support of his "prospectives" for this particular Sunday morning's service. And he has a sermon under construction. This is only part of the process. The general public must be given to understand that there is an attraction in the gospel he preaches. How does one reach the public?

Next to human blood, ink is the most redemptive chemical in the world. Let the preacher keep this in mind. More Americans form their opinions from the public press than by any other process. The minister who draws himself up, haughtily, muttering his distaste of what he dubs "newspaper notoriety," has boxed himself in from active contact with the people at the one place of all places where he is sure of access to them.

The editor of the daily newspaper—(At this point, the editor of *this* paper is reaching for the ax. He says that no one man is to be permitted to monopolize all of the talk. Not if he can help it.)

It still remains for us to discuss the further processes by which our anxious friend, the minister-without-a-congregation, is to recruit a crowd, and preach to it with a new kind of fervor, and thrill it to its finger-tips, and touch it with the contagion of his faith until it wants to come back—again—and again—provided he really has a message to deliver!

No amount of campaigning, calling, writing, advertising, is going to result in a permanent gain, unless he is able to deliver a message touched with the breath of the Holy Spirit.

This is no wild dream that we are talking about. The best proof that this thing can be done, is the fact that it has been done. Not always is it attended with the same degree of success: sometimes a hundred-fold, sometimes sixty, sometimes thirty. Most discouraged preachers will probably feel that if they could only multiply what they have, at present, by so little as thirty, it would be good business.

Humanity's Ideal

Religion cannot be said to have made a bad choice in pitching on Jesus as the ideal representative and guide of humanity; nor, even now, would it be easy even for an unbeliever to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that the Christ would approve our life.

JOHN STUART MILL.

Three Anglican Assemblies

London, July 13, 1920.

THREE great assemblies now or recently in session in London—the National Assembly, the Lambeth Conference, and the Anglo-Catholic Congress—reveal the strength, the wide reach, and the potentialities of the Established Church of England. That church is closely interwoven with our national life, individual and collective. It contacts the vast majority of English citizens, including many Nonconformists, at one or all of the three crises of life—birth, marriage, death. All serious-minded people, whatever their religious beliefs or ecclesiastical affiliations, regard it with more or less reverence, whilst multitudes cherish for it infinite tenderness and sacrificial devotion. A generation or two ago dissenters came nearer disestablishing the Church of England than they have ever been since or are likely to be again. Few representative Free churchmen would take part in a disestablishment crusade today—unless it were part of a movement towards general reunion. When the church is disestablished it will be from the inside, rather than as the result of external assault. Hence the Church of England in many respects has today, as indeed it has always had, greater opportunities and possibility than any of the Free churches, and many fine spirits within its fold are eager to seize the one and realize the other. Discussing the present outlook, the "Church Family Newspaper" believes "we have entered upon a period which may well prove to be the most glorious and the most fruitful in the long history of the Church of England. Parties and sections within the church are slowly but surely losing their power and influence. Thinking men and women are realizing as never before that they are members of the great catholic church of Christ. Churchmen and churchwomen today are facing the crucial facts and problems of the Christian church, not as evangelicals or catholics, but as living members of the body of Christ. . . . Common-sense men and women are tired of the unprofitable and numbing warfare over non-essentials."

The National Assembly

As a result of the "Enabling Act," a new representative authority within the Church of England has been created and held its first session. The aim, in brief, is: More autonomy without disestablishment. The National Assembly should tend to democratise the church and increase its elasticity and efficiency; some think it will pave the way for disestablishment. The Assembly consists of three Houses—the House of Bishops, the House of Clergy, and the House of Laity, which may meet jointly or separately. The membership at the opening session was, respectively, 38, 251, and 357. The House of Laity, which included about 40 women, among them the wives of several bishops and Miss Maude Royden, consists of representatives of the laity elected every five years. The first body of qualified electors is the Parochial Church Meeting, which consists of lay men and women who are eighteen years of age and upwards, resident in a parish, who are baptized and declare themselves members of the Church of England and that they do not belong to any religious body which is not in communion with the Church of England, and have signed a declaration to that effect. The election proceeds through the Parochial Church Council, the Ruridecanal Conference, and the Diocesan Conference, one member of the House of Laity being elected for every complete 100,000 of the population in each diocese, and one for an incomplete 100,000. The National Assembly can initiate and propose reforms affecting the Church of England, and when Parliamentary sanction is needed it will be sought through a new Parliamentary Ecclesiastical Committee, consisting of fifteen members of the House of Lords and fifteen

members of the House of Commons, which will submit the National Assembly's measure to Parliament. Thus the Imperial Legislature retains the power of veto while being relieved of the discussion of details and purely domestic matters. The Archbishop of Canterbury in opening the proceedings remarked that it was a great hour in the history of the church, and in closing the first group of sessions said the gathering had been full of hope and offered a good omen for its future work. One of the questions discussed was the finances of the church. Lord Selborne declared that the present state of almsgiving for the clergy was a scandal and a disgrace. If every communicant put aside a penny a day the income of the Central Fund would be over £5,000,000. A layman stated that the church was the largest landowner in the country, and advised the Ecclesiastical Commissioners to sell out, because as landlords they were "too good," the incomes of the poor clergy suffering in consequence.

The Lambeth Conference.

The largest gathering of bishops that has ever met on English soil is now in session at Lambeth Palace, the Conference having grown from 76 members in 1868 to 276 in 1920. These decennial gatherings are not summoned for the purpose of giving authoritative directions to members of the Anglican Church, but rather for special conference and mutual counsel, on the personal invitation of the Archbishop of Canterbury. "We are gathered from the whole round world at an hour which must for ever stand by itself in human history, an hour of storm and unrest, an hour of proud bereavement and of deliberate hope," declared the Archbishop at the opening service in Canterbury Cathedral, on July 3. He went on to remark that the dominant thought in Christendom today is that of larger unity—unity in essential nature and purpose, underlying and controlling diversity of operation; and to promote the unity of the faith and the knowledge of the Son of God was their foremost task. The same note was struck the next morning by the Dean of Westminster in the Abbey, where at that moment the Union Jack and the Stars and Stripes were floating side by side in celebration of Independence Day. He pleaded for Christian intercommunion, and urged members of all churches to persevere for reunion and never to acquiesce in disunion. Another urgent question was that of the place of women in the church. He advocated the utilization of the spiritual force they represented—"Let not the church break away from this offering of great enthusiasm or find itself unable to adapt old machinery to new uses." Churchwomen held a demonstration, with procession headed by Miss Royden (in black silk cassock), and sent a message to Lambeth, saying that they wanted the church to become the church of the people and urging that sex should be no disqualification to admission to any of its lay ministries. These subjects and also international and inter-racial relations in East and West, industrial perplexities, psychical experiences and developments, and marital and moral problems, domestic and civic, have been or will be discussed; but as the proceedings are private we have at present no authoritative information as to proposals or decisions.

Anglo-Catholic Congress

Sectional and exclusive, the first Anglo-Catholic Congress, held in London on the eve of the Lambeth Conference, revealed the strength, the determination and the audacity of the extreme high church movement. With a membership of 12,000, the Congress held high mass in several London churches, notably St. Albans where 1,200 clergymen were present, and meetings in the Albert Hall, our largest auditorium. The services were preceded by a street-procession of clergy, in cassocks, surplices, and birettas, and bishops in copes and mitres, accompanied by silver crucifix, priest-thurifers swinging censers and priest-acolytes bearing candles. One protest took the form of a telegram from Mr. Kensit to the Congress: "Will you explain how you can reconcile it with your conscience to take part in high mass whilst Article 31, declaring masses to be blasphemous fables and dangerous deceits, remains part of your contract with the national church?" Not more than two or three English bishops took part in the proceedings. A remarkable scene was witnessed in the Albert Hall when the Bishop of Zanzibar pleaded for 50,000 pounds sterling for foreign missions. Men gave their gold watches and chains, women handed in their jewelry (bracelets, rings, brooches, necklaces, etc.), and cheques were written on the spot. Protestants naturally look askance at the Anglo-Catholic movement. "But," remarks the "British Weekly," 'every evidence of faith and devotion is a matter for joy to all Christians."

Dr. Guttery's Condition Not Improved

The improvement in the health of Dr. A. T. Guttery, the popular Primitive Methodist and ex-president of the National Free Church Council, reported in The Christian Century of June 3, has, unhappily, not been maintained. Another operation became necessary last Sunday, July 11. Dr. Guttery has lost his voice, and will, it is feared, be unable to speak again in public.

ALBERT DAWSON.

The Interchurch Steel Findings

I PRESENT in this issue of The Christian Ceutury the "Findings" of the commission appointed by the Interchurch World Movement to investigate the Steel industry in relation to the strike and the conditions out of which strikes may come. The complete report will be published in book form. It is hoped also that provision can be made to circulate a "brief" or pamphlet statement for general use. Next week I will put some meat on these "dry bones" by way of a delineation of certain conditions that substantiate these "Findings."

FINDINGS

The Fundamental grievances were found to be those of: (a) Hours. (b) The boss system. (c) No right to organize or to representation.

The remedies desired were: (a) Shorter day and week with a living wage. (b) Representation and conference, with an end to the "boss system". (c) Right to unionize and a substitution of industrial democracy for industrial autocracy.

These grievances were of long standing, but had found no expression because: (a) They were limited largely to foreigners of many races and languages without tradition, education or leadership to organize. (b) Race prejudice effectually kept the more skilled, more intelligent and better paid American working men from taking up their cause. (c) Labor unions had been accustomed to looking upon the foreigner as an actual or a potential strike breaker. (d) The steel companies had most effectually deterred men from joining organizations.

These long-standing grievances were brought to expression by: (a) The part these working men played in the war and the treatment accorded them for the sake of war production gave them a new sense of worth and independence. (b) The fight for democracy and news of a new working men's freedom in their native lands together with a growing sense of real Americanism, brought a spirit of democracy to their ranks. (c) The decision of the American Federation of Labor

to organize them and its actual work of organizing them into Crafts Unions.

We found (a) That the strike was regularly conducted in orthodox fashion by the A. F. of L. rules and principles. (b) That while radicals sympathized with the strikers, as was natural, they were effectually debarred by the strike leaders and that far from having influence in it, they actually denounced and opposed those who conducted it.

We find the grievances to have been real: (a) The average week of 68.7 hours, the twelve hour day, whether on a straight twelve hour shift or on a broken division of 11-13 or 10-14 hours, and the unbroken twenty-four hour work period at the turn of a shift are all inhuman. (b) It is entirely practicable to put all processes requiring continuous operation on a straight eight-hour basis. These processes require the services of only a fraction of the workers. (c) The "boss system" is bad, the organization is military and the control autocratic. The company's claim of the right to join unions and to conference is theoretical; neither are allowed in practice.

The strike was defeated by: (a) The effective mobilization of public opinion through the charge of radicalism, bolshevism and the closed shop; none of which were justified by the facts. (b) The sympathy of the press giving biased and colored news with the silence of both press and pulpit on the actual question of justice involved. (c) Calling of the coal strike and threat of the railroad strike and the consequent public fear of a general labor war. (d) The prevailing prejudice in the Steel towns and in the general public mind and among English-speaking workingmen against the foreigners who constituted the overwhelming number of the strikers. (e) The weak support given the strike by the twenty-four affiliated Crafts Unions through which it was organized.

RECOMMENDATIONS

The adoption of the eight hour shift on all continuous processes.

Limiting of the day to not more than ten on duty, with not more than a six day and fifty-four hour week with a minimum comfort wage.

Recognition of right to join regular Craft Unions, of conference through shop committees or union representatives, and of collective bargaining.

A vast extension of house building—by the communities where possible; by the steel companies where community building is inadequate or impossible.

That organized labor: (a) Scrupulously avoid all advocates of violence. (b) Accept all possible proffers of publicity and conciliation. (c) Repudiate doctrines of under-production as a means of self help. (d) Declare against the closed shop by either the employer or the union. (e) Promote Americanization in all possible ways. (f) Guarantee in some way the scrupulous keeping of contracts. (g) Prepare more adequate technical information for the public in regard to all conditions bearing upon the calling and the conduct of a strike.

The President's Industrial Conferences plan for standing tribunals of conciliation and publicity should be given a fair trial. We believe that the most effective step to be taken for the obtaining of justice in a strike situation is through publicity, conciliation and a voluntary system of arbitration.

That minimum wage laws be passed providing for an American standard of living through the labor of the natural breadwinner permitting the mother to keep the home and the children to obtain a high school education.

That the eight-hour-day be accepted by both labor and capital as the goal for the working day and that government provide by law against working days that bring over-fatigue and deprive the individual, his home and his community of that minimum of time which gives him an opportunity to discharge all his obligations as a social being in a democratic society.

We recommend to the press that it free itself of the all too well founded charge of bias towards capital as against labor and redeem its power as a promoter of truth and formulator of public opinion by searching out all the facts in regard to industrial questions and publishing them without fear or favor.

We plead with the pulpit that it be diligent to discharge its legitimate prophetic role as an advocate of justice, righteousness and humanity in all such conflicts of human interest as those involved in industrial strife.

We condemn unsparingly those authorities who suspended the right of free speech and peaceful assemblage during the steel strike.

ALVA W. TAYLOR.

CORRESPONDENCE

Answering Rabbi Wolf

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with an interest that compelled a careful re-reading the article in the "Century" of July 15th by Rabbi Horace J. Wolf of Rochester, entitled "A Rabbi's Bewilderment." As one who has himself faced the problem of harmonizing war with the teachings of Jesus, I am able to appreciate something of his confusion of mind as he compares the teachings of the Christ with the utterances of some of his twentieth century followers.

Before attacking the real problem let us clear away some of the extraneous matter which beclouds it. First, as to the Rabbi himself. As a Jew, he has never read the Scriptures with the eye of faith. To him each word which fell from the lips of Jesus must be accepted by his followers with a legalistic literality. There is no such thing as interpreting the meaning of the word by the context or in harmony with the spirit of its general teachings. Every word is arbitrarily literalized. "If any man cometh unto me and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also he cannot be my disciple" must be taken exactly for what it literally says, giving each word full value and significance, notwithstanding that Jesus' favorite method of teaching was by the use of parables.

Secondly, let us frankly admit that thousands of men and women who in 1914 were ordinarily good Christians became, with the entry of the United States into the conflict, utterly war-mad. Many preachers lost all restraint in their condemnation of atrocities that everywhere bellowed at us from the printed page. A people are easily stampeded into war when every agency with which they are most familiar conspires to that end. One recalls even now how often such phrases as "The war to end war," "Making the world safe for democracy" were on every lip. When the press and the platform are both swept off their feet by the tides of patriotic enthusiasm it is perhaps too much to expect that the pulpit will altogether keep its balance. Under such naional stress many preachers of the gospel of love became exponents of a gospel of hate, going beyond the Old Testament worthies in denunciation of the national enemy and in inciting our own men to blood

But above and beyond all these considerations, is there not a direct answer to the question which Rabbi Wolf has raised? Did Jesus lay down a universal principle condemning all war, regardless of the cause for which it is waged? Are Christians obligated under all circumstances to practice the doctrine of non-resistance, even to the point of sitting supinely by while the innocent are being done to death by the guilty, little children ruthlessly murdered and women ravished? If so, then goodby to all the progress which civilization has made. Under such an ideal of righteousness the Declaration of Independence was a sin. Our Colonial patriots ought to have meekly submitted to the Stamp Act and every other aggression instead of resisting. The Negro should have been left in his bondage till his masters were ready voluntarily to free him. The United States should not

have interfered with Weyler's butchery in Cuba, nor have raised a hand to prevent the European monarchies from reconquering their South American colonies. To go further back, the French Revolution, being a display of force, was an iniquitous thing and Luther did wrong in opposing the forces of Rome. But why prolong the list? To portray Jesus as the teacher of an unqualified doctrine of non-resistance is to make his followers the passive victims of every unrighteous aggressor in the world.

Jesus viewed his kingdom and its subjects in the ultimate. His teachings are all given with the ultimate goal of human progress in view. In one place he says, "Be ye perfect, even as your heavenly Father is perfect." No one dreams that he is demanding immediate perfection from you and me. That were to make us equal with God. But as the teacher puts the "copy" at the top of the page in round perfect letters and says, "There, make it like that," knowing that the child will bring to her a scrawly page with ink blots here and there, so Jesus says, "Be ye perfect," knowing very well that our best will be far short of the divine copy. But as the teacher knows that out of the scrawls and blots of the copy-book will come a bold clear hand, so God knows that out of the efforts of his children to approximate the divine copy there will some day evolve a civilization in which such anomalies as hatred and war are impossible. When he says, "Love your enemies," "Do good to them that hate you," he is setting the divine copy which we are to strive to reproduce. He knows that there are unregenerate forces in the world, which like the untrained muscles in the arm, conspire to blur and blot our work. He himself found it necessary to make a whip of cords and scourge such out of the temple. He said, "I came not to send peace, but a sword." He also knows that there cannot be complete and uninterrupted peace until all men become men of good will. St. Paul seems to have had no trouble in catching the meaning of Christ's words when he wrote to the Roman Christians, "If it be possible, as much as in you lieth, be at peace with all men." He recognized that with some men and under some conditions peace is an impossibility.

Jesus' doctrine of peace is the ultimate goal of humanity. Because we live in a world where some men do not want peace we are compelled to practise an "interim-ethik" something like that which Moses gave to the Jews in regard to divorce because of the hardness of their hearts. So long as there exists the doctrine that might makes right, so long will Christians be compelled to uphold the doctrine that right makes might. As long as thieves remain with us prisons will remain an unhappy necessity. So long as we are weak and human, so long will we fall short of the command "Be ye perfect." But our failure to attain perfection does not in the least invalidate the command. On the other hand, by continually trying we grow in approximating the divine model, and can hope for final perfection.

But let one thing be understood. However completely the followers of Christ may have been swept off their feet by the tides of war, it was not the church of Christ that made the war. The war was made in spite of the church, and when the whole world was divided into two camps there was nothing for her to do but to espouse the cause of the one which to her mind most nearly represented the ideals for which she stands. As she was not consulted in the making of war neither was she consulted in the making of peace. If the war was iniquitous and the peace vengeful, it was so without the sanction of the church. The followers of Christ have nothing to answer for except for their stand between two antagonists in a world conflict. And as between the two ideals, let's leave it to the Rabbi himself to decide which is most nearly in harmony with the spirit of Jesus of Nazareth.

JAMES A. CRAIN.

Norfolk, Va.

THE SUNDAY SCHOOL

The League of Sins*

HAD anyone told David some years before that the day would come when he would be guilty of both adultery and murder—two hideous sins—he would have laughed the prophet to scorn. Of all men of his day he seemed the most brave and chivalrous, the most frank and devout. Surely other men might sin in such gross ways, but it would never come near him. There must be some way to account for this sad fall. The early part of David's life had been simple in the extreme. Out in the meadows he had watched his sheep, protecting them from wild animals, communing with God and nature, singing in tune with his sweet harp. The second period of his life had been arduous and venturesome—war, conquest. Lean as a tiger, hungry with ambition, every energy consecrated, he was safe. Then came a third period—a time of relaxation and luxury. Instead of the battle field and tent, surrounded by hardy men, was the soft moonlight over the scented plants upon the roof of his palace. Dancing girls sang for him. Fawning courtiers flattered him. Trains of servants brought in foodstuffs. In that hour his soul degenerated. It is an old, old story and proves again that the heaviest temptations come in middle life and after. The middle span bears the heaviest load and strain.

But this cannot adequately account for his sins. We must probe deeper if we are to find the hidden causes. An X-ray of his soul would have revealed the fact that for years evil thoughts had been royally entertained in his brain. Long ago he had dreamed these evil dreams, long ago he had vowed that no man should come between him and the object of his quest. It meant death to the man who dared to balk his wishes. How else can you account for his fall? Men do not suddenly tumble off the battlements of heaven and fall like Lucifer never to rise again. No, slowly the desire develops; gradually the consent is gained; by degrees the grip upon convictions loosens; month after month the fiber of the soul rots until at last it is possible to do the thing that once seemed impossible. For years he had been getting his own way; every battle had been won by his men. Vast territories with their tributes had been added to the royal domains. Every ambition had been gratified. Ambition, given free rein, had been uniformly satisfied. Who would stop him now? He believed in his star, like Napoleon. He trusted his "demon," like Socrates. He became a law unto himself, like the Kaiser.

But murder! That is such a base, crude, horrible crime. Fit only for bungling fools—how can he come to that? All the sins seem to be combined. One plays into the hands of the other. Laziness, theft, lying, intemperance, lust, murder—all seem to belong to this union. One helps the other. If one spider catches a victim, he carries him back in the web for all to devour. For years lust had been growing in David's heart. More and more vivid were the pictures with which he beguiled his easy hours of luxury. Then came the crisis and he fell. Uriah stood in the way. Bribery would not reach him. Uriah was one of those old-fashioned men who just loved his own wife and insisted upon being patriotic. The only way to get rid of such a man is to kill him. David sees to that. He takes Bathsheba into his own harem. Then hell broke loose. Corruption entered his own family. A sister is outraged by her brother; for that, another brother kills him. Absalom, disgusted with his father, plots for the throne. The general, Joab, makes short work of him. The first child of Bathsheba and David dies. The king flees from his capital. His sin has found him out.

JOHN R. EWERS.

*Lesson for August 15, "The Sins and Sorrows of David." 2 Sam. 12:9, 10; 18:1-15.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Are Opposed to Sunday Sports

The question of Sunday amateur sports continues to agitate the minds of the Congregationalists in Massachusetts. Ever since the discussion was started last winter, the matter has continued to disturb the conscience of the latter day successors of the Pilgrims. Some are frankly in favor of such sports at hours that will not interfere with worship. Recently the Worcester Central Association passed a resolution introduced by Rev. W. W. Jordan of Clinton. This resolution declared Sunday sports to be contrary to the clearly expressed divine will and law. After parliamentary tangles, the resolution passed 42 to 27. The Congregationalist, the official journal of the denomination, questions whether the vote was representative "since as is usually the case in such meetings, the more elderly and conservative element of the churches attend."

Spectacular Occasion in Scottish Cathedral

Scottish Presbyterianism has no more formal occasion than when the King and Queen attend divine worship in St. Giles Cathedral. This year the journey was made in a motor car from Holyrood Palace. The King was received by Dr. Wallace Williamson, minister of the cathedral, and one of His Majesty's chaplains. Dr. Thomas Martin was present as well as several of the ex-moderators, and also a number of the ex-moderators of the United Free Church. Dr. Williamson preached from the text "The Lord be with us as he was with our fathers."

English Preachers Go to Scotland

It is now quite a common thing for well-known English preachers to be invited to Glasgow during the summer time to fill the leading Presbyterian pulpits. During this summer such well-known preachers as Dr. J. D. Jones, Rev. Thomas Yates, and Dr. F. B. Meyer will occupy pulpits in Glasgow.

Anglican Bishop Feels the Need of Union

The competition of struggling sects in Canada has gotten on the nerves of the Bishop of Ontario who expresses himself in a recent issue of the Hibbert Journal on this point very forcibly. He admits that no single communion—not even his own—can cover the enormous expanse of territory in that country. He says: "Whereas the three men, each stationed at one point, could produce ten times the effect, ceteris paribus, on the spiritual life of the community. . . . We are engaged in endeavoring, in the face of great difficulties, to build up a nation on the only sure and lasting basis —that of righteousness. And the feeling is shared by most religious leaders of all the communions in Canada that, while by a strong, united effort we might grapple with the task with some hope of success, it appears to be almost beyond our powers in our present divided condition. So strongly is this felt that a united body is even now in process of formation, consisting of the Methodist, Presbyterian and Congregational churches."

Presbyterians Plan for Vigorous Celebration of Labor Sunday

Labor Sunday falls this year on September 5. For a number of years this day has been observed in the ecclesiastical calendar. The Presbyterian secretary, Dr. John McDowell, is sending to all the Presbyterian pastors of the country a leaflet which will provide the ministers with material for the Labor day sermons. The wide-spread labor unrest and the reconstruction problems make the day one of unusual importance.

Chicago Methodists Have a Woman Preacher

The recent quadrennial conference of the Methodist Episcopal church, held at Des Moines, authorized the ordination of women as local preachers and the authority of this conference has been given to the ordination of Miss Ruth Grimes. She is a Chicago pastor's daughter and has had charge of the Blue Island mission of the denomination. With her A.B. degree from the University of Chicago she will soon receive her B.D. degree from the Divinity School of the same institution. The Methodists propose to invest ten thousand dollars in a community house for the Blue Island mission at an early date. The mission lies in the midst of a very important industrial district of the city.

Missionaries Captured by the Turks

Two missionaries of the American Board, Mr. and Mrs. Paul Nelson, are reported missing from Tarsus in Cilicia and are believed to be in the hands of the Turks. They had been taking a short vacation and ventured outside the French lines where the brigands were able to capture them. The French army is holding twenty Turkish prisoners as hostages for the missionaries and it is hoped that they may soon be returned safely to the French army. Mr. and Mrs. Nelson went to the foreign field in 1919. They are natives of Illinois.

Three Issues Stated by Archbishop

The Archbishop of Canterbury in receiving the visiting bishops who are attending the Lambeth Conference at the Canterbury Cathedral, stated what he regarded as the outstanding problems of the religious world at this time. Among other problems he raised the question whether creeds were an anachronism in the light of contemporary thought. He expressed his own belief thatthey were not an anachronism. Bishop Ryle stated that the two outstanding problems of the conference were the unity of Christian forces and the problem of woman's relation to the church. He traced particularly the revolution that has come in woman's status in the world and asserted that the church must take cognizance of these new facts.

Labor Church Is Formed in Canada

Winnipeg has long been the center of pronounced labor disturbance and the most recent development is a Labor church. Rev. William Ivens, a deposed Methodist minister, is the leader of the movement. He was a pacifist during the war. There are 1,200 members of the new church in Winnipeg alone, and these are organized into ten branches with Sunday schools and auxiliary activities. The Sunday school lesson is studied from the standpoint of economic, social and sex-hygiene interests. It is believed by certain observers of public affairs in Canada that the new church will come to have considerable vogue in the northwest country.

Plan to Conserve Interchurch Objectives

While it is by no means certain that the name Interchurch will be continued, there are certain interests that seem to demand that a few of the activities of the former project be continued. The principal executives have all resigned and the money available for the coming year is only $75,000, yet it is proposed so to use this as to save the best results of the surveys and make them operative in the different denominations. The World Outlook, the magazine of the denomination, was originally a Methodist publication and it is being turned back to the Methodist Foreign Board. Magazines are very expensive luxuries with the cost of paper soaring continually.

New Assistant Editor on Methodist Paper

The Northwestern Christian Advocate of Chicago, a Methodist newspaper, has called from the pastorate Dr. C. H. McCrea as assistant editor on the paper. The new writer was born in Ireland and is a graduate of Hamline University and of Drew Theological Seminary. He has a master's degree in philosophy from New York University. At a recent commencement of Hamline University he was given the degree of Doctor of Divinity.

Church of God Puts on Worldly Apparel

The "Church of God" has always marked its separation from the world by apparel which was considered appropriate to the calling of saints. The annual meeting of the denomination is held at Anderson, Indiana, and observers have noted that at the meetings in recent years there has been an increasing ten-

dency to adopt the wearing apparel of worldings. The men are beginning to wear neckties and the women are now wearing hats and gowns. This but symbolizes what is going on in all denominations, for in essentials and in non-essentials there is a growing tendency to break down the wall of separation between the church and the world. Just how much this will help the world and hurt the church remains to be seen. It will be conceded that whiskers and broad-brimmed hats are no part of the old Jerusalem gospel but Paul thought it was important that the believers should not be conformed to this world, at least in conduct.

Leading Congregationalists in Greenwich

Greenwich is one of the leading suburbs of New York and is known for its beauty and culture. The Congregational ministers of the city seem to have discovered its advantages, for one may find there many of the most eminent Congregationalists of New York. In this group are Dr. N. D. Hillis, Dr. Frederick Lynch, Dr. E. N. Hardy and Dr. Oliver Huckel. Eminent laymen in the local Congregational church are Ernest Seton Thompson, Irving Bachellor and George Wharton Edwards.

President Hough Will Become a Pastor Again

Dr. Lynn Harold Hough, who recently resigned as president of Northwestern University, has accepted a call to become pastor of Central Methodist Church of Detroit. This is one of the large downtown churches of the denomination and has an equipment for carrying on a great social service work. The church will call an associate pastor who will be responsible for the mid-week activities, leaving Dr. Hough free in his pulpit ministrations. No successor has yet been announced for President Hough at Northwestern University.

Dr. Cadman Praises Puritanism

Dr. S. Parkes Cadman, of New York, is an ardent admirer of the Pilgrim Fathers. In conducting a question box recently he was asked what he thought were the chief effects of Puritanism, and he said: "The American republic in politics; the evangelical revival in religion; the 'Paradise Lost' in poetry; the 'Pilgrim's Progress' in prose; the 'Constitutionalism' of Pym in law; the example of Hampden in patriotism; the sword of Cromwell in war; the eloquence of John Eliot in speech and the spiritualization of the English-speaking peoples as a whole."

Bishop Puts It Up to the President

The Administration has been subject to grave accusations of a miscarriage of justice in connection with the imprisonment of so-called radicals. The National Popular Government League has carried on propaganda against the "illegal practices" of the Department of Justice of the United States. Twelve eminent attorneys have endorsed the protest of the League. This protest has been sent to the President of the United States by Bishop C. A. Hall of the Protestant Episcopal church. The Administration has continually denied any miscarriage of justice, but the challenge of the bishop that an investigation should be made will doubtless bring the matter more definitely to the attention of the President.

Jew Gives Liberally to the Y. M. C. A.

Mr. Julius Rosenwald, president of the great Sears, Roebuck corporation, conducting a successful mail order business in Chicago, is known as Chicago's most eminent Jewish layman. Realizing something of the disabilities of those outside the pale of society as defined by Anglo-Saxon custom, he has long been interested in helping dependent peoples. After large gifts to Jewish charities, he has established a reputation for generous giving to Negro enterprises. Being convinced that the Negroes could be best served through the Y. M. C. A., he has made possible a number of Negro Y. M. C. A. buildings in Chicago and other cities. He makes an offer to give twenty-five thousand dollars for a Negro Y. M. C. A. anywhere in the United States where the local community gives $125,000. He conditions the offer upon the approval of Mr. Wilbur Messer, the general secretary of the "Y" in Chicago.

Summer School Abolishes Tuition Fees

The summer school for ministers being conducted at Winona, Ind., by Dr. Campbell Morgan and Dr. Chadwick has been lifted out of its financial troubles by the gifts of friends. The ministers who attend the summer school will not be asked for tuition fees. This school is now in session and will continue until August 19. The last ten days of August will be used for a Bible conference.

Baptists Still Have Interchurch Difficulties

Withdrawing from the Interchurch World Movement did not settle things for the Baptist denomination. A number of problems still remain. In the first place the widely advertised withdrawal has resulted in some people thinking they

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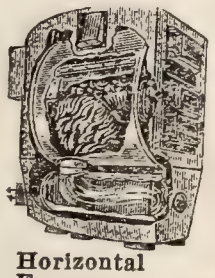


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did not need to pay the pledges that they had made to the Baptist denomination in connection with the Movement. There are acrimonious accusations on the part of ardent friends of the Movement within the denomination to the effect that the leaders have tricked the rank and file, having led the denomination into the Movement one year and out of it the next. Furthermore, the Baptists, being out of the Movement, still have interests of grave importance connected with the liquidation of the affairs of the Movement. Hence some of the officers of the Northern Baptist Convention have been in attendance at every Interchurch meeting since the action of the convention at Buffalo.

Baptists Refuse to Discipline Preacher

The Northern Baptist Convention is not organized for purposes of ecclesiastical discipline as the local congregation is recognized as supreme in such matters. The action of Dr. J. H. Brougher of Los Angeles in marrying the celebrated movie actors, Douglas Fairbanks and Mary Pickford, has led to much criticism of the Los Angeles minister, but the convention stood solidly on the Baptist principle of freedom and took no action. A great many votes were cast against Dr. Brougher when he was nominated for a place on the executive committee of the convention but he was not defeated. The vote was 690 to 422. The convention, however, passed a resolution demanding uniform divorce laws throughout the nation.

Open Forum National Council Will Meet

The Open Forum National Council will hold its annual meeting this year at Chautauqua, August 17-27. Model forums will be conducted in the evenings in the auditorium at which addresses will be made by some of the leading forum speakers. Among the themes to be discussed are "The Forum's Relation to Our Time," "Principles and Methods of a Model Forum," "Financing and Advertising a Forum," "Various Kinds of Forum," "The Open Air Forum," "Church Forum," "The Motion Picture Forums," "The Factory Forum," "Choosing Speakers and Topics."

Celebration of Ministerial Jubilee

Dr. F. B. Meyer recently celebrated at Christ church, Westminster Bridge Road, London, the fiftieth anniversary of his entrance into the ministry. On the platform were some of the outstanding religious dignitaries of the United Kingdom. Among these were Dr. Jowett, Dr. Stuart Holden, Rev. Dinsdale T. Young and Dr. William C. Poole. Dr. Alfred Pearce Gould was in the chair. Letters were read from the Archbishop of Canterbury, the Bishop of London, Dr. Clifford, Pastor Chilvers and Dr. J. H. Shakespeare. Dr. Meyer has been noted as a plainspoken man and has stood for his convictions throughout the years of his public service. His church presented him with a purse of thirty-five hundred dollars. He will spend the remaining days of his strength in answering the many public calls which come to him calling him to various sections of Great Britain to address meetings.

Sunday School Day in Brooklyn

A long-standing custom in Brooklyn is the Sunday school parade. The custom has been followed for ninety-two years and even now when the population is so greatly changed, it goes on. Governors and mayors have graced the line of march in the past and the whole city shows interest in the day. The parade was held this year on June 10, and it is said that there were 80,000 persons in the line of march. The company concentrated in Prospect Park, one of the loveliest of America's pleasure grounds. In the late afternoon the great crowd dispersed to the various church buildings where lunches were served. In the line of march this year were Mr. James W. Gerard, former ambassador to Germany, and many business men of note.

Federation Secures Dr. Scudder as Secretary

The Federation of Churches of Greater Boston has secured Dr. Scudder as secretary. Dr. Scudder has already distinguished himself through his service in distant lands, having served as pastor of the American church in Honolulu and also in Japan. He will have offices jointly with the Massachusetts Federation in the Beacon building. There are now two cities in Massachusetts which have federation secretaries, Boston and Worcester.

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EDITORIAL

A Prayer After Winning a Moral Victory

GRACIOUS FATHER who dost always behold Thy children and lend them Thy help in all their struggle for character, look with supporting grace upon us in this hour. Our heart turns to Thee with grateful joy and reassurance. The glow of moral victory possesses us. The tempter has been faced this once, and foiled. We thank Thee for the strength that enabled us to do right when the temptation to evil was so alluring. It was by no merit of our own that we turned our feet into the better path, but by the prompting of Thy presence. Thou didst not fail us, and we give Thee praise for the grace that enabled us not to fail Thee.

Thou Spirit of rectitude and holiness, tarry near by. Leave not our soul in false security in its own strength. Thou hast been our portion and help hitherto, but our need of Thee in this moment of triumph is no less than in those moments—alas, how memory shrinks to recall them!—of our shame and humiliation. Show us how to use our victory so that it may lead to further victory and to a new habit and at last to new character. Thou hast answered our prayer for strength. Answer now our prayer for vigilance and humility and a sense of our deep dependence upon Thy holy will. Keep us from pride and laxness of purpose, so that our strength may not become an occasion of our falling into more grievous wrong-doing. Forbid that the success of Thy grace in us should create a new pitfall for our feet. Guard us against too easy and soft an interpretation of the goodness that has befallen us.

Make us aware, our Father, of the infinite complexity of our inner life, and of the incalculableness of the tempter's strategy. Show us that no plan of our own is sufficient to cover and defend us against the dark purposes of our foe. Only Thy grace is sufficient. Only our most childlike leaning upon Thy goodness and power will support and protect us. Gratefully and with quiet joy we take fresh hold upon the hand of Christ, praying Thee to fulfill in our heart the injunction of Thy word: having done all, to stand!—Amen.

England's Appreciation of Lincoln

LONDON has unveiled another statue of Lincoln. The great Emancipator's figure now graces and honors several English cities. The most talked of play in Britain in the past several years was Drinkwater's Lincoln. Lord Charnwood's life of Lincoln is counted in this country to be one of the very best ever written. Our greatest President was far from popular in England during his administration. Cotton was king, and the South grew cotton. But the present generation of Englishmen are consummating a vast political and industrial emancipation of their own. The universal franchise, the abolition of the Lord's veto and the birth of industrial democracy are its signs. Naturally Lincoln is a more congenial symbol to the British mind today than to previous generations. America should reciprocate by erecting statues of Gladstone, Britain's great Commoner. English history marks its epochs by kings and queens. We do not care to pay homage to crowned heads as such, so let us acknowledge our debt to those who created that modern English democracy in which we are also implicit. It is in the demo-

cracy of the newer Britain that we find the tie that can bind our Anglo Saxon race. Lincoln and Gladstone are its symbols and exemplars.

Miners Must Keep Wage Contracts

PRESIDENT WILSON performed a salutary service to the wage earners and their unions, as well as to the public, in refusing to make any move toward adjusting wage awards to meet their complaints of inequalities until they first returned to work under contracts still in effect. He reminded them that "violation of the terms of their solemn obligation destroys the confidence which is the basis of all mutual agreement, and threatens the very foundations of fair industrial relations." Somehow labor unions must find a way to validate their wage contracts if they are to win and retain public confidence and sympathy. There are grave difficulties, to be sure. The employer may shut down his works and throw all out of employment, contract or no contract. Incorporation of unions is not comparable to that of capital, for one involves bread and butter and the other only surplus investments. Strikes get action where milder methods fail or at most bring about a delay that is essential injustice. Notwithstanding all these things the validity of contract is fundamental.

The Churches and the Industrial Situation

IT has long been the contention of men connected with the labor movement that the attitude of the churches has given little support to their efforts for better conditions in industry. They have complained bitterly that it is the custom of the church to side with the strong against the weak. They say that the churches are made up in their membership predominantly of the merchant, banker and professional classes, and for that reason the great institution that is supposed to be set for the betterment of mankind is too frequently quite indifferent to the hardships which working people confront. Particularly are they quoting today the recent utterance of a layman prominent in the world of capitalism, who in speaking for his group of the present conflict of the two classes said, "We've got the preachers and we've got the press."

As one of the signs that the church is not wholly or hopelessly bourgeois, and that its sensitiveness to the inequities of the industrial situation promises to make itself felt increasingly in the future, it is significant that there is being organized a mordant attack upon Christian leaders for the good will which they are coming to manifest for the men and women who perform the essential tasks of industry. This movement of social sympathy has been under way for a long time. Many voices have attempted to give it momentum and interpretation. But hitherto they have not been loud or insistent. Today they are beginning to command attention, and thereby to awaken enthusiasm on the one hand and apprehension on the other.

It is apparent past all misreading that some men in the field of capitalism are greatly disturbed by this larger social solicitude on the part of church leaders, and are inclined to regard it as an ill-advised sympathy with a dangerous cause. Accordingly they are making the effort to read a needed lesson to preachers, teachers, institutions and cooperative movements that have taken a sympathetic interest in the struggle for better conditions in industry. Two of these manifestations of the spirit of repression are found in the agitated comments of that portion of the the press that is supposed to speak for the capitalistic group, upon the recently published report of the Interchurch World Commission for the Investigation of the Steel Strike; and the series of articles now appearing in "Industry," whose plea is fair play, but whose bias is so fully capitalistic that its name is a complete misnomer.

This journal, of which Mr. Henry Harrison Lewis is the editor, has set itself the task of exposing the dangerous tendencies in the church in its increasing concern for justice and a square deal in the relations of capital and labor. It started with an arraignment of the Federal Council of Churches, and promises to go down the line with the various denominational and interdenominational organizations that have shown in any manner a disposition to engage in the study of social problems. A large and interesting field is thus opened for the survey, and if "Industry" maintains the unaware attitude it assumed in its article on the Federal Council, it is going to find an inviting field for criticism. For the messages of the Federal Council have been but the commonplaces of social awareness in this generation, and if these are to be called radical, then Mr. Lewis is exploiting a social philosophy which needs adjustment to modern Christian convictions. To find in the ideals of industrial democracy an alarming and almost criminal radicalism, as he does, is to identify oneself with a school of economics which is obsolescent, and ought soon to become obsolete.

There are several classes of opinion among men interested in industrial affairs. There is first that sort which is bitter against the aggressions of labor, and would be glad to hold it in check by every means. For such an opinion there is no little justification. The present situation is almost intolerable, and upon the shoulders of the labor group these conservative business men place the major portion of the responsibility. They have the feeling that labor should be taught its place. It is their view that capital has the right of investment at will, and the right of control of its plants and its employes. They would like to return, they say, to the days when an incompetent or an obstreperous workman could be discharged without consulting any workman's committee. To them labor is a commodity to be secured in the cheapest market, and to be treated like any other purchasable thing.

It is astonishing and discouraging to discover to what an extent this opinion prevails among the substantial business men who make up the major portion of the lay membership of the churches. They appear to have a perfectly fixed and inflexible scheme of judgment regarding all labor organizations. They are implacable in their resentment of

what they regard as the arrogance and bumptiousness of labor leaders. It must be confessed that there is much to be said for that point of view. The astonishing thing is that the laboring people do not go further astray and make worse decisions, considering the type of leadership they have. But the true student of economic conditions must look beyond the follies and vagaries of a movement to understand its spirit and ideals.

There is a second class of capitalistic citizens who have come as far as the halfway house on the road to industrial good will. They are really solicitous about their working people. They want to provide for them the recreational and welfare devices which have become the tokens of a better understanding between employers and employes. They favor labor unions, at least to a degree. They provide pensions for retirement or disability. They build "additions" or industrial towns, in which the workmen are encouraged to own their homes. They erect hospitals, schools, theaters and even churches for the benefit of their men and women. And they are happy in the belief that this is the ideal situation, and that the labor question is solved. There is much to be said in favor of this sentiment. If just wages and hours of labor form the basis of the plan, certainly there is far less likelihood of friction and trouble than under less favorable conditions.

But the most benevolent and paternal of such employers overlooks a very vital element in the situation. Men want to do the right things for themselves, and not to have them done by others. They like all the handsome things which the company or the employer does for them, but they would vastly prefer to have the chance to do them for themselves. And much more to the point, they reason that if the company can afford to make these extra provisions for their welfare, it can afford to pay them their proportion of the overplus, and give them the privilege and self-respect of personal initiative. Perhaps they would not do it so well. Probably they would not, at least at first. But they would have the chance of the effort, and they would cease to be haunted by the feeling that all these welfare devices are subtle means of buying their loyalty to the concern, and of making it expensive and dangerous for them to assert their own choices in any form of real cooperative effort.

There is a third group of capitalists, few in numbers, but increasing in significance, who know that the old system of coercion and despotism has gone, and that the most dangerous form of anarchy is the attempt to perpetuate it by mere force, as Judge Gary and his company are trying to do. They are also aware that any form of paternalism and patronage is increasingly odious to self-respecting employes. This is one of the most drastic charges made against the Young Men's Christian Association by working men, that it sides with the employers in promoting welfare plants, gymnasiums and the like which put the men under obligations to the company, when they would much rather make their own plans, and would be glad to work with the association to this end.

The group of capitalists that is really sensitive to the movement of events is not afraid of the term "industrial democracy," which sounds so alarming in the ears of the editor of "Industry," for they know that only by some form of cooperation which really shares responsibility, investment, direction and ownership can the solidarity of wholesome effort be secured.

And it is the business of the church to see this fact and to make it a part of its message. Far from being apologetic that this movement of sympathetic cooperation is under way, the church needs to face frankly all the facts, as it has tried to do in the Interchurch Report, and to get all those involved in the industrial problem, employers and employes alike, to face the facts. For there are some very wholesome facts for workmen to ponder in that report, and in all the work of denominational commissions during the past two years. Hardly a great communion has held a conference or assembly without speaking as fearlessly and as pointedly, in the measure of its ability, as the Interchurch Report. Thus, and thus alone, can the new social order, which rests neither on tyranny nor violence, but upon the spirit of good will and cooperation, which is the spirit of Jesus Christ, come to its own.

The Crowning Gift

WHILE the Christian world waited for news from Dr. Shelton, carried captive by the Chinese bandits, and sent up agonizing prayers for his safety and that of his devoted wife and daughters, there were two of those in the homeland for whom the suspense must have been all but unendurable. These were the good man and the good woman in a quiet home in Enid, Oklahoma, who had given their great son to his work and who would not have wished him back even though, as then seemed likely, his heroism would cost him his life. It is through such fathers and mothers that the quiet homes of our land are linked up with the world's great movements and the progress of the kingdom of God.

Those who lead the recruiting work for the missionary boards say that one-half of the young people who go to the foreign fields do so without the approval of their parents. This means a double sacrifice on the part of the volunteers, for no one who has in him the stuff of which missionaries are made can be insensible to the desires and hopes of those he loves. Not only is this true, but many who wish to give themselves to this service remain at home because the opposition is so strong that they do not feel justified in disregarding it.

We can not wonder that these parents are reluctant to give up their children to a life inevitably hard, for the gift asked of them is beyond the measure of any but the most unselfish hearts. Fathers and mothers usually are far more ambitious for their children than they are or have ever been for themselves. This ambition seems to be instinctive and normal. It is a part of the love which keeps them toiling and enduring and denying themselves that their sons and daughters may have more than they have had and be more than they have been. With this ambition goes the impulse of protection, which leads them

to see danger and privation for their children far more clearly than the young and adventurous see it for themselves. The years bring caution, wars are necessarily won by the young.

But all this but makes more glorious the gift of those who freely take their hands off their children and say, "God speed, since this is God's call!" A good man who was for a long period the president of the Disciples Foreign Missionary Society one day came from a meeting of the executive committee looking strangely agitated. "My daughter came before the commitee today to offer herself for China," he told a friend. "How can you let her go?" questioned the other, impulsively. "Ah," said the splendid old man, in ringing tones, "I *must* let her go! One of her earliest memories is that of hearing me pray at the family altar that God would thrust forth laborers into the field, and I dare not forbid the answer to my own prayer!"

The strong young people who go, eager to plunge into work, surrounded by new and interesting scenes, and, above all, with an immediate consciousness of the world's need, have more direct compensations for their sacrifices than have those who wait at home, feeling often that the strength of their life is waning, and with a growing sense, as old age creeps on, that the parting may prove to be final for this world.

But there are compensations, none the less. There is a nearness of spirit that is infinitely sweeter than mere physical companionship where kinship of soul is lacking. After all, the harder lot is that of fathers and mothers who have lost their children to the material world, and have seen the ideals they sought to give them, die. For such parents there is loneliness indeed.

The Kind of People in Our Town

A Parable of Safed the Sage

THERE were two men who came newly into the City wherein I dwell. And it came to pass that they came both of them to visit me on the day of their arrival. For the one of them desired that he might borrow a Screwdriver: and the other besought me that he might use my Telephone to call up the Gas Company and the Electrick Light Company and the Butcher and the Baker and the Candlestick Maker.

And they inquired of me, both of them, saying:

What Kind of People live in this Town, and of what Sort of Folk are my neighbors?

And of each of them I asked, saying,

What Kind of neighbors didst thou leave behind thee; and of what Sort were the Folk in the Old Home Town?

And the first of them answered and said,

The Town I come from is an One Horse Town: and the Folk are a set of Four-Flushers; and they spend more money than they earn; and they are Unneighborly and Unpleasant; and they have so many Scandals that we kept ourselves apart like Lot in Sodom; because our righteous souls were vexed within us; and we shook off the dust of our feet and fled from that Burg and we looked not back.

And I said unto him, Thou wilt find this Town very much the same.

And while he yet Spake, the other came; and he asked of me the same question. And I likewise inquired of him concerning the Folk in his Old Home Town.

And he said,

They were fine Folk; and good neighbors; and it gave us pain to leave them; but Business called us here, and we had to leave our dear old friends.

And I said,

It is the same in this Town; and thou wilt find the People just as fine and good.

And the first man heard, and he was horrified; And he said,

Verily, thou art an old Liar; for thou didst tell me the folk of this Town were a Bunch of Grafters, and a Gang of Thugs.

And I answered,

Nay, I told thee not that the Folk were thus and so. I only said that thus and so thou wouldest find them.

And I said unto them both,

Listen unto me, and consider what I say. For I have told you both the truth. There are in Every Town two sorts of Folk. There are as many kinds of Folk in this town as there be in Oshkosh or Kalamazoo or Medicine Hat or Benares or Hong Kong. Thou canst find either sort.

But what I said is still more true; for each man is likely to find the town of the same sort as himself. May the Lord deliver me from having as a Neighbor a man who cometh from a Town of which he speaketh ill. For then should the word of the Prophet be fulfilled, saying,

And I will shew no mercy, saith the Lord, but will deliver every man into the hand of his neighbor.

And I said unto them both,

If thou wouldest live in a good Town, be good to thyself. So shall thine own Town be partly good, and thou shalt be the good in it, and help to make it better. It is a dirty bird that doth befoul its own nest, and a mighty poor Citizen who doth knock his own Town.

Candle-shine

"Let him not despair, who still can boast a friend."

WHEN day is spent, the sun of life gone down,
When I must dwell within a quiet room
And brood on summers past; when memories drown
The fret and foolish noises of the town,
Which nevermore can be to me a joy,
Who then shall be close-pent, in sleep and gown;—
When day is spent, then may the stars be mine,
Or else the moon, which tells of youthful dreams,
Of lovers' vows, of comfort for love's doom.
If sun and stars and moon must all resign
Their place in my life-heaven, for my gloom
Still may there be some friendly candle-shine.

THOMAS CURTIS CLARK.

Jesus and War

By Kirby Page

WE are in a better position than ever before to discuss the question of Jesus' teaching concerning war. We now know something about the realities of war. No longer do we of the present generation have to theorize about it. Our war experiences are vividly impressed upon our minds. Yet we are beginning to be far enough removed from the actual struggle to reach a much truer judgment concerning the relation of war and the teaching of Jesus. In such a study, it is hardly necessary to remind ourselves that the proof-text method offers little or no proof at all. It is only as we take the teaching of Jesus as a whole and observe its application in his own life, that we can catch his spirit and know his attitude toward war.

It should not be necessary to say that the Old Testament is not the final authority for the Christian. No one can read the two Testaments without noting the striking differences in spirit and attitude. As Dr. George H. Gilbert says: "When we pass from the Old Testament to the New, we leave war and battle-fields behind us. . . . Of Yahweh mighty in battle, Yahweh who is a 'man of war,' who strikes through kings in the day of his wrath; of Yahweh clad in warlike array, drawing out the spear, whetting the sword, and marching before the hosts of Israel to discomfit their enemies and his, we hear no more." The Bible is a progressive revelation of God, and war must be judged by the higher revelation of Jesus and the New Testament, rather than by the earlier conception of David and the Old Testament.

WAR AND FORCE

Let us consider the specific passages which have a bearing upon our problem, noting first those verses which seem to show that Jesus sanctions war, and later the verses that show his condemnation of war. The incident in the temple when Jesus used the scourge of small cords (John 2:13-17) is often cited as indicating Jesus' sanction of war. The very most that can be said in this regard is that Jesus sanctions the use of force. To say that he sanctions the use of force is no proof that Jesus sanctions war. War involves many additional factors than the mere use of force. If Jesus had used force in such a way as to give supremacy to military necessity, to destroy human life, to break down reverence for personality, to retaliate with evil for evil, to compel the surrender of his moral freedom, we might then well believe that he sanctions war. The use of force is one problem, the ethics of war as a means to an end involves so many additional factors as to be quite a different problem. Each should be judged on its own merits.

The verses, "I came not to send peace, but a sword" (Matt. 10:34), and "Let him sell his cloak and buy a sword" (Luke 22:36), are used as proof that Jesus wanted his disciples to be prepared for war. To understand these verses, we must notice their context. If we turn to the verse in Matthew, we find that the very next verse reads: "For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." If we take one verse literally, we should also take literally the verse which follows it. If one verse means that Jesus came to bring a literal sword, then the next verse means that he came as a great home-wrecker, setting the members thereof one against the other. Such a literal interpretation prevents any clear understanding of the words of Jesus. Surely his words, "I came not to send peace but a sword," mean that he came to bring about a sharp division between those who do right and those who do wrong. In Kent's translation of the New Testament, these words read: "I did not come to bring peace, but a struggle. For I came to make a man disagree with his father, a daughter with her mother, and a daughter-in-law with her mother-in-law." It is to be doubted if a single reputable Biblical scholar can be found who will interpret these words to mean that Jesus had reference to a literal sword as a means of accomplishing a desired end.

TWO SWORDS NOT WAR

With reference to the passage in Luke, one has only to read the verses that follow to see that Jesus could not have meant these words as a sanction of war. "It was the last evening of Jesus' life—the hour of sharp crisis, both for him and for his disciples. At an earlier day, in Galilee, he had sent them out on a gracious mission, without purse, or wallet, or shoes, and yet they had lacked nothing, for they found friends to supply all their needs. The case was soon to be greatly changed. He himself was about to be reckoned with transgressors, and surely his disciples would have to encounter bitter opposition. They must therefore be prepared, must be armed, must have "swords." Were there the slightest doubt regarding the correctness of this interpretation, it would be entirely dispelled by the sequel, for the disciples, promptly misunderstanding Jesus' reference to a sword, reminded him that they had two, and he replied, "It is enough," or according to Moffatt's translation, "Enough! Enough!" But, obviously two swords were not enough to defend his life from his strong and determined foes; two swords were not enough for war. They were, however, enough, and even one was enough, to convey his thought of being prepared for the time of stress that was approaching." Professor Hastings Rashdall, eminent as theologian and philosopher, says, in this connection: "More probably the words were 'a piece of ironical foreboding,' which the disciples took literally. The 'it is enough' will then mean, 'Drop that idea: my words were not meant seriously.' "

The third reference is to Matthew 22:21 and to the thirteenth chapter of Romans. It is said that Jesus and Paul accepted the authority of the state, and since the state rests upon force and war, the Christian must like-

wise accept these. It is quite true that Jesus recognized the sphere of the state, in the statement, "Give Caesar what belongs to Caesar." He paid taxes and never renounced the authority of the state. But this is only a half-truth. He likewise said, "Give God what belongs to God," and "Seek ye first the kingdom of God."

GOD AND THE STATE

Paul also upholds the state, especially in the thirteenth chapter of Romans. Upon close inspection of the teaching of Paul, however, the most that can be said in this connection is that the authority of the state is to be recognized and obeyed in so far as it does not conflict with the higher law of God. What are we to gather from the following words of Paul? "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil."

Let us remember that it was the emperor and officials of the Roman Empire of whom Paul was speaking. Can any one believe that he meant literally that all of these Roman officials were ministers of God for the benefit of the Christians and were to be obeyed as agents of divine vengeance? The officials of Rome who sold prisoners-of-war into slavery for life? The officials of that empire where there were three slaves for every citizen? That country in which slaves could not be legally married, unions between slaves being framed and dissolved at the will of the master? That empire which officially sanctioned gladiatorial combats, and pitted man against beast?

ALLEGIANCE TO GOVERNMENT

With this literal interpretation in mind, would we not be compelled to say that a later emperor of this same Roman Empire, Diocletian, was "a minister of God to thee for good" when he issued an edict that he was to be worshipped as God, and when he not only burned the books of Holy Scripture and Christian houses of worship, but killed by slow torture many thousands of Christians who refused to worship him? Should Paul's words, "Let every soul be in subjection to the higher powers: for there is no power but of God," have been taken literally by these Christians and should they have worshipped Diocletian as God? By this same literal interpretation, should not the Christians in Germany have obeyed the Kaiser, since "there is no power but of God; and the powers that be are ordained of God," and have participated in the deporting and slaying of the innocent Belgians? Such a strict and literal interpretation of this passage furnished in past days adequate grounds for the doctrine of the divine right of kings, and the theory, "The king can do no wrong."

If Paul meant his words to be taken thus literally, he and the other disciples failed utterly to live up to their own teaching. The New Testament is filled with instances where the disciples refused to obey the government authorities, and many times they were imprisoned for disobedience. When commanded by the officials to cease their Christian activity, they replied, "We must obey God rather than man."

As interpreted by the life of Paul and the other disciples, these verses in Romans mean that rules and laws are necessary, and in so far as they are instruments of God they are to be obeyed. But when their commands are contrary to the spirit and teaching of the Master, they are to be resisted even if it means the death of the disciples.

RULERS NOT INFALLIBLE

None of us believes that rulers are infallible or that their commands should constitute our highest standard of right and wrong. Quite apart from the belief of the ruler, the method of war is either Christian or un-Christian, and his command does not determine whether our participation in it is moral or immoral. Therefore, the Christian citizen must come to his decision on a basis of the spirit and teaching of Jesus, quite independently of the command of the ruler. To say that Jesus and St. Paul recognize the function of the state is not to say that they command the Christian to participate in war when ordered to do so by the ruler of the nation, any more than their recognition of the state meant that they sanctioned human slavery, polygamy, extortion and the other evil practices which were approved by the state.

We now turn to the positive teaching of Jesus against war. Although his teaching makes no direct reference to war as such, as it does not to human slavery and many notorious evils of his day, it does contain much that applies to the method of war. Some of the realities of war are: the law of military necessity, the end justifies the means, the wholesale destruction of life, the losing of reverence for personality, retaliation of evil for evil, the surrender of moral freedom. About these things the teaching of Jesus has much to say.

MEANS AND END

Under certain conditions, military necessity compels the adoption of methods of warfare without consideration of law or morality. The final defence of war must always be that the end justifies the means. No one denies the horrors of dropping bombs on cities and towns, the starving of civilian populations or the plunging of bayonet steel into human flesh. All Christian men freely admit that war is a survival of savagery and barbarism and is essentially un-Christian. Men hate war, but men use it—the end justifies the means.

The spirit and teaching of Jesus give us clear light regarding the validity of this conclusion for the Christian. Tertullian well says: "The life of faith knows no plea of necessity, for how can there be a necessity to sin in a life the one necessity of which is that it does not sin?"

To seek a noble end by improper means is to try to cast

out Satan by using Satan's weapons. It seems impossible to conceive of Jesus adopting war, which is universally acknowledged as a thing thoroughly bad in itself, as a means to an end, however noble that end may be. It is equally certain that he does not ask his followers to do a thing which he himself cannot do. The law of military necessity and the doctrine that the end justifies the means are clearly in violation of the whole spirit and teaching of Jesus.

War inevitably involves retaliation—evil for evil, battle for battle, poison gas for poison gas, liquid fire for liquid fire, air raid for air raid, starvation for starvation. No one can deny that this practice of returning evil for evil is directly opposed to the fundamental teaching of Jesus. The Sermon on the Mount is emphatic in its protest against retaliation. Jesus shows clearly that while retaliation was sanctioned in the former time—"an eye for an eye and a tooth for a tooth"— it is no longer permissible for his disciples. It is not necessary to be literalistic in interpreting his teaching about not resisting, turning the other cheek or going two miles, to discover the principle which he is setting forth. The Apostle Paul well summed up our Lord's teaching in this regard in the words: "Never pay back evil for evil to anyone."

WAR AND PERSONALITY

War decreases reverence for personality, it tears down what Christianity builds up. One of the outstanding differences between Christianity and other religions is the emphasis placed upon the value of human beings. More valuable than sparrows or sheep, more precious than the sum total of material possessions, are human beings. War makes life cheap. Jesus gives it priceless value.

War means that the individual must surrender his moral freedom. The soldier does not control his own actions, he must obey orders without regard to his own standard of ethics or morals. And this is clearly opposed to the teaching and spirit of Jesus. No military command can justify the setting aside of moral law. If a given act or practice is contrary to the spirit and teaching of Jesus it is wrong, and no military command can make it right. A man cannot surrender his moral freedom, pursue a course of action that is un-Christian and at the same time be following the way of Jesus.

It is in the cross that we find the key to Christianity. Here we find Jesus' way of life, here we see love and vicarious service in the highest degree. Jesus calls his followers to live in this spirit and it is by this means that evil-doers are to be overcome. Jesus recognized that there would be a struggle between the wicked and the righteous and he warned his disciples that lives would be lost. Whose lives? Those of the wicked or of the righteous? Shall the guilty die at the hands of the innocent, or shall the innocent die for the guilty? It is at this point that the sword and the cross differ. The sword, used defensively, means the attempt to kill the guilty for the sake of the innocent. The cross symbolizes the willingness of the innocent to die for the guilty.

Jesus was compelled to refuse the sword and to follow the way of the cross because they represent two opposing principles of life. The sword produces heartless savagery, the cross brings tender solicitude; the sword destroys the sanctity of personality, the cross gives it priceless value; the sword deadens conscience, the cross deepens spiritual perception; the sword causes hatred, the cross compels love; the sword means the attempt to kill your foe, the cross your willingness to die in seeking to save him. "The sacrifice of innocence for guilt is the profoundest truth which God has ever exemplified in a human life."

It is to be doubted if there is to be found a Christian man who has had actual experience with the realities of war who will deny that war is in itself thoroughly un-Christian. As an editorial in The Christian Century expresses it: "Than war nothing more antithetical to Christianity can be imagined. It is a denial in the baldest possible form of the very life principle of the religion of Jesus. It is anti-Christian in the rawest, nakedest form."

My major conclusion, then, is: War is inherently un-Christian and necessarily involves the violation of or the going contrary to the spirit and teaching of Jesus Christ.

Forest Voices—A Vacation Homily

By Meade Dutt

I COUNT it a rare privilege to have been reared in the environment of the great forests of Michigan. Thirty-five years ago life there was looked upon as rough and hard, for the endless timber stretched in all directions from our rude log cabin. But now I feel that I have a treasure in memory and experience which but few possess. I know what it is to tramp all day through the unbroken snow of the forest, and see the snow-laden boughs of pine, cedar and hemlock; I know the song of the saw as it cuts rapidly through the frozen fibre, its sharp teeth dragging the little piles of aromatic dust out on the virgin whiteness of the snow; I have heard the sharp staccato of the axes, the crash of falling trunks, the clink of the chains, the clank of the skidding tongs. I have smelled the incense of the freshly cut pine, I have ridden the log-laden sleigh, and I have eaten after the day's work was done!

I know the forest in the summer as well—its coolness with mosses and ferns, its floor strewn with the spines of spruce and hemlock and cones of the evergreen trees, its lofty canopy of green upheld against the sky by columns of brown. I know its streams of swiftly running water filled with bass and pickerel. I know a thousand things about the forest which perhaps I shall never experience again.

UNITY

Perhaps you will for the first time spend your vacation in the great, glamorous woods. If that be so, then I beg you hear its voice. The sea speaks of vastness, and the mountains of majesty, but the forest speaks of worship

As you stand in the heart of the forest, I would have you conscious of its voice of Unity. To a great many the forest means nothing more than a confused mass of upstanding trunks. It is vastly more: Mosses and ferns, vines and flowers, grasses and reeds, rocks and knolls, springs and streams—ten thousand things. But the whole is *one*. There is no segregation, or isolation—such as man exercises in society. The trees are dependent on one another, each accommodates his growth to the other, and when one is taken away, the others are left unsymmetrical and weakened. No man has the right to demand for himself that which weakens and robs his neighbor. The forest is God's symbol of brotherhood. The trees lift their leafy arms to God to pray, but they do not deny the same right to the violet that lifts its tiny head scarce six inches from the ground. The forest is a glorious Unity.

HEALTH

The forest says to the tired heart: "Come and rest." It stretches around itself a green-webbed barrier, mysterious, wonderful. None can pass save he who has the key-word. Business, he of the iron heart, who has drained his devotee of the last ounce of strength, is barred. The forest says "No" to his importunate demands, when once man has entered the mystic enclosure. The high collar, the tight shoe, the six o'clock dinner, the committee meeting, the "movement" promoter, all cease from troubling. Man can not be in hot haste in the forest, for the spirit of leisure comes upon him. Do you think of rest in these strenuous days? You have pursued, you have run, you have "spurted," and yet you have not quite attained. But you are tired—so tired! Do you know there are no hot pavements in the forest? There is no rattling telegraph which says "buy," or "sell," in the cool nooks—and no impudent telephone bell breaks upon your meditations, or wakens you from your dreams. The atmosphere of the "office" is not there. You will get an idea of what the Master meant when he said: "Come unto me....and rest." How men have been buffeted by their fears and doubts. When the silences and shadows of the forest enfold you you will remember gratefully: "He giveth his beloved sleep."

PRAISE

At the first you may perhaps be impressed by its mystery and silence. I am speaking of the forest in summer, in its happiest mood. The eye is so bewildered in seeing that the ear forgets to hear. And more, the ear is so trained to certain sounds that it is numb to others. The roar of the city is not there, the shriek of the engine is not heard, nor the sputtering exhaust, nor yet the clang of brass nor a thousand other sounds which have rubbed the nerves raw.

But the magic of the forest will soon unseal your ears and sharpen your vision. Soon the heart will begin to vibrate with the presence of another world. You will be conscious of the flash of a cardinal in the high branches, and of a note sweeter than the flute. Then the world of Commerce begins to recede with its roaring trains, its snorting engines, its growling mixers, its pneumatic riveters. Nor will the tense atmosphere of Business, its serried rows of filing cases, its hurrying feet, its clicking typewriters have any further charm. They seem vain—the tools of a puppet—unreal, unworthy of the dignity of man. Then, what seemed emptiness gradually becomes a symphony,—the pines wave their stately plumes and the sun strikes through them with long slender shafts of golden light. The forest becomes vocal with song and a-thrill with color.

And you will be conscious of a nearness to God. The senses of the soul become sharper as the spirit of the forest calls. It leads your human spirit far above the swaying branches, and there you will learn reverence, worship, devotion, and praise. The strength of the oak and the pine will enter into you in this Temple whose diapason is the wind through the trees, and whose ecstasy is voiced by the throats of the thrush and the bluebird, the cardinal and the robin. Who has ever—in Rome or Florence—trod a mosaic so rare as the floor of the forest splotched with sunlight and flowers? Who has inhaled an incense so intoxicating to the soul as that which the violet and the buttercup spill in the fresh air of the morning? Can a man stand in the forest and think mean thoughts?

LIFE

The forest is a great living thing. If the trees are evergreen, then think of God who gives eternal life to all. If they are deciduous, then rejoice in God who clothes them in the spring time, knowing that he will clothe you with immortality. Down on the floor of the forest, in ten thousand nooks and corners, are the opening bells of flowers, of ferns, of cresses, of lilies, all abounding in life. And then there are the fowls, the squirrels, the foxes, the deer and the bear,—the whole abounding with life. God is the God of the living. As you move about beneath the stately trees, listening, seeing, feeling, you will be conscious of the great breathing, friendly forest, and that it is constantly thrusting upon your heart the eternal truth that God is Love and Life.

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The Steel Strike as the Interchurch Saw It

THE steel workers went out on a strike primarily because they wanted the rights of conference and representation. Judge Gary said both these rights were allowed but the investigating commission of the Interchurch World Movement found that his contention was purely theoretical. In fact, the limitations and difficulties were such that neither existed in actual practice. Nor was membership in a labor union tolerated. Here is one of the greatest unions of capital in the world denying to its workmen the privilege of unionizing. John D. Rockefeller, Jr., in his address before the American Chambers of Commerce, warmly advocated the doctrine that labor had the same rights of association as did the corporation employing labor.

The system of labor organization and direction in the "steel trust" plants is military. The men who work in gangs are subject to the gang boss and in practically all cases they not only take orders from their foremen but their promotion and tenure are dependent upon him. This boss is not always a man of big mind and heart and there is thus plenty of room for petty tyranny. The boss needs some brains but for the man in the gang of common labor there is, to use an old saw, no need of anything but a "weak mind and a strong back." The fact that the boss is either a native American or one who has qualified as an English speaking man while the laborer is an alien does not add to the amicableness of treatment, for there is a reigning contempt for the "hunkie" in all American or English speaking minds. This was reflected almost constantly in the interviews with bosses and all other classes. The result is an autocratic control that easily becomes a hardship, and let it be as benign as it may, it is an utter denial of any democratic right.

The labor policy of the United States Steel Corporation (the "trust") is not formulated by the superintendents of active mill operations or by any operating committee. It is determined by the Finance Committee of the corporation, and the Finance Committee's headquarters is in Wall Street where the banking interests are uppermost. The labor policy is made by the committee that is most remote from the human factor in operation and whose interest is exclusively concerned with properties, dividends and money control. In fact it may be said that there is no labor policy at all, in any enlightened sense of that term; it is a commercial policy with labor as a part of a great manufacturing machine.

Judge Gary admitted to the Interchurch Commission that the independent companies usually followed the lead of the "trust." Steel history for the past two decades bears out his admission. Thus what is done in the "trust's" mills will be found the general system throughout the steel industry, with the usual number of exceptions. Steel is the only great basic industry that denies to its workers the privilege of unionizing and that maintains the labor policy of twenty to fifty years ago. Mining, railways, textiles, shipping, shoes and clothing are overwhelmingly on the other side, and the great Standard Oil corporations, approaching the Steel Corporation in magnitude, are among the most progressive and best democratized in labor policies in existence. The bald fact is that steel is a generation behind the times in this matter and the findings of the Commission are justified by the labor policies of its great contemporaries.

* * *

Wages, Hours and Collective Bargaining

The primary cause of the strike was, I repeat, the denial of representation and conference. The workingmen could not unite. Appeal beyond the boss was difficult, and when a case did get to the superintendent the foreman was given the benefit of the doubt. There was no adequate means of representation for the individual, and there was none at all for the group. No group representation is possible without some sort of recognized association, and this was arbitrarily denied. Hours, wages and working conditions were all autocratically determined by the employer. For the employee it was, "Take the job or leave it," "Accept the wage or no work," "Keep our hours or get out." This may work successfully enough where there is a small number of employees and much personal contact with the employer, but in a great ponderous machine that works by an impersonal system it means nothing less than a form of wage serfdom. The employes contended that men wanted to work long hours, but the strikers denied it and claimed that the low hourly wage alone made the men accept overtime work.

The United States Steel Corporation has installed millions of dollars worth of safety devices and spent other millions in welfare undertakings. In this paternalistic type of enterprise it is a model among great employing corporations. But along with it went the twelve-hour day, the seven-day week, the twenty-four-hour shift, the "boss system" and less than a living wage to the common laborer. Sixty-nine thousand men worked twelve hours per day on the average, and one-half that number seven days per week. They might work on a ten-fourteen, an eleven-thirteen or a twelve-twelve division of time but it is an average twelve-hour day. And when the shift came and the gangs changed from day to night work, and vice versa, there was the inhuman twenty-four hours on duty. The average week in the entire industry was found to be sixty-eight and seven-tenths hours. This is from twelve to forty hours more than in other great American industries, and twenty hours longer than in the British steel mills. But then the British mills have long been unionized and the other great American industries are more or less effectively working on a union basis. With all their errors and inequalities the unions have won about all that has been won in the way of a living wage, a human working day and a democratic right in industrial relations.

The strike was not primarily for increased wages. There are, roughly speaking, three classes of workers in the employ of steel. An upper third of skilled men, a middle third of semi-skilled men and foremen, and a lower third of unskilled or common labor. In the middle third are many whose stake has much in common with the lower third. This lower third is thus really a third plus. It numbers, in round figures, over 70,000 men for the United States Steel and twice that number for the entire industry. Thus there are nearly 150,000 men with their families whose lives are determined by the wages, hours and working conditions of this class, or, in round numbers, three-quarters of a million human beings. The average wage of nearly three-fourths of them is below the amount the government considers necessary for a "comfort income." This "comfort income" is the lowest possible for any sort of American standard and the lowest any expert will tolerate in his estimates. It does not include savings and allows little for culture or recreation; it is just a decent living without that margin that makes for a larger chance in life and peace in old age. This means that more than a half-million men, women and children live on less than a decent American minimum standard and contribute to the profits of one of the most profitable industries in the world. But this is not all. One-third of these workingmen receive less than the government estimates allow for a subsistence wage. This subsistence wage means just enough to furnish food, shelter and clothing of the mini-

mum sort; it means just enough decently to keep body and soul together. It is the wage of penury. Yet wages were not the cause of the strike. The foreigner does not know an American standard and his wage raise had not kept pace with the rising cost of living.

The net finding of the Interchurch Commission was that here are some 750,000 men, women and children whose income through the natural bread-winner is not sufficient to enable them to live up to the minimum American standard. One-half of them work twelve hours per day to earn that and one-half of these must toil seven days per week. "Americanization" is hollow mockery in the face of such conditions.

Will any right thinking man admit that a commission of Christian men could write a conclusion less severe than that written by this commission? Facts are facts, and a reputable jury makes its findings on the basis of the facts. Again, we repeat, Steel's great contemporaries are its severest judges. The New York World characterizes the report in the course of a full page account with an accompanying editorial, as "a plain, unvarnished view of the situation," and commenting on the wrath it arouses in certain high places, says "to tell the truth about labor in the steel mills is still an unpardonable offence."

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The Closed Shop, Bolshevism and Conspiracy

Judge Gary's battle cry was the "closed shop." The strikers' demands said nothing about the closed shop. The strike leaders were not fighting for the closed shop but for the primary right to organize, elect their own representatives and for the right of conference and collective bargaining. However, Judge Gary's contentions could have been borne out by an argument that once thoroughly organized the closed-shop would have next been demanded. In its formulated "findings" the commission declares that the closed-shop demand is undemocratic and a means of losing public opinion. Judge Gary found it easy to prejudice public opinion with this contention. The wave of criticism running through the country now and the effectiveness with which industry and commerce are organizing to combat this demand of unionism is ample evidence of this contention. But the fact is that the steel company was conducting a closed-shop. No union man could keep his job. The Commission found that "blacklists" were used, that "under-cover men" or shop detectives were employed and that men found to have union affiliations or even reported as advocating unionization were summarily dismissed. If employers are to combat the closed-shop of the unions they must give it up themselves. It is disingenuous, to say the least, to raise the closed-shop cry while effectively conducting one.

The public was aroused with the cries of Bolshevism and "labor conspiracy." The members of the Commission, without exception, detest Bolshevism and all conspiracy. If there had been either they would eagerly have exposed it and severely condemned it. But they could not find what was not. It was natural that radicals should seek to take advantage of the situation that obtained, but the strike leaders knew that the least intrusion of the "reds" would undo them, and they most effectively prevented such intrusion. The average striker, being an alien of any one of forty nationalities, was ignorant. Every test failed to find any organized Bolshevism among the strikers, or that many of them even comprehended what it was. The strike was "regular" according to A. F. of L. methods, but public opinion was effectively prejudiced against the strikers through the cry of "radical," "I. W. W." and "Bolshevism."

The suspending of the constitutional rights of free speech and assemblage is unsparingly condemned by the Commission's report. Those fundamental rights of democracy were suspended in the Alleghany district but just across the line in Ohio and across the river in Washington County, Pa., they were not. The result was that men by the thousands marched day after day across these boundary lines and held their meetings without police or secret service men hearing anything radical, inimical to law and order or unpatriotic. A Serb of the Alleghany district who had been in this country twenty-six years said to me: "This is not America, this is Russia," and in the Pittsburgh area even the casual observer would have admitted that there was too much truth in the statement to suit his Americanism. The administration of law and order was much more un-American in this "sector" than was the conduct of the strike. On this point we may say, as on others, that the policy is sufficiently condemned by its contemporaries, that is, Alleghany County is condemned by every other strike area. Next week we will tell why the strike was lost.

ALVA W. TAYLOR.

[In Professor Taylor's article published in the issue of July 29 two important mistakes appeared, both due to proof-reading inadvertence. The Interchurch investigation covered seven months instead of eleven, and it was the Ohio instead of the Illinois Manufacturers' Association that circulated charges of radicalism against the Interchurch World Movement.—Editors]

THE SUNDAY SCHOOL

Washing Out the Stain in Tears*

DAVID was human, which means that he was good, bad and at times indifferent. We have studied his virtues; we have noted his vices; we are glad to know that he repented. There is such a difference about a sin before and after taking! Before the sin it seems most beautiful and altogether to be desired. Its appeal is insidious and constant until at last resistance is worn out and there is nothing to do but to yield. Then what a sudden transformation, the fair angel drops the mask and the grinning devil is seen. Alexander MacLaren used to say that sin might be compared to an apple, as in the early chapters of Genesis. Before one yielded the sin seemed like a luscious, ripe apple hanging over a garden wall, but after it was plucked and eaten it turned to ashes in the mouth! That is a very strong figure; it is perfectly true to life. What a revolt took place in David's heart; how can you but pity him? His cathedral had been shattered. The work of a life-time, all his early control, all his fine bravery, all his generosity and magnanimity must have seemed to him to have been blown into atoms and scattered to the winds. Slowly he had reared the palace of his life, in a moment the proud structure is despoiled.

David was saved by his religion. Awful penalties had to come to him: Death, humiliation, family quarrels, frightful jealousies, strained relations. The thing that saved David was a vivid sense of his sin. He did not excuse himself. He claimed no more for the king than for the peasant. He acknowledged that he had sinned against God and against society. It was that first fact that crushed him. "Against Thee have I sinned," he cried out in his agonized prayer of penitence. He felt that he had not only broken one of the fundamental commandments, but that he had personally injured God and God's cause in the world. "Thou shalt not covet thy neighbor's wife," "Thou shalt not commit adultery"—thus ran the old fundamental codes, laws that grew out of experience, for monogamy has had an experimental development. There have been times when one woman had several husbands, other times when one man had several wives, every possible combination has been tried in various times and places, but the only plan that works is for one man to have one wife and to be absolutely true and faithful in these relations. God is trying to save men and women, i. e., He is trying to lead them to live the noblest kind of lives. To

(Concluded on page 15)

*Aug. 22, "A Prayer for Pardon." Psalms 51:1-17.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

To Report on Christian Unity

The Committee on the War and Religious Outlook announces that the third volume of its series, "The Church and Industrial Reconstruction" will be available August 15. A special sub-committee of which Dr. Robert E. Speer is chairman, composed of representative men from the leading denominations, met at Wallace Lodge, Yonkers, N. Y., July 12 and 13, to consider the manuscript of the fourth volume, "Principles of Christian Unity." The members of the sub-committee who have been working for four months on the text of this report passed the final draft of the various chapters and discussed the findings which they will recommend to the churches. It is planned to publish this volume in the early fall. A volume by Dr. Charles W. Gilkey, of Chicago, called "The Local Church After the War," will be published in August. In this volume Dr. Gilkey takes the position that the home people have been more affected by the war than the men who went across because of their larger opportunities for reflection.

Summer School at State University

Rural ministers of the middle west are finding opportunities of enlarged usefulness by taking summer courses at the Missouri College of the Bible at Columbia. This school is adjacent to the University of Missouri and has working agreements with the state school. A summer course of eight weeks is being given this year. It is contemplated that in future summers a shorter course may be offered which will about fit the average minister's vacation period. The agricultural school of the university admirably supplements the biblical and sociological courses of the school of religion.

Methodists Attack Problem of State University

In a recent article Dr. H. O. Pritchard, secretary of the Disciples' Board of Education, calls attention to the remarkable growth of the state universities. He says: "Last September saw an average increase in attendance of approximately 30 per cent over all previous records. More than 200,000 students are now enrolled in tax-supported institutions. Their resources have also increased amazingly. The annual income of the state colleges and universities is now in excess of $60,000,000. That represents, at 5 per cent interest, an endowment of $1,200,000,000. More than half the resources of the United States in higher education are to be found in state universities and colleges. And the end is not yet." The following statement of Methodist activities indicates how this denomination is meeting the new facts of the educational world: "During the school year 1919-20, the Methodists had 24,324 students in forty-five tax-supported institutions. The National Board of Education and that of the Home Missions and Church Extension of the Methodist church appropriated $42,000 for the support of workers in those fields. This in addition to what local fields and conferences contributed. They spent $284,000 for properties and have building enterprises in prospect calling for $3,000,000 within five years. The Methodist church has previously secured 90 per cent of its leadership from church schools, but realizing that the schools supported by religion have failed in providing sufficient leaders, they are turning to state schools."

Missionary Record of Small Church

Few local churches of the country can equal the magnificent missionary record of the Reformed Episcopal church, of Germantown, Pa., which in twenty-seven years has contributed to the missionary cause $267,511. The parish property is very ordinary but the church has continued to believe that it should invest its resources in human service rather than in ecclesiastical architecture. The pastor is Dr. D. M. Stearns. The membership of his church is about 250 people.

Preachers' Sons Do Become Ministers

The popular idea that the sons of the manse never go into the ministry seems to be discredited by the recent surveys of the Interchurch World Movement. A survey of 825 students for the ministry showed that 144 came from preachers' homes and four from missionaries', while 266 of the candidates were from the homes of farmers. Considering that there are millions of farmers where there are thousands of preachers, these figures are very striking. The survey shows that the number of ministerial students in seminaries during the past ten years has been slowly increasing, while it fell off during the decennium of 1890-1900. The increase, however, is not equal to the increase of membership in the churches. About one-fourth of the seminaries have less than twenty students and only one-fourth have more than sixty-nine. These facts would seem to indicate that there should be considerable consolidation among the seminaries of the country and that students coming from a distance should be helped to pay their added railroad fares. This would mean economy and efficiency.

Disciples Acquire New Home for Aged

Certain local members of the Disciples church at Marion, Ind., acquired the title to the Emily E. Flinn Home for the Aged in their city and are making it over to the National Benevolent Association, which organization is responsible for the benevolent work of the denomination throughout the United States. The home has been in existence for twenty years and has four acres of ground and a building that houses twenty-five people. The building will be enlarged immediately to receive more people. The need for this kind of work is apparent when it is stated that there are already applications on hand for all of the available rooms, in spite of the fact that the National Benevolent Association has a number of other institutions scattered throughout the country.

New City Mission Organization

The Joint Board of the churches of Disciples in Kansas City, made up of the members of the various local official boards of the city, has been marked through the years as a successful form of city organization for a group of churches. Through the efforts of the Joint Board many new congregations have been organized and much good work done. The Disciples of Kansas City, Kans., now propose to adopt this plan in their city and will organize a Joint Board at an early date and call a city superintendent.

Living Wage for the Clergy

One of the first problems to be taken up by the newly organized Church of England National Assembly was that of a living wage for the clergy. It was asserted by Lord Selbourne that a penny a day from each member of the church would provide the church with an income of five million pounds. The assembly has adjourned to meet November 15, when consideration will be given a resolution introduced by Lord Hugh Cecil pledging the support of the church to the League of Nations. About a thousand men from the army are being maintained by the church while they study for holy orders, and this is to cost considerably over a million dollars.

Methodists Will Observe Good Literature Day

The Committee on Conservation and Advance of the Methodist Centenary Movement has fixed upon October 24 as Good Literature Day in the denomination. On this day Methodist preachers will be expected to preach sermons and initiate a movement on behalf of various kinds of good literature, especially the church papers of the denomination. The detailed plans for the observance of the day are being worked out by the committee and will be mailed to the pastors at an early date.

Chases Down the Automobilists with a Car

The emptying of the churches by the automobile has been observed by Rev. E. C. Reineke, of Fairfax, Minn., pastor of the local Methodist church. This resourceful pastor has initiated a counter movement. He owns his own car and, choosing places where many cars pass, he

arranges for a road meeting in a grove. He preaches from his auto and the people park their cars around the preacher in a way so that all of the occupants can hear. The result of this is that every Sunday he gets two extra congregations of people who have hitherto eluded the voice of the preacher.

Boston University in Havana

Boston University now has a branch in the distant city of Havana, Cuba. Among the regular features of the curriculum business administration will be taught. The new school is only one of many which are being planned for the Latin American countries. The enterprise will bring the future leaders of the country into contact with evangelical religion and will help to solve the problem, so patent in Latin countries, of the alienation of the leading men from the churches.

Theological Seminaries Will Loan Books

The price of books is going up continually on account of the price of paper. This works a hardship on ministers who regard books as quite as necessary as food and shelter. McCormick Theological Seminary has arranged to help out in the difficulty by offering to loan books to any Presbyterian minister in the United States upon the payment of the carriage charges. The Disciples Divinity House of the University of Chicago also loans books upon similar terms. In Boston there is a theological library which loans books to ministers of all denominations throughout New England. In London the ministers now have library service from a group of scholars who will carry on any kind of investigation which a minister may wish in the great libraries of that City. In Evanston, Illinois, the public library maintains a complete supply of medical books for the local physicians. Why not in every town a local theological library?

Bible Class Studies Agriculture

While there are still many Men's Bible classes which are successfully pursuing the study of the International Sunday-school Lessons, there is another type of class which is in process of evolution. At Deansboro, N. Y., the Congregational church has a constituency almost altogether rural and the pastor, Rev. E. J. Ruliff, is himself a specialist in agricultural knowledge. During the war he was used by the government in helping to increase production. He has been giving a course of study to his men's class on "Pioneers of Rural Life" and also on "The Rural Basis of the Kingdom."

Methodist Work Among the Indians

There are in this country 841 Indian members of the Methodist Episcopal church, 115 preparatory members, and 653 Sunday school scholars. The appropriation for the coming year is $85,750. This is greatly in excess of the previous appropriations on account of the Centenary money which is coming in. The Methodist statistician has published a map showing all the Indian work done in the United States and showing where in his judgment there are open fields. These are to be found in large number in California. The Congregationalists and the Presbyterians have hitherto been the leading denominations in work among Indian peoples.

Will Employ the Stereopticon

Following the lead of the Methodists, the Baptists will make large use this coming year of the stereopticon. The General Board of Promotion in New York is the general depository for a series of lantern slide pictures illustrating the problems of religion at home and abroad. The lectures are rented for a nominal sum plus the transportation and there are a limited number which are circulated without any fee. No other method, save that of the moving picture, has proved so useful in visualizing the conditions that prevail on the foreign field.

Well Trained Man for Foreign Leader

Dr. Corliss P. Hargraves has been chosen by the Board of Sunday Schools of the Methodist Episcopal church for the position of secretary of the foreign department. He has recently been pastor of the Indianola Methodist church, of Columbus, O. He is filling a place made vacant by the selection of Dr. L. O. Hartman as editor of Zion's Herald. Dr. Hargraves has had splendid educational preparation for his new position, having degrees from the Ohio Wesleyan University and the Boston School of Theology. He has also studied in Edinburgh and has had travel experiences in Europe, Egypt and Palestine. His success in the Sunday school of the church of which he is pastor has commended him as a man who not only has the theoretical qualifications but the practical experience as well. He is forty years of age and unmarried.

Rival Catholicism Emerging

Catholic reunion is one of the urgent projects that holds the attention of the various branches of the church adhering to the principles of catholicism. The "Old Catholics" of Europe are those who left the church of Rome at the time that church declared for the infallibility of the Pope. These "Old Catholics" have recently made an arrangement with the American Episcopal church by which the two communions recognize each other as parts of the catholic church. A similar arrangement between "Old Catholics" and English Episcopalians is also pending. It is hoped that eventually the different national catholic churches may agree upon a primus among their bishops

The Churches and the League of Nations

Three of our largest religious denominations have held their national gatherings this spring and early summer. These are the Methodists, Baptists and Presbyterians. In each of these national gatherings there has been passed a resolution pledging the support of the denomination to the League of Nations. Probably the vast majority of the constituency of these denominations are Republicans, for they are Northern denominations.

The pope has recently given forth a noteworthy utterance in which he says, "Things being thus restored in order desired by justice and charity, and the peoples reconciled among themselves, it would be truly desirable, venerable brethren, that all states should put aside mutual suspicion and unite in one sole society, or rather family of peoples, both to guarantee their own independence and safeguard order in the civil concert of the peoples. A special reason, not to mention others, for forming this society among nations, is the need generally recognized of reducing, if it is not possible to abolish it entirely, the enormous military expenditure which can no longer be borne by the states, in order that in this way murderous and disastrous wars may be prevented and to each people may be assured, in just confines, the integrity and independence of its own territory. And once this League among the nations is founded on the Christian law in all that regards justice and charity, the Church will surely not refuse it valid aid, inasmuch as being itself the most perfect type of universal society, through its very essence and its aims it has wonderful power to bring this brotherhood among men, not only for their own eternal salvation, but for their material well-being; it leads them, that is, through temporal happiness so as not to lose the eternal."

It is to be noted that neither Catholic nor Protestant has a good word to say for the treaty which has up to the present time been associated with the league. Gradually the right distinctions are being built up with regard to a world federation which is not preceded by international robberies.

English churchmen are apparently growing stronger all the time for the League of Nations. Dr. Robert F. Horton has sent out a call to all of the nonconformist churches of England to take a more active attitude with regard to the league. It is proposed that the English Church and the Free Church Union should cooperate in carrying out a program which would reach the last man in every parish. He proposes that the church people should sign a pledge as follows: "I therefore promise before God to do all in my power, by reading, studying and understanding, by speaking and every legitimate form of propaganda to make the League of Nations a reality."

who will be a kind of rival pope. Strong efforts are being made to interest the Orthodox churches of the East in this new world union of those who hold to the catholic view of religion. This rival catholic church would disagree with the Roman Catholics chiefly in the matter of two dogmas, that of the infallibility of the Pope and the Immaculate Conception of the Virgin Mary.

Seminary Open to Women Henceforth

Rochester Theological Seminary of the Baptist denomination has decided to open its doors to women. Through its entire history it has been an institution for men. The growing demand for women religious workers in city churches, on mission fields and even in the pulpit have made this action on the part of the seminary necessary. A considerable number of the seminaries of the country have in recent years and for similar reasons opened their doors to both sexes.

Congregational School Takes Disciple Bible Teacher

Denominational lines grow less distinct in some sections of the country despite the efforts of ardent sectarians to delineate them. This is well illustrated in the action of Whitman College, at Walla Walla, Wash., in calling Dr. Chas. A. Lockhart, a Disciple, as the head of the department of biblical literature. Dr. Lockhart, a Disciple, will be teaching in a Congregational school. He was formerly dean of the Bible College of Christian University, at Canton, Mo.

Lambeth Conference Makes a Beginning

The sessions of the Lambeth Conference in London were private, the 270 bishops being hidden away from public view, but at the beginning of the conference the bishops attended a celebration of the eucharist in procession. They wore their scarlet robes and were arranged according to rank, the archbishops of the various countries bringing up the rear. The service as witnessed by a number of people from the nave was described as being the acme of ritualistic beauty.

College Loses Its Denominational Character

The tendency for church schools to loose their moorings from a supporting denomination is indicated by the story of the development of Antioch college, at Dayton, O. This school was organized as an institution of the Christian denomination, which has national headquarters at Dayton, O. After years of financial struggle the institution has been reorganized on a secular basis as a school for vocational training. Very few of the old denominational leaders are retained in the new working force, though Dr. William M. Dawson remains as dean. The meager support which this denomination has accorded to educational institutions has greatly limited its growth by limiting the output of educated leaders for the churches.

University of Chicago Students Religious

Statistics on the religious life of the students of the University of Chicago have been collected. The result has been very gratifying to the religious leaders of the university. The figures prove that, contrary to some popular impressions, the relation of the university students to religious institutions is a very vital one. Nine out of every ten students go to church and this number are members of churches. About ten per cent are engaged in some religious work such as teaching a Sunday school class. The survey of the religious and social activities of the students was carried out by Dr. T. G. Soares, university chaplain.

Premillennialists Extend Influence

The premillennialists who recently held a conference on "Fundamentals" in Chicago have already started on their program of organizing in other cities. A conference was recently held in the Tabernacle Presbyterian church of Indianapolis. The principal speakers were Dr. W. B. Hinson of Portland, Ore., Dr. W. B. Riley of Minneapolis, and Dr. Graham Scroggie, of Edinburgh, Scotland. It is said that these religionists propose to purchase a building for evangelistic work in Indianapolis and the hope has been expressed that they may even relate this program to that of the church federation of that city.

THE SUNDAY SCHOOL

(Continued from page 12)

break these great laws which revelation and experience have proved to be best is an insult to God and an attempt to go counter to his will. David felt all this. He was chagrined, humiliated, broken, penitent to the last degree. He wept and prayed. His conscience stung him like a scorpion. He could not sleep, all the joy of living departed. He must get right with God. Nathan, the bold preacher of that day helped him.

David was a man after God's own heart—not because he sinned, but because he repented in utmost sincerity. He fell only to rise with eyes wet with tears looking up to God. He crawled back up the altar steps. Shame, remorse, prayer, resolves, reforms washed out his sin.

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EDITORIAL

A Prayer for a Listening Heart

IN how many voices dost Thou speak to us, our Father! Through nature with its changing seasons and its growing harvests; through history with its unfolding epochs and its great leaders; through the common day with its work and its friendships and its little time for play; through our families with their tender intimacies, their trustful love and their common burden; through the words of our living teachers and leaders and through poets and seers of all times who once passed this way and left great thoughts behind them in immortal books, so that being dead they yet speak to us; and especially through the Holy Scriptures wherein holy men of old spake as they were moved by the divine Spirit—through these multitudinous voices Thy truth and purpose and character are made known.

We thank Thee, our always present God, for Thy messages to us. Give us the listening heart. May we expect to be surprised of Thee. May we learn to interpret life's events as Thy messages. Like Moses, to whom Thou spakest from a bush in the desert, may we learn to hear Thy voice in the common things which others unregardful pass by. Like Samuel, may we hear Thee speaking in the wakeful interspaces of the night. Like those who stood beside our Lord when it thundered, and who said it was an angel that spake to him, may we also discern the divine voice within all earth's clamor and confusion.

And may we hear Thy voice within, the still, small voice of duty, of comfort and of hope. These promptings of our own better selves that rebuke us for our failures and weaknesses, that keep suggesting to us our unrealized possibilities of character and accomplishment—may we listen to them as to Thee. For through them Thou art calling from the silent deeps of our human nature where Thy mind touches and overlaps our own. Above all, may we sit often at the feet of Christ, quieting all other voices, and listening to him whose words are spirit and life. In his name. Amen.

"Fear Not to Sow Because of the Birds"

CANON BARNETT, the late Head Resident of Toynbee Hall, and vicar of the lowly parish of St. Jude's in East London, has been honored with a tablet in Westminster Abbey. In high relief at the right end of the tablet stands forth a sower, who with free gesture in the sweep of arm goes about his task. Through the dress of a British farmer one recognizes the figure and head of Canon Barnett, as if, as Jane Addams remarks, "careless of ecclesiasticism, even in his beloved abbey itself, and eager to give the hard English soil one more sowing." And on that bronze there is repeated the advice made so familiar to his friends, "Fear Not to Sow Because of the Birds." In times of hesitation and disillusionment like the present these are great words to remember. Dreamers of dreams and seers of visions are likely to grow faint-hearted as they see one after another their hopes fade out into unreality. They looked for peace among the nations, and there seem to have come only fresh occasions for war. They looked to see America take her rightful and honorable place as a leader among the peoples, a beautiful pioneer in the vanguard of the world's enlightenment and progress, and they have seen only her withdrawal into the isolation of a cynical distrust. They hoped to see the churches cooperatively realize a great and inspiring plan for world-wide extension of the kingdom of God, and have seen them one by one drop back into the furrow of individualistc effort. But they are not interpreting these things as true signs of the

times, or as tokens of permanent reaction. For day and night the seed is being cast into the soil. It is the slow way to win results, but it is the only certain way, and it is God's way. There are many evil birds of misrepresentation, falsehood, misanthropy and pessimism. Yet one has only the plain duty of perseverance and faith. The harvest is certain in the end. "Fear not to sow because of the birds."

A Grateful Correction

IN The Christian Century's report of the Methodist General Conference held in Des Moines, it was stated regretfully that the conference took no action on the overtures of the Presbyterian denomination looking toward the organic unity of the evangelical churches. It was suggested that the failure to take action was probably one of the results of the acquisition of the big sum of money which had come to the denomination through the Centenary drive. With respect to the fact, it is now our grateful duty to say that we were mistaken. Some days after the subject had been presented to the conference the following resolution was unanimously passed:

> We cordially recommend to the members of our church the careful study of the plan of organization as an important contribution to an effort in America and throughout the world to secure among the churches of Christ a true coordination and in the ultimate result an organic union. In response to the request of Professor Richards, the General Conference authorizes the bishops to appoint a committee not to exceed nine in number, which committee shall be the authorized agency of the Methodist Episcopal church in consultation with similar committees from other bodies, and shall without commitment by the church in the interval make report to the General Conference in 1924.

We are as grateful in making correction of our misstatement as we were regretful in reporting what now proves to have been incomplete information. The action taken by the Methodist General Conference, while by no means as positive as that of the Presbyterian General Assembly is, perhaps, as generous and radical as anyone could expect at this time. It puts the denomination in an attitude of sympathetic consideration of the proposal for organic unity and creates a committee through which the denomination may share in whatever developments take place in the next quadrennium.

"Big Money" and Denominations

AS to the relation of "big money" in denominational treasuries to the inertia of the denomnations in the matter of Christian unity, the point cannot be stressed too emphatically. Yet the inference drawn by the Northwesternr Christian Advocate, to whom we are indebted for the data by which to correct our statement of fact as to the action of the Methodist Conference, is quite without warrant. Our esteemed neighbor takes our reference as a direct and particular reflection upon the Methodist denomination. It says: "The usually fair-minded and gracious editor imputes questionable motives to the church in the raising and spending of its Centenary money." We beg to assure the "Northwestern" that no such intention was in our mind. The reference to the peril of "big money" applied not to the Methodist denomination alone, but to all denominations. Our statement was part of our oft-repeated thesis that no denomination as such is worthy in this day to be entrusted with a large sum of money—"large," in the terms, say, of the Interchurch denominational askings or the Centenary fund of the Methodists. That thesis apples to Methodists no more than to Disciples or Presbyterians or Baptists or any other denomination. The great funds needed by the kingdom of God cannot be administered by denominations whose distinctive interests as denominations, we contend, are irrelevant to the kingdom of God. The tasks of Christianity are being defined today in terms too large to permit of their accomplishment by the pottering efforts of our competitive denominationalism. To say this reflects upon no particular denomination but upon the denomnational scheme of things—and upon the quality of churchmanship in all denominations that refuses to see so obvious a truth.

A Lull in Chinese Fighting

WHEN an illiterate people is seized with the vision of liberty there always ensues an era of "break-up" and sporadic fighting. Men of selfish ambitions lure their fellows to arms by fatuous promises, and genuine patriots lead them to battle for partisan ends. Mexico is going through this stage in its national life. Russia would have been in a like state no doubt but for the hostility of the Allies which drove her millions into the hands of the Bolshevik leaders as a means of national defence. China is passing through that stage in her transformation. Her vast masses are ignorant, and both selfish military leaders and genuine reformers are able to organize sporadic rebellions, and to create cleavages in the national life. Marshal Tuan, reputed to be the ablest of all Chinese generals, led the latest uprising and endeavored to capture Pekin. Late news is to the effect that he has been defeated and will retire to a solitary monastery for the rest of his days. It will take some time to solidify Chinese leadership into a more republican type of government and a much longer time to give her masses the education that will make her a democracy. Meanwhile let great nations like America be her friend and teacher, not her exploiter.

Planning for Great Conference in the Future

IN Europe this summer there are some important meetings in progress. The preliminary gathering to consider the possibilities of a really world-wide Conference on Faith and Order is being held in Geneva under the direction of the promotion commission of that Conference, of which Bishop Anderson of Chicago is chairman. In the same city of Geneva, under the auspices of the Federal Council of the Churches of Christ in America, and with Dr. Charles S. MacFarland as presiding officer, there has just been held an important gathering to arrange for the World Ecumenical Conference, which is to be held within

two years, and is to bring together representatives of all the European Church Federations and Councils. This meeting was attended by some one hundred and fifty delegates from the various portions of Europe and the various Christian bodies. Important plans were made for the anticipated convocation to be held some months in the future. The projected Conference on Faith and Order will discuss the possibility of organic union among the different bodies in the Christian church. The Ecumenical Conference will consider, on the other hand, the possibilities of closer fellowship and more effective cooperation in the practical ministries of reform and social service. This is in harmony with the policy of the Federal Council, and the corresponding organizations of an interdenominational character in Europe.

Who Gets the Oil Lands?

IT is reported that our state department has entered a protest against the agreement of England and France to divide the petroleum resources in the new territories coming under the control of their respective governments through the new mandates and spheres of influence. They include rich fields in Rumania, Mesopotamia, Asia Minor, Galicia and the Caucasus. It is estimated that the present active sources of oil will be exhausted in another quarter of a century but that the world's supply will last a quarter of a millenium. Naval vessels are coming to be oil driven. Air fleets must have oil. So must land transport. Thus if coal is king in industry, petroleum is queen in war—and not in war alone but in industry also. Engineers tell us petroleum is one of the keys to world power in both peace and war. The British ambassador enters warm disclaimer in response to the United States protest, but that is a diplomat's business. Uncle Sam may well say, "Methinks he doth protest too much." Our consulor agents' reports on the situation give our state department grave concern. Of course such a proceedure on the part of France and England would be in direct contradiction of the theory of mandates under the League of Nations. But then a prominent Englishman has just described to us how Parliament laughed over mention of the League and voted the petroleum fields of Mosul to a syndicate, loading upon the public the tax to support a policing army and made no mention of the Arabs whose fields contain the oil.

The Attitude of the Parties Toward Mexico

IT is increasingly apparent that one of the most important questions to be settled by the next administration, whether Democratic or Republican, will be that of our relations to our neighbors on the southwest. It is not always possible for a platform or a candidate to assure the nation on so important a theme. Yet to the extent to which any campaign promise is valid the people have a right to know what is planned by the leaders of the two parties. So far as appearances go the Democratic party is committed to a pacific attitude toward Mexico. This would seem to be the fair inference from the utterances of the platform and of Governor Cox. Furthermore, the position of Mr. Bryan is too prominent in the party and his convictions too well known to permit doubt that he would use all his influence against a program of militarism. The situation is much less assuring as regards the Republicans. It is perfectly clear that Senator Fall's committee of inquiry regarding Mexico insisted on forcible measures and used its influence to have a plank of that character inserted in the platform. While they did not succeed, the platform leaves wide open the possibility, and even more the probability, of militaristic measures against Mexico in the event of Republican success. Nothing but a clear and emphatic utterance by Senator Harding, giving assurance of the continuance of friendly relations with Mexico, can satisfy that very large and growing body of public opinion which regards military intervention as a menacing and disgraceful probability if senatorial foreign polices prevail. Mr. Harding will find as the campaign proceeds that this question will demand a specific and unevasive answer on his part.

Preaching Made Easy

MANY preachers seem to feel that the preparation of sermons is hard work, to be accomplished only by the full exercise, each week, of all their mental powers. This is not necessarily true, for there are other preachers who have so completely mastered the art of easy preparation that they have but to touch a spring, so to speak, and the sermon comes bubbling forth.

Of course a text must be chosen, but the Bible is full of good ones which comes to mind quite easily. Suppose the one selected be, "Let patience have her perfect work." This must be stated with good oratorical effect, and followed by a few incontrovertible propositions, such as "Patience, brethren and sisters, is a great virtue," or, "No great work is ever achieved without patience." Then begin, say, with Abraham, something after this fashion: "Note the patience of this patriarch of the olden time." Tell all about it, and come on down through the Bible in the same way, pausing for a special flourish over poor old Job. Next, begin in the fields in which patience is needed, as "The life of the business man calls for patience," "The housewife has a constant demand made upon her patience," etc. If emphasis is sufficient the representatives of these various callings may be seen to wake up as their names are called. Next, open "Golden Sheaves of Homiletical Illustration" at "Pat," and pick out half a dozen stories which can be told with good elocutionary effect. If your hearers are of a literary turn of mind it might be well to take down "Sparkling Jewels From the Poets," and select a few gems from Pope and Tupper for the further embellishment of the production. The end is now near, but by all means there should be a personal appeal by way of finale—as, for instance, "Are we as patient as we should be?" or, "Shall we not resolve that we will, from this very hour and moment, strive to be more patient?"

The method speaks for itself. The pastor of a promi-

nent church was recently heard to say that he had not prepared a new sermon for a year, having made a change of fields just over a twelvemonth before. It is believable that a preacher of this type would be encouraged to changes sufficiently frequent as to make further preparation unnecessary for the term of his natural life. But after all his method was crude and unsatisfactory. Had he mastered the art of preaching made easy he need never have prepared a sermon—the system itself does the preparing, quite without effort on the preacher's part.

There is one difficulty with the sermon on "Patience," which has been humbly set forward as a model of the easier way. The feeling which it inspires is not patience but something sadly far removed from it. It is a yearning desire to turn the preacher over to the police, and to have him tried for obtaining money under false pretenses.

Missionaries as Teachers of the Church

THE most authoritative teachers of the church are the men and women who undertake to interpret Christianity in the non-Christian world. The voice of the missionary has an appeal and an urgency that inheres in no other message that comes to the churches today. The authority of officials, schools, journals and conventions is remote and ineffective when compared with that of the men and women who are carrying on the sacrificial work of extending the Christian ideal in the distant lands. The average church member at home is probably aware on reflection that the missionaries are just people of like character and temper with himself. But contact with a wholly different set of problems from those which he confronts impresses him with their broader horizon and ampler discretion in meeting some of the questions which now and then give him concern.

Happily the missionaries have passed out of the romantic atmosphere of sentiment and admiration in which an earlier generation foolishly enveloped them. For the most part they live normal lives and are able to enjoy many of the comforts which the western world associates with an endurable existence. They are not the martyrs which it was once believed they must be in order to perform satisfactorily their mission. But that very normality of life, by no means devoid of severe and exacting difficulties, makes them sensitive to phases of the Christian problem which seldom suggest themselves to the cloistered and protected membership of the churches in Christian lands.

They face in marked degree the anomaly and weakness of a divided Christianity attempting to behave convincingly in the presence of a heathenism which in any particular quarter of the world is likely to be coherent and united. They come with the traditions of a smug and satisfied denominationalism into a situation which makes that sectarian condition of the home churches unconvincing and ridiculous. Fortunately the admirable plans of missionary comity divide the territory of the non-Christian lands in a manner which among modern-minded and intelligent Christians prevents in large degree the mistake and folly of overlapping. But when mission stations of divergent confessions are contiguous, the difficulty is at once faced. Shall the missionary be unswervingly true to the denominational tenets of the missionary board and the denomination that sent him out, or shall he accept his neighboring brethren as fully entitled to his fellowship and recognition?

In an increasing measure this situation presents no sufficient problem. The missionaries themselves have largely solved the matter and have laid the obligation of tolerance and large-heartedness upon their churches at home with such urgency that recognition of the increasing purpose of the gospel, and the widening of the thoughts even of conservative church members have resulted. But there are still many survivals of the sectarian spirit, and the claim of undiscriminating loyalty to the creed of the particular church is made to cover a multitude of sins against the spirit of Christ and the unity of his people.

In the western lands where Christianity, even in a very imperfect form as yet, has become the tradition, it is not difficult for people to adjust themselves to the self-righteous exclusiveness of denominational custom. If a minister is denied the privilege of preaching in an Episcopal church on the ground that he has not received proper ordination, or if a Christian layman is debarred from membership in a Baptist or Disciples church because he has not been immersed, he is able to reflect that such conduct has been practiced and condoned for a long time, and nobody has resented it very much until recently. Moreover, it is probable that somewhere in the community he can find congregations of a different and more hospitable order.

But in the mission field this is not the case. The native Christians have no tradition of denominationalism to fortify them against the surprise and pain of finding themselves regarded as inadmissable to congregations to which they come with full confidence because they have enjoyed the full rights of fellowship back in the home village. To them the minute distinctions of creed, ritual, ordinance and organization are unknown and incapable of explanation. Is it strange that the missionaries themselves, in full sympathy with the very different spiritual problems of their people, come to feel the burden of distinctions on which the members of the home churches, with a very different training, and a wholly variant point of view, are accustomed to lay stress?

Instances of this birth pang of a better time are not difficult to discover in the missionary experience of recent years. An interesting and important conference of missionaries was held in Africa some months since. At its close, in the good feeling generated among Christian men and women of different churches, the presiding officer, a bishop of the Church of England, invited all present to the communion service. A short time afterward he was charged by two brother bishops with serious infraction of the rules of his church for so informal and uncanonical a procedure. It was a satisfaction to great numbers of people in all the churches that the archbishop to whom the matter was referred, had the wisdom to allow the incident to fade out of memory without decision.

The Disciples of Christ have extensive missionary activities in China, India, Japan and elsewhere in the non-Christian world. Immersion was the exclusive practice of the Disciples in the beginnings of their history, as the result of a very sincere effort of the leaders of the movement to find biblical and ecumenical ground in promoting unity among the people of God. As time has gone on it has become apparent to a large portion of the Disciples fellowship that uniformity of practice is not to be secured in the observance of this ordinance and while they remain in their own practice immersionists, many of their churches are accepting into membership those who come from other evangelical churches, leaving the mode of baptism, as they always have left the question of the Lord's Supper, to individual judgment.

In the nature of the case the question of baptism has often emerged in connection with their missionary work. The effort has been made by all their missionaries to remain loyal to the traditional practice at home, and yet cooperate to the fullest possible extent with the neighboring missionary forces in the foreign field. Obviously many delicate questions have arisen, and some of the missionaries have felt the necessity of taking the same open-membership steps that the home churches are taking in increasing numbers. Letters have come from these men, and have had the careful and sympathetic consideration of the missionary officials, without, however, making any difference in the accepted procedure of the boards, or the methods followed on the mission fields. It was inevitable that the question should arise, and it is inevitable that the missionaries must be guided by all the considerations of loyalty to their convictions of biblical teaching, to the leadership of the spirit of Christ, to the history and purposes of the churches with which they are associated, and to the entire movement for the realization of the kingdom of God in the world.

One of the by-products of the situation is the fact that a minister who as a member of a committee of the missionary board had access to the correspondence that passed between some of the missionaries and the secretaries felt it to be a mark of devotion to the denominational traditions to make public the correspondence, with the object of revealing the dangerous and heretical tendencies developing on the mission field. Without discussing the ethics of this procedure, or the type of mind that would violate the necessary confidence of a body charged with many delicate and sensitive situations, it seems highly fortunate that this series of letters has been made public, and the portion of the Disciples communion that reads them given an opportunity to discover to what extent a denominational conviction held by a very small minority of the universal church may stand not only in the way of common fellowship in a great missionary field, but may make the profession of interest in Christian unity on the part of the Disciples seem like an empty and disingenuous pretense.

The missionaries, in this and a hundred other ways, are the teachers of broader ideals of truth, and of an interpretation of the gospel more nearly world-wide. They are compelled to lay aside much of the parochialism which characterizes the home churches, and to see that not a few of the peculiarities which mean so much in the present age in Christian lands may be but a passing phase of that movement for universal brotherhood which was inaugurated by our Lord. Christianity did not begin in Europe or America. It has not by any means come to its best expression even in the so-called Christian lands. The missionaries are witnessing many new manifestations of the spirit of Jesus with which the west, sophisticated and scientific as it believes itself to be, is as yet unacquainted. These may help on the progress of the churches of all names to the time when they shall in much fuller measure than now become the real Church of Christ throughout all the world.

On Profanity

A Parable of Safed the Sage

THEY laid a water-pipe in the road at the place where I and Keturah go in Summer; and the soil was stubborn and rocky. And when the men came for to dig, I took a Spade and digged for a little time in the trench with them. Likewise did I with the Pick and the Crowbar.

And the men said, Thou canst do work such as we do save it be only in one thing. For if we strike more Rock than we expect, or if the water flow into our trench, or if peradventure it cave in so that we have to dig it out again, canst thou do thy part of the Swearing?

And I answered and said, I will do it all.

And they said, It is liable to be a Large Contract.

And I said, Even so, I will assume it. All the Swearing that this job requireth, leave it to me.

And when the ditch caved in, or the water stood in the trench so that they had to pump it out, or they struck rock and had to blast, then did they say one to another, Swear not; for that is Safed's job.

And thus it came to pass that no Swearing was necessary, but only Muscle and Pumps and some Dynamite.

Now I considered how many people there be who swear by the use of Profane words, or by the Slamming of Doors, or by Scolding, and I thought that it would be well if there might be appointed an Official Swearer for all such like occasions, and that he should consider the matter carefully before Swearing or Scolding and see if some other way would answer just as well. For if the digger strike rock, and must use Dynamite as well as swear, he might as well use Dynamite instead of Swearing. And if Kindness will do the work instead of Scolding, then is the Scolding wasted or maybe worse.

Therefore am I open to Employment wherever there is need, to take the responsibility of all the Swearing and all the Scolding that shall be required, and if it be left to me, there will not be much of either.

For one should neither Swear nor Scold if there be any other way to accomplish the result desired; nor unless it is sure that Swearing or Scolding will do good.

For there is a lot of wasted Swearing and Scolding: and to scold is to swear.

Wanted—A Congregation

Second Phase—Preacher and Newspaper

By Lloyd C. Douglas

WEARY of preaching listless sermons to a handful of Laodiceans, the minister whom we shall hereafter refer to as the Reverend D. Preston Blue has determined that he must find a congregation of sufficient size to stimulate his best homiletic efforts. It will require, he thinks, the encouragement of a crowd to vitalize him to the point where he, in turn, may energize his constituency.

Mr. Blue does not pose as a walking monument to Wisdom, but he is canny enough to understand that by resigning his pulpit at Broad Street Church in Centerville to accept that of The People's Church of Middlepoint, his problem will be altered only as to its locality. He has quite left off belief in the ancient fallacy that the grass is greener and more succulent on the other side of the fence. Blue suspects that if he cannot draw an audience of respectable size, on Sundays, in Centerville, neither will he be likely to create much excitement with his pulpit message in Middlepoint, seeing that conditions and people are strangely similar, everywhere, in their relation to a given individual.

No; our friend has abandoned the idea that by giving his household furniture an expensive box-car ride of three hundred miles he can develop some hitherto untested pulpit powers. There has been vouchsafed unto him the wisdom that if ever he is to command the attention of a large congregation, he may make the adventure of recruiting the same, here in Centerville, quite as easily and with as much promise of success as anywhere else on earth.

LONG STEP TOWARD HAPPINESS

It is worth a great deal to our hero to have found out so much as that. Just to have stopped his continuous chatter about "the peculiar conditions which obtain in this town"; just to have ceased poring over the column of "Calls and Resignations" in his weekly church paper, in quest of some Utopia where the S. R. O. sign would be hung on the church door Sunday mornings at 10:20; just to have left off petting his fatuous dream of Elsewhere—constitutes Mr. Blue's first long step toward happiness in his ministry.

This man has given himself to prayer and fasting over his problem. He knows, now, that there is just one thing in this world that he wants—a crowd! He is conscious of a message burning in his heart—a message so highly potential that if only he could face a large congregation with it, there could be no doubt in anybody's mind about its value. He recalls the few times he has occupied a pew in a crowded church; the strangely magnetic quality of the audience; its tense attitude of expectancy; how the congregational singing of the hymns seemed to carry a rich overtone almost supernatural in its unlifting power; how vividly the Book poured out its inexhaustible treasures when read to that responsive crowd—a crowd that had been welded into one solid chunk, so that it saw, heard, thought, and felt as with the eyes, ears, mind, and heart of one man!

And the sermon! Inspired! Nothing less than that! Why, almost anybody could preach under such circumstances! The minister seemed fairly lifted up and borne along by the intense interest of his congregation whose size lent new significance to the belief that the gospel is, in very truth, the hope of the world! With such support, Blue knows that he, too, could preach. With the promise of such a congregation, Sunday after Sunday, he could hurl himself into his task of sermon-preparation with all the zeal and abandon of a prophet.

THE CROWDED CHURCH

Moreover, Blue has learned, upon inquiry, that there is no room in the crowded church for such petty annoyances and puerile squabbles as customarily prey upon the frail vitals of the less prosperous. Little rackets which might do serious damage in a puny church are smothered, ignored, and forgotten in the crowd. Deacon Edgewise, peevish because his wishes have been disregarded in some minor matter, may announce to his fellow-members of the fifty-per-cent-efficient church that he is going to withdraw—he and his wife, man-servant and maid-servant, heirs and assigns, ox and ass, money, influence, prayers, and presence—thus creating sad havoc in Zion, and necessitating the minister to undignify himself, his profession, and the cause he serves by trotting around to the Edgewise headquarters with his trusty molasses bucket. But, if the Edgewises belong to a church habitually crowded, they will be somewhat cautious about "checking out," in a moment of irritation, being fully aware that they will be missed about as seriously as a handful of clover blossoms plucked from a forty acre meadow.

All things considered, Blue believes that a crowd would mean the salvation of his church. He resolves to have one, if it is to be achieved by honest means. He lays out a definite campaign. We have seen his early efforts to line up the people who are already of his following. Now he has arrived at a decision to make his pulpit known to the general public. The most natural medium is the newspaper. He is going to avail himself of it. Only one condition holds him back. He hasn't the faintest idea how to go about it.

JOURNALISM AND THE SEMINARY

Had the Theological School which claimed D. Preston Blue among her alumni offered a short course in Journalism for Preachers, she might have done herself and her output more credit than she ever received for the painstaking interest with which she had examined The Apo-

crypha in the original. Indeed, had she given this man so little as ten hours instruction in the art of composition intended for the public press, she might have served him better than with her entire wealth of erudition anent the Minor Prophets.

When the minister, twenty years out, compares what he studied in the seminary with the actual problems he has faced daily in his profession, he wonders how his theological *alma mater* could have contrived to miss the mark with such systematic completeness. Almost nowhere had his instruction even remotely touched his job. He had been loaded to the gunwales with the history of doctrines, which the public didn't care to hear about; crammed with rules for the manufacture of sermons which, if carefully observed, were guaranteed to stultify any spontaneity likely to shine through the gloom; stuffed with dogmatics, apologetics, hermeneutics, liturgics, homiletics, catechetics, exegetics, and a host of lesser "ics"—now happily forgotten. But, nobody had ever considered it necessary to inform him how to prepare attractive and readable "copy" for a newspaper or magazine, probably for the very excellent reason that not a man on the faculty was possessed of such information. Nobody had ever so much as hinted that there were at least two ways—a right and a wrong—of phrasing sermon-topics for public announcement. Never had anyone talked about the close and helpful contacts possible and desirable between preacher and editor.

Of course, great changes—laus Deo!—have been registered, in recent years, in theological schools. These matters are now receiving, in some quarters, just a very little bit of attention. But that doesn't help D. Preston Blue, who acquired his B.D. in the good old days when the seminary graduate was equipped only with such information as might fit him to aspire to one of the professorial chairs of the institution that had graduated him.

BETTER LATE THAN NEVER

Very much in earnest over this matter, Mr. Blue proceeds to do what he ought to have done, back in 1905, when he lived in Robinsonville. He subscribes for several periodicals published in the interest of writers, and pores over their contents with zealous industry. He is surprised and delighted to learn that he may have easy access to a voluminous literature on the subject of composition. He is heartened to find that the rules for newspaper-writing are very simple. For example: he discovers that the newspaper reporter tells his story in the first paragraph—just the bare fact that John Smith robbed William Brown's hen-coop, and was assessed a fine of $50, and thirty days in the workhouse. If the reader is consumed with curiosity to learn all the thrilling details of this event—Smith's former record, Brown's attitude toward his bereavement, the fate of the fowls, together with such facts and fancies as the reporter may see fit to make public—is it not written in the story, further down the page? Mr. Blue discovers that this is a hard-and-fast rule, in newspaper writing, that the reporter must throw down all his salient facts in the first three or four lines.

Judging his feeble efforts in composing "sermon abstracts" for the Monday papers, on rare occasions, by this inviolable rule indicated above, Blue smiles, wryly, over the remembrance of the stuff he had submitted. If it was never read by anybody—small wonder. He can easily understand, now, why he is so seldom asked for reports of his sermons. He recalls the day when he had preached a really remarkable sermon on the general subject of the danger of losing a national ideal. Very few had heard it. He had announced it, in the Saturday column of "church notices," under the title, "The Golden Calf." Blue never had known how to compose a sermon theme, though one scarcely needs be told that. "The Golden Calf" is sufficient to explain Blue's ignorance on this subject. But, it was a good sermon; and, if it had been given a fair chance, it might have drawn a better audience.

It was so strong, indeed, that a discerning auditor had called upon the editor of "The Morning Star," requesting him to print an excerpt. The editor had telephoned Blue, asking for about five hundred words. Blue had consented, somewhat gingerly, to furnish the required copy.

A RUNNING START

Now, the introduction to that sermon had cost the preacher many hours of labor. He had toiled over it until it was flawless; not a tool-mark in sight; smooth, euphonistic, rhetorically sound in wind and limb. Not on any account could he escape the temptation to repeat this introduction in his abstract. Of course, the introduction was historical. It had dealt with the dramatic incident of Israel's abandonment of the national ideal in the building of the golden calf. To clear the way for that theatrical event, Mr. Blue had backed up, about a score of years, into the valley of the Nile, so that he might get a long, running start at the calf story.

Confronted, now, with the necessity of boiling the whole sermon down to a scant nine inches of eight-point, instead of jumping into the very ruck of things, and hurling red-hot chunks of his appeal at the public, in the first paragraph, the only method his inexperience could suggest was to begin with the calf.

We are forever lamenting that the public knows so little about the Bible. The public knows more about the Bible than we suspect. It does not understand the causes of biblical events very well; nor does it have much sense of sequence; but the majority of the reading public can recite the more stirring stories of the Bible with considerable fidelity to detail. It knows—for instance—the story of the golden calf. It knows it so well that the mere mention of that incident acts in the nature of a narcotic.

Well; Mr. Blue had squandered his five hundred words in riotous introduction. He had told the story of Israel's defection, but there was nothing in it—except possibly in the last few lines, which nobody reached but the proofreader—even vaguely suggestive of a modern application. The editor had found nothing in it, so far as he had gone. to warrant an attractive caption. In fact, he had labelled it, frankly, "The Golden Calf—Dr. Blue Recites Well-Known Story—Idol-Worship." Think you that anybody

would read it, after such a recommendation? Verily, a silly question.

Our friend's pride nearly bleeds to death when he reflects upon this matter. He had been given a chance to preach to every man in Centerville, on Monday morning; and this is the way he had done it—by rehearsing the moral lapses of another nation living in another country and another age, as if he were afraid to approach America's and Centerville's lapses by less than thirty-three hundred years and seven thousand miles! To be sure, this wasn't true of him! Anybody hearing him, on Sunday, would have admired his fearlessness—but he kept it very carefully concealed from the public in his report on Monday.

PREACHER AND EDITOR

Anybody who is not more than two-thirds blind needs not be informed that most people derive their information, and form their opinions, from the papers. It is to be doubted if responsibility for public opinion rests so heavily upon any other man as the editor. That being true, this important individual should receive some moral support. He is entitled to the intelligent cooperation of the preacher. When he strikes exactly the right note in an editorial, registering on the side of honor, justice, and morality, he has a right to expect that his good friend, the minister, will call him up, or drop him a line of appreciation and encouragement; not a long-winded, piously-phrased homily, which may produce precisely the opposite effect than the one intended, but a mere "Bully work, Jim! You are doing fine business! The people who count are with you, to the limit! More power to your elbow!"

Not only does a little recognition like this have the effect of keeping the editor buoyed up to his task, but it serves as a deterrent in moments when he is strongly tempted to trim and hedge in some situation where the nasty little virtue of Prudence is admonishing him to "keep in right" with Big Tom of the Steenth Ward.

If the minister is not too far absent in the spirit, and habitually has his ear to the ground to detect impending seismatic vibrations likely to disturb "The Morning Star," and cause the tripod thereof to wobble, he will happen in, about this time, and invite the editor out to lunch. Two dollars, spent in this manner, will sometimes bring larger returns than invested in a volume on "Thirty Thousand Thoughts for the Theologian."

NEWSPAPER STYLE

If he is of an extremely practical sort, in estimating his assets, this preacher can console himself with the thought that whenever he wishes to do so he can use the columns of "The Morning Star" as if he were the editor himself. This is not a negligible consideration to any man who wishes to give his pulpit some publicity. All he lacks, now, is the ability to use this space in such a manner that the reader will shout "Fine! We must go around and hear this man Blue!"—instead of muttering, "What rot these preachers get off in their churches! What bewildering stupidity!"

Speaking generally, if the preacher, who has been given an opportunity to preach to the public through the newspaper, does not contrive to grip his readers with the first line he had better save his typewriter ribbon. However, in his anxiety to lead his copy with something clever enough to attract attention, he must not forget that he is not selling shaving-soap, or advertising a circus, but attempting to spread the good news of salvation. To spread that good news, it is necessary that he shall be honest with his constituency. To be honest does not mean, necessarily, that he must be dull. Possibly a few illustrations will help, here.

The preacher has talked about the importance of living up to one's best self—a not infrequent theme among us. Of course, no attempt is made here to phrase the subject for announcement. Any man who would advertise that he was going to preach on "Living Up to One's Best Self," has really accomplished nothing but a deepening of conviction, on the part of the public, that he has nothing to unload of interest to a populace sated with good advice.

Whatever he may call the sermon, however, for purposes of arousing interest, this is his thesis—"living up to one's best self." He thinks it is good enough to be given to the general public through the press. As he glances over his notes, prefatory to composing the abstract, he searches for the one striking incident, anecdote, or "human interest fact" most likely to reach out and grab the casual reader. When his sermon appears in print, next morning, it does not lead with a stiff procession of platitudes, marching along in single file with their chins in the air, and their skirts carefully clutched to avoid the mud, but with the simple statement of a concrete fact.

A study of newspaper style will show that a proper name, in the first line, is not uncommon. The mention of dollars and cents is always attractive to the reader. It interests him to learn that somebody has made some money. He is not much less interested in learning how somebody else lost some money. In the present instance, the sermon abstract begins as follows:

> Wedgwood could not afford to lose the $40.00 which he had been offered for the vase. He was just starting in the pottery business, and needed the money. But the vase was imperfect, and he ordered it broken and thrown out upon the scrap-pile; for he vowed that no man could ever buy a "Second" at his shop. He was going to make no "seconds." It looked like poor business, at first; but Josiah Wedgwood became the most famous potter in the world.

Now, after that, the preacher can say almost anything he likes about the importance of living up to one's best self, and expect to retain the interest of a considerable per cent of his readers. Is there anything clap-trap about that? Is it any more undignified than to begin with "A certain man had two sons; and the elder of them said to his father," etc.? Indeed, isn't this about the same process? Is the preacher to be more dignified than his Master? Is the servant greater than his lord?

PUTTING THE GRAVEYARD IN THE FOREGROUND

Or, again, suppose the preacher has been talking about "the things for which we are remembered"—not a half bad topic, by the way; though, of course, one would never

think of announcing it in that fashion. Searching his notes for the "lead," the minister does not top his sermon-abstract with a dissertation upon the graveyard; the tombstone toward which our footsteps are inevitably hastening; and the long grass growing in God's Acre where that which is mortal of us will eventually rest while other people go on, just as if nothing had happened, forgetting the departed pilgrim, except for the two or three little things that he had chanced to do—deeds destined to live forever. No! And, again No! You cannot bait anybody to read a sermon that sets out in a hearse and ambles along to the cemetery. The public is obliged to make that trip often enough to satisfy all the curiosity it has on the subject. If the preacher will talk about death, let him view it as a glorious beginning of something, rather than discourse upon its less promising aspects. People do not relish a sermon that smacks of the undertaker's suave instructions to the pall-bearers,—"Handles all down, please. Face the car, as I do. That's very good—thank you. Take the third and fourth carriages, if you will. Very greatly obliged, I'm sure."

No; this preacher hunts for the one striking fact that had brightened the eyes of his audience, and he leads his sermon on "the things for which we are remembered" somewhat after the following manner:

It was the worst road in Scotland. The supervisor told John Louden MacAdam that if he did not mend that road, which made his estate almost impassable, he would be fined.

John Louden's dignity was damaged. He had neglected that road because he was busy with more important matters. He was writing a monumental history of the MacAdam family.

But, required to repair his road, he decided to make one that would cast open shame upon all the roads of his neighbors who had made complaint.

He had all the clay hauled off the highway, and the excavation filled with crushed stone and gravel. It was a good road.

Then he went back to his history of the MacAdams, and spent the rest of his life celebrating their great deeds; but nobody remembered any other MacAdam but John Louden, and he is remembered not because he wrote a five-foot shelf of histories, but because he invented the macadamized road.

The reader will go on, and try to find out what all this leads to, it may be supposed. The preacher should have no trouble in coaxing him along into the next paragraph which deals with the little deeds, rendered incidentally, and the kindly words, spoken casually,—but saturated with that which makes for immortality.

JESUS AN INTUITIVE PSYCHOLOGIST

Again, the preacher may have been talking about "The Uses of Adversity." This is always an attractive line of homiletic thought. In his newspaper account of what he said, let the lead suggest some such thought as the following:

Because he had the good fortune to plane all the fingers off of his left hand, in his father's mill, one of the most brilliant lawyers of this country was able to put his energies to work where they would do the most good. The accident ruined him for the life of a mechanic; but he hadn't been intended for a mechanic. Instead of sitting down to nurse his stumps, he got up and trained what he had left—his brain.

Anybody in search of incidents similar to this will be bewildered over the wealth of materials at his disposal. They are all well worth telling. They have put more punch and renewed courage into the minds and hearts of the mentally, morally, and physically crippled than can be estimated in words or figures. The public may be depended upon to read all about the old lady who made candy; accidentally scorched the sugar; was on the point of pouring it out; hit upon a happy thought; poured the mess full of peanuts; made her fortune; lived happily ever after. Not very dignified? Well, how about this one? "In a city there was a judge, who feared nobody, and a widow who came to him, saying, 'Avenge me of my adversary!' And he could not, for awhile; afterward he decided, 'I will avenge her, lest by her continual coming she weary me.'"

Indeed, this one is so good that a preacher could lead his sermon-abstract with it, today,—after this long lapse of time—and be sure of attention. Let all these good brothers who are trying to follow the Galilean Teacher pay careful heed to his processes of gaining and sustaining public interest. As an intuitive psychologist, who "knew what was in man," he not only spoke authoritatively, to the people of his own generation, but has furnished an example of the most effective methods by which life may be touched on its most sensitive nerves.

Now that D. Preston Blue has had his first palatable taste of printer's ink, and has noticed the increased interest which the public is taking in his pulpit, he resolves to go a step farther in the use of printed matter to recruit the crowd he means to have in his church, not once, but every Sunday, rain or shine. Of that matter,—its general scheme, the detail of its construction, the cost, the process of distribution, etc., a succeeding paper will endeavor to treat. D. Preston Blue has chopped up the piano-box for kindling-wood. He has resolved to find a crowd, in Centerville.

Are German Christians Penitent?

Professor James Stalker is presenting in the British Weekly a series of interpretations of the thoughts of Christians in Germany as expressed in the current religious publications of that country. The question is often put to him, he says, whether in the religious press of Germany there are any signs of real repentance. His answer is given in the following article.

DIE Christliche Welt prints an open letter to the editor from Professor Forster on what he calls the Question of Guilt. Starting from the contention of many Germans, that the guilt is a world-wide one, as all the civilized nations have armed themselves and could all be too easily convicted of selfish designs, he goes on, nevertheless, to argue that, though the sin of militarism was universal, it was most concentrated in Germany. The Germans have complained bitterly of the feeling shown towards themselves by neutral countries; but, he goes on, the neutrals know well that, while all the nations have practised the politics of violence, it was Germany which, at

two Hague Conferences, frustrated the attempts of the rest to put an end to their sins, and introduce an era of humanity. The neutrals know well that, while all the nations armed themselves, it was Germany which resisted disarmament with scorn thrice within fifteen years, rendering the approaches of England in this direction abortive. The neutrals know well that militarism existed everywhere; but they know also that what the world calls Prussian Militarism was a quite peculiar product, against which the entire human race has with complete justification risen up in wrath and will continue to rise. Militarism was the elevation of the military point of view above all other views and considerations whatever. Militarism was that heartless and shortsighted faith in the sword which converted even the diplomats of Germany into mere agents of the armed fist, and rendered every constructive policy impossible. Militarism was that want of respect for the worth of man which rendered the leading classes so hated by their own people, as well as incapable of comprehending the spirit and traditions of other peoples.

Nor was this disease, he goes on, merely that of a small caste, which imposed its sentiments on an unwilling people. On the contrary, the glorification of war and the romance of conquest had infected all classes, and, it is expressly added, the German professors, pastors and high-school teachers were, in the large majority, and with only exceptions not worth mentioning, the propagandists of this kind of political vision.

CONFESSION THE ONLY HOPE

The writer does not shrink from the acknowledgment that what has happened is the natural result of this evil spirit and that the only hope lies in confessing the issue to be the righteous judgment of God. The reproaches passed upon Germany by their enemies may be pharisaical, one-sided and superficial, but the accusations of Germans against themselves must go much deeper. A Germany, absolved by repentance and purified through suffering, may yet be able to repay its debts to the children and children's children of those whom the war has wronged, in coin more precious than that of material indemnity.

The author of this remarkable utterance is a man of fifty, widely known as a writer on pedagogy, and, till recently, settled as a professor at Munich. But the really significant thing is, not that a single German should have written in such terms, but that his letter should have been published in the pages of a periodical of such high standing as Die Christliche Welt. It is true that the editor accompanies the communication with sentences of his own, embodying certain cautions and modifications, but he is very far from indicating opposition to its general tenor. In subsequent numbers there have been other replies, but these also have been moderate in tone and not expressive of hostility or condemnation. One only, by Herr Tiedje, is thoroughly so, the writer asserting with much sharpness and indignation, that he is not going to ask Germany to sit down on what he calls Wilson's stool of repentance.

How far Professor Forster may be regarded as a representative spokesman for his fellow-countrymen, it would be difficult to say. I must sorrowfully confess that the result of my reading in the German religious press is to make me judge that as yet he speaks for only a small minority. But the number behind him will grow; as yet it is extremely difficult to speak as he has done; but, if his is the true interpretation of the course of Providence, other guides of the people will be constrained to give similar utterance to the voice of conscience.

Church and Community

By James A. Crain

IN one of the illustrated lectures of the Interchurch World Movement there was a word slide bearing this thought-provoking sentence:

> The business of the Church is not to build itself up out of the community, but to build up the community out of its very life.

It is to be feared that many of us have adopted a philosophy the exact reverse of that expressed above. The practical effect of the conventional attitude of the church toward the community has been to create a feeling in the minds of non-church members that the community exists for the church and not the church for the community. Indeed, there is a sort of taken-for-granted attitude on the part of the average church member that the community is a sort of fertilizer to furnish strength and sustenance for the church.

A young minister casually remarked in my hearing a few days ago: "Well, our church voted yesterday to sell the building to the Jews for $100,000 and to move out into ———— section. Most of our members live out that way, you know."

That congregation is deserting one of the most densely populated sections of the city; a section which is gradually undergoing the transformation from a community of homes to a community of apartment houses. The location is advantageous, both with respect to the distribution of congregations of its own denomination and in relation to those of other denominations working in that district. It is true that many of its members have forsaken the neighborhood, but it is equally true that their places have been taken by others as needy spiritually, and in many cases more so, than those who left.

CHANGING CHURCH LOCATION

An incident such as this brings into review the whole question of changing church location. Numerous factors may enter into the problem in a given community, but in every case one question ought to be faced squarely before a field is deserted. That question is, "Has the church a moral right to pick up bag and baggage and leave the community in which it has lived in order to follow the drifting tides of migration?" How that question is settled will depend largely upon the church's conception of its obligation to the community. If it assumes the traditional attitude, the removal will probably be made without regard for the needs of the community. In this

case the only consideration that will receive attention is whether or not the church has more to gain by removal than by remaining.

When a congregation decides to locate in a given community and erects there a church building, it assumes in point of fact certain obligations towards that community which ought to receive the most serious consideration. It has assumed responsibility for the religious life of the people residing within that area. Wherever the spirit of Christian comity exists no other cooperative denomination will enter a field already occupied, considering it preempted by the forces already there. But of what value is the principle of comity if a congregation after cooperatively accepting responsibility for a given territory is left free to shake off that responsbility without reference to the needs of the community or the rights of others who would have gone in had they not found the field preempted?

TRANSFORMATION OF COMMUNITIES

With the changing tides of city life no congregation can be assured that its community will remain for ten years what it is at present. Our American cities have a way of changing character over night. What is today the fashionable residential section may be a boarding house district, a foreign settlement or a Negro district before the church edifice is paid for. The transformation of the community usually begins when a drug store locates on some particularly advantageous corner. Before long a "chain store" grocery enters the neighborhood. Then a garage or an automobile show room, after which the commercialization of the neighborhood is well under way. Contemporaneous with this change in physical aspects there is a change going on in the character of the population. What was originally a community of homes belonging to substantial citizens is gradually filled up with apartment house dwellers, inhabitants of "furnished light house-keeping rooms" and boarding house inmates.

Traditionally we have assumed that the primary obligation of the church is to the people who compose its membership. Consequently when the members move away from the community in which the church edifice is located the congregation has felt perfectly free to follow them. It was this philosophy dominant and unquestioned in the minds of the people composing the congregation referred to by my young minister friend. So completely unquestioned was it that they were willing to sacrifice a splendid location and to sustain a considerable loss on a beautiful building in order to get away from the community. Nor is this an exceptional case. If you will canvass the churches of any large growing city, you will find that a considerable percentage of them have recently changed locations, are actively planning such a change, or are looking forward to the day when such a change will be necessary. So long as this feeling of instability exists we shall never be able to evangelize the cities. So long will the feeling persist that the church on the corner is a mushroom institution, likely to run away upon the slightest provocation without consideration for the needs of the community; offering no assurance of a spiritual refuge in old age or time of trouble.

It may be argued that if the local church is transient, it is so because the people who make up its membership are transient. This argument is an inadequate defense. That a growing section of a city should have its own church privileges is no excuse for abandoning a work in an older community. The great cathedrals of Europe have stood for centuries. The complexion of the immediate neighborhood surrounding them has changed again and again. Notre Dame is in one of the oldest sections of Paris, far from the fashionable residential avenues. The destroyed San Quentin cathedral was located in the midst of a tenement district, crowded and jostled on every side by the meanest sort of homes. The great cathedral of Amiens is located to one side of the city, hard by the factory district and surrounded by small shops.

When churches begin to take up work in the community as a permanent responsibility perhaps our church architecture will improve. Nobody wants to put money into a building that will be out of date in twenty years or where a majority of the membership will be clamoring for removal to a more desirable section before the extension loans have been paid off. It is high time our churches began to meet the issues of a great city in an earnest fashion and give the community to understand that the church is a permanent institution in its midst. This will involve the changing of the policy of the church to meet the needs of the changing community. If the invasion is commercial, there will always be the accompanying horde of rooming houses, "near to the business district" boarding houses, family hotels, and such like. Into such places as these thousands of our boys and girls fresh from the farm or the small town are drawn when they come to the city. A young man in such circumstances finds his only home a furnished room and his only club the street corner or the cheap "movie." The girl has a still more limited social horizon.

THE MOTIVE OF SERVICE

Not long since the pastoral worker of a large church which is being pressed on one side by the business district of a growing city and on the other by a Negro and foreign settlement, was asked, "What are the plans of your church for the future?" The reply was, "We have been very seriously considering the whole situation. Our first impulse was to move out into one of the newer residential districts, but we could not bring ourselves to feel that we had a moral right to desert the community in which we have labored all these years. We have taken the matter up with our bishops and we are now planning to stay where we are and adapt our work to the needs of the changing community." This church has not adopted the easy plan. Its way will be beset with difficulties and there will be many discouragements, but in the end it will have the satisfaction of knowing that out of the church's very life they have built up the community, rather than having taken all the community had to offer, cast it aside like a sucked-out orange.

Why the Steel Strike Failed

THE steel strike was not fought and lost on its merits. The cause was good, the defeat decisive. The defeat was decisive but it was not a complete loss, for the men are not left hopeless and the public will come to understand better what their real grievances were. An increase in wages was granted almost immediately upon the collapse of the strike, and already the United States Steel Corporation has admitted a willingness to listen to plans for the betterment of working conditions.

Judge Gary's addresses and an account of the welfare work conducted by the "trust" are being widely circulated among ministers and others—a very evident recognition of the fact that what preachers and other arbiters of public opinion of the moral type think is worth consideration. Dr. Edward T. Devine, as representative of the Social Service Commission of the Federal Council of Churches, has been accorded a hearing on the problems involved in the strike with suggestions on means of betterment. He made a very frank plea for a more humane labor policy and the democratic principles of conference and representation. Now that all the national political parties have joined the churches and the President's Industrial Conference in declaring for collective bargaining it would seem that the Steel Corporation and its satellites have no leg left to stand on before the court of public opinion. It is the last of the great basic industries that has made no recognition of the modern labor principles of representation in industry and the only one left this side the Orient that insists upon the twelve hour day. Czarist Russia was the only western land that retained it up to our time, and Trotzky, with his policy of industrial conscription, is at least more modern and humane in the hours that must be worked per day.

When steel magnates were asked by members of the Interchurch Commission whether they thought they could maintain their obsolete labor policies with all the other great basic industries operating on a modern basis they answered that they did not know. When further asked whether they personally thought they should attempt to do so the answer was that actions spoke louder than words. But even steel is not impervious to public opinion or uninfluenced by the tides of industrial progress. Of one thing the members of the Commission are convinced, and that is that either a decisive change must come in regard to fundamental grievances or there will ultimately be another strike, and that if there is it will be better organized, better supported and will make a much more adequate appeal to public opinion; either the latter or an outbreak under the auspices of the fomenters of the "one-big-union" idea. Such an outbreak will be revolutionary in its principles—in other words it will be what this strike was wrongly charged with being. Radicalism is always the reaction from reactionary policies, and if there is an incursion of I. W. W. and other "Red" policies into the steel mills we will have no one to thank but the reactionaries who control the labor policies of that industry in defiance of the more enlightened policies of our other great basic industries.

* * *

Smothering the Issues Before Public Opinion.

The deciding factor in industrial warfare is increasingly coming to be that of public opinion. Enlightened and far-seeing labor leaders are perceiving this and are formulating their fighting tactics to conform to it. They sternly admonish against the use of violence, seek to get their issue before the public adequately backed by their grievance and in all ways to conciliate public annoyance and temper over strike troubles. Employers are spending millions in advertising in an effort to "educate" public opinion and keep it on their side of the issue. There are yet, unfortunately, too many labor leaders who adopt a public-be-damned policy and declare it is war and that war makers are not usually very careful of bystanders. The employing class recognize the power of the press to formulate public opinion and take advantage of the fact that great newspapers require great investments, and that no newspaper can live without its advertisers.

The public mind, during the hottest period of the strike, never was given a chance to know all the facts involved. A very painstaking presentation and study of strike news was made by an old newspaper correspondent who was just back from the French front where he had done honorable service as a war correspondent. One would hardly expect to find the dailies owned by families whose fortunes were in steel doing other than printing all the news favorable to the companies. Solid public opinion discounts the service of this type of daily in the long run but does not always do so while in the heat of a bitter partisan campaign. In the case of papers in the affected districts that had been favorable and fair to labor it was found that after the first few days of the strike news ceased to appear in any marked way. It is a fair suspicion that the pressure of advertisers made it impossible to "print all the news." And it is entirely possible for a publisher to be compelled to choose between a material curtailment of his news on the one hand, and the necessity, on the other hand, of running his newspaper without the support of certain powerful advertising interests. With the Associated Press dispatches it was not false reports that were given, so much as such a selection of real facts as to put in the public mind only one side. A candid examination of Associated Press dispatches by anyone conversant with the actual happenings on the ground left little chance for any conclusion other than that silence on one side and a careful selection of news items on the other can most effectually mislead public judgment. The actual situation was, through these various channels, very effectually smothered.

The cry of bolshevism, radicalism, the "reds" and I. W. W.ism was very effectually used, and Judge Gary's claim that it was a strike for the "closed-shop" was accepted universally by the press and business interests. None of these charges was strictly true though there was just enough truth in them to make their use effective. The men were not demanding the "closed-shop" nor were radicals, let alone Bolshevists or I. W. W.'s, in control. Yet unions do demand "closed-shops" once they are in control and the radical was ready to utilize every opportunity to capitalize the discontent of a great body of alien workingmen, many of whom were from Slavic lands. The strike committee had made a tactical blunder in making Mr. Foster leader, even though he had repented of his one time syndicalism simply because it gave their opponents a chance to cry "Wolf." This they did without discrimination. They published Foster's youthful indiscretion on syndicalism and circulated it widely, printed in red covers and given out without money or price or a union label. Then came the coal strike and the threat of a railroad walk-out and the stimulating of an apprehensive public mind with the fear of a labor war that would paralyze the country. Thus the whole force of public opinion was effectively mobilized to defeat the strikers, and that without knowledge of the real issues of the strike.

* * *

Material Forces That Made For Defeat.

The strikers might have withstood the subtler and less direct force of public opinion until time and some learning could have wrought a change more favorable to their real grievances had it not been for the material forces that conspired against them. The steel companies are powerful, with a vast reserve in the treasuries of the main corporation alone amounting to nearly a half billion. They were protected in

a way humble wage earners can never be. The one had nothing to lose but dividends, and war dividends had been plethoric. The other had a little surplus in the family stockings, and bread and butter is a serious problem when living costs are mounting and winter is on. Thus the sheer ability of the companies to starve men out was a decisive factor.

The support given by the twenty-four organizing craft unions of the A. F. of L. was never adequate. These men were aliens and aliens were not greatly in favor in popular imagination. They were the kind of men that had always been used by the companies to break strikes and to keep wages down, thus the average union man did not warm greatly to their cause even though they were converts. Then there were the subtle and damning racial prejudices that even unionized workingmen overcome with great difficulty. This cleavage existed all the time and the strikers were in the condition of a great array of raw recruits without adequate support, training or a good commisariat. The skilled men and Americans in the very mills where they worked were not with them in the strike and they were possessed of the weakness of a heavy scantling stretched across a very great abyss without any adequate understructure to support them. The companies were threatening that none of them would be taken back unless they surrendered soon, and agents were constantly at work among them with this plea. Morale cannot be strong among a heterogeneous mass including a score and a half of nationalities without a common language and tradition and where ignorance is a dark cloud over the common understanding.

Then there was the entire force of law leveled against them throughout the heart of the steel district, that is, in the Pittsburg area. The Pennsylvania constabulary patroled the streets of mill towns. Heads were broken in a promiscuous manner. Public meetings were forbidden and violently broken up where attempts were made to hold them even on private or union owned property or in union or public halls. There was much more violence by official hands than by those of the strikers. An illiterate, non-English speaking mass of men who had lived most of their lives in lands where law was made effective through violence and harsh measures had no fortitude to meet such strong arm tactics. Morale was never very high and the disintegrating forces of fear and weakness soon manifested themselves to break down whatever loose morale there had been at the start.

The most severe condemnation of the steel labor policies is a comparison with the enlightened policies of the Rockefeller interests and those of the International Harvester and other large employing interests, including the packers, where, by the way, the enlightened policies were won in a strike under the leadership of this same Zebulon Foster whose one-time radicalism served as so useful a means of prejudice and publicity in fighting this strike.

Next time I shall attempt to point out some of the weaknesses and errors of the labor crusaders and in the issue following will make a comparison of the labor policies of the companies controlled respectively by Judge Gary and John D. Rockefeller, Jr.

ALVA W. TAYLOR.

Contributors to This Issue

LLOYD C. DOUGLAS, D.D., minister First Congregational Church, Ann Arbor, Mich. It was Dr. Douglas, to whom our readers recently gave second honor for the best constructive article in response to Mr. John Spargo's article on Preaching.

JAMES A. CRAIN, a Disciple minister who is now secretary of the Federation of Churches of Norfolk, Va.

VERSE

To Carl Sandburg

(Author of "CHICAGO POEMS")

YOU earth-tanged, massive, mellow-tongued singer,
I thrill at your words,
I swing to your music;
I soar with your thoughts of Chicago—
That lusty, vital, belligerent city.
To others Chicago may be dirty, nauseous and ugly!
To some Chicago may be disgusting and hellish;
But to you the democratic, strong tongued,
To you it is inevitable, prophetic.
To you and Chicago the past is "a bucket of ashes"—the future bursting with golden dawns crimsoning an "ocean of tomorrows;"
To you and Chicago, challenge for effort and oblivion for failure.
To you the riveting rat-a-tat-tatting is the rhythmic surge of a poem,
Each long rail and girder a lyric,
The blacksmith's anvil an altar to the God of men who work.
To you steam engines are throbbing with music,
The massive skyscrapers are tremulous with the eternal souls of the workers,
And Jesus, shorn of his myth clothes walks Clark Street and Lake Front at night and undaunted.

You breathe into the paper-sacks of convention,
You grip their throats in the clench of your fighting faith;
And explode them with your withering scorn:
Panic-stricken the word-mongers flee into the night
As light-fearing bats from the march of the breaking dawn!

CYPRUS R. MITCHELL.

Sympathy

IS the way hard and thorny, oh, my brother?
Do tempests beat, and adverse wild winds blow?
And are you spent, and broken at each nightfall,
Yet with each morn you rise and onward go?
Brother, I know, I know!
I, too, have journeyed so.

Is your heart mad with longing, oh, my sister?
Are all great passions in your breast aglow?
Does the white wonder of your own soul blind you,
And are you torn with rapture and with woe?
Sister, I know, I know!
I, too, have suffered so.

Is the road filled with snare and quicksand, pilgrim?
Do pitfalls lie where roses seem to grow?
And have you sometimes stumbled in the darkness?
And are you bruised and scarred by many a blow?
Pilgrim, I know, I know!
I, too, have stumbled so.

Do you send out rebellious cry and question,
As mocking hours pass silently and slow?
Does your insistent "wherefore" bring no answer,
While stars wax pale with watching, and droop low?
I, too, have questioned so,
But now I know, I know!
To toil, . . . to strive, to err, to cry, to grow,
To love through all—this is the way to know.

ELLA WHEELER WILCOX.

CORRESPONDENCE

System or Man

EDITOR THE CHRISTIAN CENTURY:

SIR: The correspondence of Mr. John Spargo has been both interesting and illuminating, and may we not say he has made "a hit, a very palpable hit," and probably has done good service by pointing out what seems to many to be an inherent weakness in a system, rather than a superficiality in the ministry. I understand his frank criticism to be against the whole of the church organization and functioning—the regular and stated preaching, a part though not a minor part. If he has put his finger on a vital spot and revealed a weakness, who will not be thankful? If his criticism is unjustified and irrelevant it can do no harm, and we need not be worried.

I could only wish that he had probed a little deeper and revealed what seems to be an inevitable result of institutionalism. May I explain my meaning briefly?

It must have been a mystifying thing to every student of the church and theology, when first he realized that the people who were religious and those whom the Lord had a right to expect would bear the fruits of the Spirit in their lives and would welcome him gladly, were the very people who hated him most and were the farthest from his spirit and idealism. The Jew to whom were committed the oracles of God, and who was the representative of the religion of the day, and who ought to have known God best was the farthest from him—that is, the ruling class who sat in the seat of authority. Jesus could not do any mighty works in their city because of their opposition and unbelief. The greatest examples of faith were found among the Gentiles, the less privileged class. It is generally said that "history repeats itself," and if that be true who will point out the repetition in this analogy, and who will be brave enough to speak to the whole church officialdom where they have left the Great Teacher, and repeated the error of the Pharisees, Scribes and Elders? Do not the "congresses" and other pre-convention meetings which seek to bind the consciences and freedom of Christ's freemen indicate a certain tendency? Does not the mutual distrust and denominational jealousy which lay behind the failure of the Interchurch World Movement indicate that the church has fallen into the same error as Judaism of old? If so, is it inherent in religious organizations, or in human character, and is it inevitable, or can we overcome it and what is the way out? Of course I have definite ideas about it but must not take the space here to set them forth.

I would like to see some of our Spargos or the editor analyze the matter and point out, not only the danger but the remedy.

J. KENDRICK BALLOU.

Santa Rosa, Calif.

Average Preacher and Average Hearer

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading Mr. Spargo's second article, "More About Preaching and the Ministry," I am tempted to comment on what seems to me a couple of weak points in his arguments.

Mr. Spargo, speaking of his experience with the Christian ministry says, "My experience as a hearer of sermons . . . has ranged over the greater part of the United States." I assume that Mr. Spargo's experience has had largely to do with city or small town churches, and in all probability it has been with the most important churches in city and town. If that assumption is correct he has not heard the average preacher; for he is to be found in the less important churches in the city and town and in the wild and woolly sections of the open country, or lost in some mountain ravine. Of course, Mr. Spargo understands that I do not predicate more brains or originality in the average preacher than in the type he has listened to, but I would suggest by my point of emphasis that the futility of preaching is not to be assumed because the big men in business and politics are not moved by the exhortations of their pastors. I am of the opinion that the morale of a nation is largely maintained by the mass conscience rather than by the ideals of a nation's leaders; and the mass conscience, at least in the sections (I am not positive that the city has one) is still sensitive to preaching, and is more or less motived by it.

Mr. Spargo, speaking of editors, says: "The editorial writer is not expected to inspire his readers to any great extent." Evidently, Mr. Spargo expects that to inspire is a part of the preacher's business. But does not Mr. Spargo know that so far as the average individual is concerned, neither genius nor culture is essential in the creation of moral and spiritual inspiration? The average individual possesses less of these qualities than the average preacher, and it is to the average man that the average preacher talks each Sunday. He who would inspire the average person to higher morality and spirituality must not depend on logic, fluency of speech, or originality of thought or expression; but if he can put sincere feeling into his speech, and if his speech is not above the mentality of his hearers, his preaching will not be futile. The "intellectual" may not be moved by commonplaces; but the average person may be if there be feeling in the utterance. These statements are made with no intent to belittle the average man's mentality, but rather with the purpose of emphasizing the fact that most of us are creatures of passion rather than of logic.

If the tone of Mr. Spargo's other article had more nearly harmonized with this last contribution of his he would have received an entirely different response than that which came to him. "The Futility of Preaching" was too cynical and superior in tone to be sympathetically received even by those who, like myself, agreed with him in the main. This last article has more of the spirit "Come, let us reason together." And I shall be greatly surprised if the response is not much more friendly. I, for one, am willing to be a student of Mr.

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Spargo's theories if he will administer them in homeopathic doses, and with the gentle and understanding spirit of the family physician. Although I reserve the right to rebel occasionally, as do all growing boys and sick folks.

Ballston Center, New York FRANK A. HAWLEY.

The Rest of the Story

EDITOR THE CHRISTIAN CENTURY:

SIR: In your August 5th number, under News of the Christian World, you carried an item regarding William Ivens, of Winnipeg, who you said was an expelled Methodist minister, and who had organized a church in Winnipeg. You mentioned only the fact that the same Ivens (whose name, by the way, was originally Ivinsky,) had been a pacifist during the late war. As a matter of fact Ivens was one of the five principal leaders of the I. W. W. strike in Winnipeg and he served time in jail for his revolutionary activities.

The fact that such a destroyer of law and order is permitted to organize a church, speaks well for the broadmindedness of the Canadian people. Naturally he will attract all the "Red" elements in the city of Winnipeg, but that such a man could possibly teach the principles of Christianity is ludicrous.

Ivinsky with four other Russian Jews was imprisoned in Winnipeg for their part in the inhuman strike in Winnipeg.

New York CHARLES MOBRAY WHITE.

THE SUNDAY SCHOOL

What Will You Take?*

IT is a thousand pities that the beginning of Solomon's reign has its luster spoiled by the remembrance of what he is coming to. Well begun may be half done, but you cannot forget the miserable finish—that last half—when Solomon lost the game! He was a true son of his father and the same sin that blasted his father, ruined him. Monogamy seemed to have no place in their program. Refusing to learn from the experience of the race, they must needs bring down upon their own heads the heavy penalties—heavy enough to crush them. Out of common and prolonged experience the "Ten Words" come. Honesty is recognized as the best policy. A day of rest is found to be essential. Respect for parents cannot be neglected. Truth-telling is the basis of business. Adultery is found to be ruinous. A Deity must be recognized. Hammurabi codified laws similar to the Ten Words. Society everywhere and in all times has demonstrated the basic truth of these simple laws of life.

For a moment this morning let us put aside the sad ending of Solomon and see only the fine, young man as he humbly takes upon himself the great burdens and honors of kingship. In a dream he seems to see God asking him to choose anything he desired and it would be given to him. What would you have taken? The touch of Midas? Long and prosperous years? High and lasting honors? Boundless pleasure? Profound scholarship? Ability to reform society? The silver tongue of a peerless orator? The power to make or break men—like the Earl of Warwick? Vast acres and beautiful buildings? These are a few of the things I see men praying for—and getting. We get what we ask for. That is an awful truth. "Ask and you shall receive." Men ask for gold; they get that and nothing else. Men ask for power; it comes to them and they abuse it to their own sorrow—study the lives of American political bosses—a most fascinating lesson. Men ask for property—farms, ranches, houses, barns, orchards; they get what they wish. Men ask for learning; they spend years delving into books, brooding in laboratories; are they happier? Shelton asks for Tibet as Knox asked for Scotland; they get what they want and they are eternally happy. What did Solomon take? He asked humbly for the wise and understanding heart to govern and judge his people well. As a young man he felt the tremendous responsibility of leading, judging, planning for that large empire. Wisely he asked God's help. As long as Solomon maintained that attitude his reign was wonderfully prosperous, but for him also there came the days of flattery and unlimited luxury. Then he also lost his head, being very human. Ambition to secure the aid of bordering territories led him into marriages of political significance. Lust gnawed at his heart. The vision of Jehovah became dim. He was filled with egotism. He regarded himself as a superman—he fell.

We are told in the book of James that if we ask for wisdom it will be liberally given to us. God must be pleased to have Sunday-school officers, teachers, preachers ask Him for wisdom in order to do His work well. All great work has been done in such a spirit. When we are keenly alive to the responsibilities of our church tasks, when the burden is heavy upon our shoulders, when we desire to lead our group to Christ, when we plan ever larger things for Our Master, what can we do but humbly and with the deepest sincerity pray to God for wisdom and power? Such hours mark the noblest experiences possible to men.

JOHN R. EWERS.

*August 29, "Beginning of Solomon's Reign." I Kings 1:4-15.

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The Christian Century Press

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

University Recognizes Religious Courses

State universities do not teach religion, because this would not be legal. In addition to this necessary attitude, there has been a strange reluctance on the part of most university authorities to grant university credit for work done in the study of religion in other institutions. At the University of Illinois the Methodist denomination is investing a million dollars in the Wesley Foundation and it is significant therefore that the president of the University has recently agreed to give credit for a course in Old Testament history and for one in the history of religion. These subjects are taught by Rev. Edward S. Boyer, director of religious education and rural religious service. This action augurs well for the closer relation of state university and church educational foundations at other centers.

England Doing Justice to Unfortunate Children

There is strong sentiment in England today, especially in Christian circles, for doing justice to the children that are born out of wedlock. There are rather more of these children than usual, due to the conditions of war time. The Children's Aid and Adoption Society is being largely supported by the free churches of England as an agency for caring for these children. The mothers are encouraged to visit their children in the institutions of this society and also to contribute as much as they are able to their support. Dr. F. B. Meyer, veteran Christian leader of England, says: "Only in a Christian country can such a work be done." The society is able to secure some government aid for its work.

Union Seminary Will Train for New Profession

The specialization of religious work has gone on until there are now many professions included in the work of a minister. The city federation executive is one of the most recent type. Union Theological Seminary of New York has arranged to give special attention to this profession. The Council of Executive Secretaries of the various city federations has already recognized this advanced step of the New York Seminary by arranging to hold their annual meetiing in New York next year and to extend the sessions to six days instead of three.

Abandoned Country Churches

Mr. Otis Moore is authority for the statement that there are in the vicinity of Mount Vernon, Ia., fifty abandoned churches. Many of these did not die of denominational competition or from lack of means on the part of the people to maintain them. They have been abandoned because of declining interest in old-fashioned religion. Mr. Moore's observation with regard to these churches is important: "I do not believe that the people in these communities have become worldly and have lost interest in the Church. I do not believe that the people in these communities can be called back to loyalty to Christ and to the Church by the appeal to save themselves from hell, certainly not by that appeal alone. But if they can see that the Church is indeed truly a necessity in the long run; if they can be made to see that good home life, good citizenship, good neighbors are produced by the Church, they will come to its fold. They will find the Good Shepherd who will watch over them in this life and the next."

Discuss Making Laymen Moderators

The Scottish Presbyterians are now discussing whether they should not open the office of moderator to laymen as well as ministers. There was one lay moderator long ago in the history of the church, but the present law of the church forbids this. The American Presbyterians have recently opened this office to laymen who are ruling elders in the local church and it seems likely that their course will be followed by their Scotch brethren.

Presbyterians Are Growing in Chicago

The statistics for the past year for the Presbyterians of Chicago are quite encouraging and seem to establish a claim that they are now the leading Protestant people of this city numerically. They have 104 churches and 218 ministers. The churches report a membership of 38,326 members which is a gain of 1,305 over last year. The Sunday school report is less favorable, the schools showing a loss for the past year of 686. The gifts to benevolence by these churches run to about a half million dollars. The expenses for the support of the local churches amounted to $745,446. Presbyterians have always known how to succeed in city populations where conditions allowed any denomination to succeed. In Chicago they have shown wisdom in not multiplying the number of their congregations so largely as have the Methodists, with a consequent superiority of strength in the average of their local churches.

Chicago Headquarters for Methodists

At the initial meeting of the new Council of the Boards of Benevolence which will henceforth bring cooperation into the plans of the various national boards of Methodism, it was voted to establish the national office in Chicago. This action was taken in a meeting at Atlantic City only after a careful study of the merits of different centers. It was shown that there were 1,513,742 members of the church within a five hundred mile radius of New York while there were 1,848,230 members within a five hundred mile radius of Chicago. Still more interesting were the statistics showing that 1,283,686 members live closer to New York than Chicago, while 2,226,864 members live closer to Chicago than to New York. In the matter of financial contributions, the balance in favor of the mid-west was even more favorable. The great bulk of the money of Methodism is in the Mississippi valley.

Dr. E. J. Lockwood of Iowa summarized the case in behalf of Chicago, saying: "Five-sevenths of the episcopal areas and three-fourths of district superintendents and districts are located, five-eighths of the church's membership live and two-thirds of the church's benevolent income is contributed in territory more conveniently administered from Chicago than from New York."

In addition to this general supervising board, there will be in Chicago the Board of Sunday Schools, the Board of Conference Claimants and the Board of Epworth League. There will remain behind in New York the home and foreign missions boards of the denomination. Bishop Nicholson of Chicago is to head the Committee on Conservation and Advance. The Methodists will erect at once in Chicago a three million dollar office building to house their various activities and that of other denominations in Chicago.

This action on the part of the Methodist denomination is of importance to the whole group of cooperating Protestant denominations. The recent debacle of the Interchurch World Movement may be ascribed partly to the fact that it was a piece of long distance manipulation. The leaders were eastern men, some of them with the provincialism which unfortunately is associated with that section of the world. The geographical difficulties of operating vast church enterprises from New York are more than matched by the psychological difficulties. In Chicago there is an atmosphere more typical of the whole nation than is to be found in any other city in the metropolitan class.

Chicago now has the offices of the International Sunday School Association and of the Religious Education Association. The Federal Council has recently voted to establish an office here coordinate with the one in New York. It would seem to be inevitable that in the end Chicago will be the administrative center of American Protestantism.

British Table Talk

London, July 27, 1920

The King's Message

AN unusually lengthy and pointed message has been addressed by King George to the Churches in response to an address from the Lambeth Conference. Rarely does the reigning monarch intervene in religious affairs. In greeting the archbishops and bishops from oversea, his majesty says he is specially glad to have the opportunity of welcoming so many representatives from the United States. 'It is peculiarly appropriate that the bishops of the two nations should meet to take counsel, and should together apply our common Christianity to the great moral, social, and political problems which civilization is called upon to face." The social application of the Gospel is the distinctive note of the royal message. "I am convinced that a great opportunity lies before the Church today, if she will identify herself with the social as well as the spiritual life of the people in the midst of whom she is placed, and will set herself to serve as an interpreter and mediator, bringing the lofty spiritual ideals of Christianity into close touch with the practical needs and efforts of the workaday world." Quoting the remark of a great English orator that "we ought to auspicate all our public proceedings with the old warning of the Church, Sursum Corda," the King adds that so now we look to the chief officers of the churches to remind us that high ideals and a spiritual impulse are necessary to any nations which seek to rise to the greatness of the task that is set before them.

* * *

Revolution?

The most arresting utterances so far at the Weslyan Conference, now sitting, were made at the session devoted to an inquiry into the spiritual condition of the churches in relation to present-day needs, and especially in their attitude to the Labor Party. A minister from South Wales said he represented a district which was a center of incendiarism and materialism, and from which any British revolution that might come would probably arise. No artisan population in the land was better served with churches, and yet they were practically ineffective because they were too self-centered. A London minister, Rev. Henry Carter, after being in close touch with prominent Labor leaders, did not hesitate to declare that the fundamental thought in their minds at the present time was revolution. We had come very near to it in some recent strikes, and if bad times were to come this winter we would find that the margin between strike and revolution was very slight. A great revolution in ideals has already taken place in the Labor world and Ruskin's words, "There is no wealth but life," are taken as a watchword. The working classes are up against war because war destroys life and against existing industrial conditions because they coincide with an immense debasement of life. This conception, Mr. Carter points out, is essentially Christian in its essence, though the Labor world generally does not recognize the fact. Labor charges the churches with fostering class-consciousness, and does not yet realize the great change that has come over their social outlook. Yet the Welsh minister first mentioned averred from personal experience that to the majority of men in the drink saloons religion is still the deepest thing of all, and they believe that Jesus Christ should occupy the highest place in the ideals of man. Undoubtedly a small assertive minority of British working men advocate physical revolution, many of them not realizing what it would mean, but the great mass of our workers are averse to violence, and their aversion has been increased by the Russian revolution. Still, there are unpleasant possibilities, and our authorities are taking precautions. "The Coming Revolution—may it be Bloodless." was Rev. F W. Norwood's subject at the City Temple on Sunday, July 25. By the way the new minister is making a new departure at the City Temple by announcing Sunday evening sermons on public affairs—e. g., "Is there a Christian Solution of the Tragedy of Ireland?" "The Spa Conference from a Christian Standpoint." He is drawing large congregations.

* * *

Bishop And Dean on Reunion.

The cause of Christian union steadily advances. Two striking pronouncements have just been made by the Bishop of Durham and the Dean of St. Paul's Cathedral. If, says Bishop Henson, the Anglican communion raises the "Historic Episcopate" into an essential of Christianity, as the Lambeth Quadrilateral seems to do, then we had better stop negotiations for reunion, as they would be foredoomed to failure. Such an immense claim could not be made good by an appeal to the New Testament, for Christ did not order any specific organization of the Church. The Church was to be identified finally with redeemed humanity, and the nature of its unity would have a true analogue in the unity of mankind. No definition of the Church could leave out the non-episcopal churches, and the unity of the visible church could not be conditioned by its acceptance of a single government—Papal, episcopal, or any other. With equal emphasis Dean Inge declares that the religious public is ready for a great step forward towards unity. The only absolute schismatics in Christendom, he says, are those whose principles cause them to classify all other Christians outside their denomination into those who unchurch them and those whom they unchurch. "If the bishops do not sanction a policy of active co-operation in preaching, practical work, and administering the sacraments, we shall have to go forward without them." Dr. Inge made this pronouncement at a meeting of 3,000 people in Hull in connection with the Wesleyan Conference and began by de-

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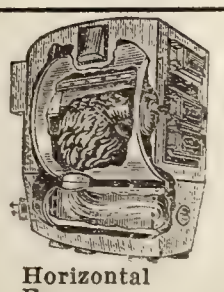
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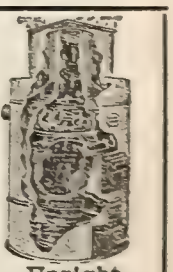
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claring that he would like to see people going to the Church of England in the morning and the Wesleyan Church in the evening. This last is an unprecedented utterance from a high dignitary of the Anglican Church.

* * *

Methodist Reunion.

The movement towards Methodist reunion also continues to make headway. The three bodies concerned—Primitive Methodist, United Methodist, Wesleyan Methodist—have within the past few weeks discussed the question in conference and arrived at practically the same decision; to remit the question to the synods or district meetings for consideration, and to resume the discussion in a year's time. In dealing with a far-reaching proposal of this kind, it is well to hasten slowly, especially in the case of so large, conservative, and sensitive a body as the people called Methodists, else further division might be caused. The new President, Dr. J. T. Wardle Stafford happens to be the son of a Primitive Methodist minister. The president-elect is Rev. J. Alfred Sharp, the connexional book steward. It was decided to raise the minimum stipend of married ministers to £280. The retiring president Dr. W. T. A. Barber, is optimistic as to the religious outlook. He is convinced the decline of recent years has ceased, and that the curve is now upwards. Having been in touch with Labor leaders, he is impressed by the desire of many of them to permeate with the principles of Christ the working class movement.

* * *

The League and The Churches.

Advocacy of the League of Nations excited great enthusiasm at the Wesleyan Conference. Dr. Barbour said we looked to our American cousins to sustain the great ideal, their comradeship being beyond the price of rubies. The Methodist Church on both sides of the Atlantic did much to mould public opinion, and he especially appealed to Methodists on your side to support the great cause. A special committee was appointed to approach the Churches of Britain and other lands with a view to combined action designed to make the League the effective instrument of reconciliation and righteousness in international life. Lord Robert Cecil, the foremost apostle here of the crusade against war, advocating the setting up of a Missionary Council of the League in every Community. "It would include a representative of every local branch of the Christian Church who would co-opt representatives of the intellectual, professional, political, commercial and general inhabitants, including women" and the aim should be by indoor and outdoor meetings, discussions, conferences, personal conversations, distributions of literature, and house-to-house canvass to poll every man, woman, and child as a supporter of the League of Nations. The League of Nations Union, a British organization founded to promote the formation of a World League of Free Peoples for the securing of international justice, mutual defence, and permanent peace, is preparing to embark on vigorous propaganda in the autumn.

* * *

The Pilgrim Fathers

The Mayflower celebration began on Saturday, July 24, at Southampton, whence the Mayflower and Speedwell set sail for your shores on August 5, 1620. The proceedings were organized by the civic authorities, and a large number of representative people were present, including members of the American Embassy. The chief feature was a historical pageant reproducing life in Southampton round about the year 1620. There were about 500 performers, and a thrilling episode was the "re-embarkation" of the 120 Pilgrims. The Lord Chancellor, proposing, at the mayoral lunch, "The Friendship of the British and American Peoples," declared that there is no nation in the world at this moment on which so much responsibility is thrown as on America. "To whichever party the destinies of the United States may be committed in the next few years we are entitled to hope that their part in that great responsibility will be fully met by the American people." Lord Birkenhead's view of the future of the League of Nations is this: "that its power, its in-

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How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.)	*1.54 gr.*
Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice)	*2.02 gr.*
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J1

fluence, will depend precisely on the contribution which the American nation think proper to make to it. They created it, and it is their child; nor is it in our power to lend to it a greater or higher importance than the American nation is prepared to concede. It is for the American people to define what shall be the maximum contribution they can make in order that the League of Nations may afford us a safeguard in the years to come, so that the brutal arbitrament shall not be again that of arms."

* * *

—And Pilgrim Mothers.

We are being reminded that there were not only Pilgrim Fathers but also Pilgrim Mothers, who were not lacking in heroic qualities. For, as a witty May Meeting speaker put it, the Pilgrim Mothers not only shared the privations of the Pilgrim Fathers but had in addition to put up with their personal peculiarities! On the Hampstead estate of Lord Liverhulme on July 22 the Women's Freedom League held a festival to commemorate these "brave but overworked women" (among those taking part being Dr. Lynn Harold Hough), and there are to be further Pilgrim Mother items in the September programme. By the way, I have reason to believe that Dr. Rendel Harris will shortly make a sensational announcement, probably before these lines are printed, respecting the very timbers of the original Mayflower.

* * *

American Visitors.

Visitors from the United States are arriving in increasing numbers by every boat, and they are welcome. Those attending the Baptist World Alliance Conference in London are Rev. Drs. C. A. Brooks, J. H. Franklin, E. W. Hunt, J. B. Gambrell, J. F. Love, E. Y. Mullins, G. W. Truett, and Mr. Mornay Williams. Dr. Mullins, Mr. Mornay Williams, and Dr. Gambrell have taken part in services at Bloomsbury and Dr. Truett has preached at Woolwich. Dr. Lynn Harold Hough, who is well known and very popular on this side, preaches at the City Temple in August. You may be interested in knowing how the American bishops who are attending the Lambeth Conference impress the "Church Family Newspaper," the popular Anglican organ: "Those who come from America possess the characteristics which we have long associated with that country. They have a readiness of speech and geniality of manner which bespeak leadership in a vigorous Church life under conditions not unlike those we associate with political leaders. Their utterances do not 'smell of the lamp,' but are redolent of successful platform speeches, interspersed with telling anecdotes and apt illustrations. They are evidently successful leaders of men and administrators who deal with the practical sides of religion." But your contemporary fails to find among them any one comparable in strong oratorical power with Bishop Phillips Brooks.

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EDITORIAL

A Prayer for the Unity of the Church

O LORD, the one Father whom all Thy children confess, we beseech Thee for Thy church that its life may be more truly one life as its faith is one faith. We would confess the failure and weakness of the church through its divisions and its sectarianism. In a world whose many and grave needs demand a united body for Thy spirit to dwell in, we own in humility and penitence the unworthiness of the body we offer Thee. Thrust our hearts through with the shame of our divisions. Smite our consciences with the guilt of hindering Thy Spirit by our party pride and rivalry and strife. Show us how useless and how false are our sectarian claims. How meaningless must they seem to Thee, O Lord!

Call us all, we beseech Thee, from our separate altars, these wayside shrines where now we tarry—call us away from them to the one altar where our hearts find true peace. We do not wish to come to Thee by any partisan path, in any private way, but we would approach Thee by the common road whereon all men of simple faith seek Thy presence. Deliver us from those over-refinements of thought which enslave us and obscure from our sight the common human way. When we stand at Thine august altar, Thou God of the burly realities, how unreal and hollow seem those nice distinctions by which we separate ourselves from our brothers! Deliver us from this narrowing pride of opinion, this microscopic and selfish view of truth and life and of Thee. Teach us the spiritual art of finding agreements with those from whom we differ, and make us glad to work and worship with all who seek in sincerity to do the will of God.

Quicken in all the churches the sense of their common share in the one church of Christ. Pour out Thy favor upon all the efforts now being made to bring Thy followers of many names closer together in acquaintance, in sympathy, in fellowship and in common work. By this workaday and open pathway lead us out of the follies into which our creeds have lured us, and bring us at last and speedily into the unity of spirit and of body for which our Saviour prayed. It is in his name we ask it.—Amen.

The Radicalism of the Reactionaries

WE noted some months ago that Helen Gould-Shepard withdrew from the international committee of the Y. W. C. A. because that organization adopted a social program at its convention in Cleveland. The "creed" approved by the convention was the well known "Social Ideals of the Churches" which had been adopted by the Federal Council of Churches in 1912 and twice reaffirmed by it in national meetings since. It has been approved by the Y. W. C. A. and by most of the larger denominations in this country and Canada, many of them going much farther in their pronouncements. Mrs. Shepard's withdrawal took with it an unpaid pledge of four thousand dollars. John D. Rockefeller, Jr., has since given the Y. W.'s a half million. The so-called Better America Federation of California has made vigorous efforts to induce large employers and business men to follow Mrs. Shepard's example and withdraw support from the Los Angeles Association. So far it has resulted in the withdrawal of about one thousand dollars. The full depth and vitality of this attempt cannot be guaged, however, until the next drive for the annual budget is made in the coming winter. The Cleveland convention took its action only after prolonged discussion and with practical unanimity by more

than eighteen hundred delegates. The attack of the California organization is directed against their action in indorsing collective bargaining and the fundamental right to organization. As both have been indorsed by all political parties, by all church councils, by the President's industrial conference, and by many great employing concerns the attitude of this so called "Better America" organization is a fine example of the radicalism of certain reactionaries at the present time. The type of opinion represented by them is shown also in their objection to resolutions against child labor and by the accusation that the Y. W. C. A. was passing on the "phrases put in their mouths by labor agitators." There is a type of reactionary radicalism abroad that is just as radical as the radicalism of the "Reds."

Getting Used to World Prohibition

ONLY those of most ardent faith were ready for the challenging ideal of world prohibition. This was a dream, it was supposed, that could not be realized in the life time of any now living, if indeed within the present century. Astonishing events in other countries, however, are leading many to modify this view. It takes some time to get over the shock of the announcement that three of the provinces of Mexico are now under prohibition. Provincial legislation has practically outlawed the liquor traffic in Canada, including Newfoundland. Uruguay now has a law which provides for temperance instruction in the public schools. Saloons are forbidden in that country in certain places where they would be most profitable. The labor unions of South America have gone over to prohibition in many instances and have refused to unload ships which contained liquor. The King of Denmark has signed prohibition laws for Iceland and Greenland and offers to do the same for Denmark. A man starting at the North Pole would have to travel a long time on the North American continent before he could find a drink. The spread of prohibition sentiment in the world is only another example of the authority wielded by the richest and most powerful nation in the world. America has a responsibility to God in the way of world leadership which is only dimly perceived at this time but which will grow clearer with the passing of time.

The Study of Living Religion

IN the circle of educators there is a distinct realization that the theological seminary must be put more in touch with contemporaneous life. This but makes theological education follow the path of the other great professional courses. There is no time given in a medical college to the practice of medicine among the Greeks, though the theme is not without interest for those who are inclined to scholarship. The study of religion has all too often dealt with the religion of dead people more than the religion of living souls. One cannot say that the history of religion is without importance. It has great importance, for history repeats itself and experience tends to repeat itself. But the theological seminary of today must make room for other disciplines which have practical value in the modern church. The psychology of religion, religious education, social service, missions and practical church activities must find their place in the curriculum of the up-to-date school. The untrained minister who succeeds—as over against the thousands who do not—derives his success from his ability to face actual conditions in a living world. The trained man has all of the advantages of the untrained, plus the values, if he is not *mis*educated, that inhere in the more scientific and authentic knowledge of the same living realities.

A Legitimate Unitarian Copyright

NEARLY one-fourth of the ministry of the Unitarian churches has been studying this summer at the school of theology at Harvard University. The men live in one hall and eat in a common dining room. As the sessions of the summer school last several weeks, the ministers have formed acquaintances which denominational gatherings of the past have never afforded. Many meetings have been held during the evenings. The dominant sentiment of these gatherings seems to be that the church is not a mere philanthropic institution but a spiritual power house. Great emphasis is being laid on prayer and on the acquisition of a genuinely religious experience. The attendance of these men upon this memorable summer school has been made possible by the Unitarian Laymen's League. Most of the great new church enterprises have been pioneered by evangelicals, but the idea of sending one-fourth of the ministers of a denomination to a great university for summer courses is an idea on which there is legitimately a Unitarian copyright. If the evangelical denominations were to put this idea into practice, much of the suspicion and theological hatred of the time would become a distant memory.

Vatican Makes Political Gains Since the War

WHILE the pope has suffered greatly in popular prestige in allied countries on account of his vacillating course during the war, and Austria, the last political crutch on which the papacy depended, has been ruined, the Vatican politicians have lately won diplomatic victories of the very greatest importance. Germany as a republic does what the empire never did—it receives a papal nuncio. In Italy the conflict with the civil power is now at an end and the Catholic citizens of that country are permitted to vote. This achievement is seemingly to the credit of the king, but henceforth Catholic influence in Italian politics will be greatly increased. The Vatican has regained in France full diplomatic service. France is to resume the protection of Catholic interests in the Far and the Near East. As against these victories there was recently published a criticism of the pope by the king of Spain. The king charges that during the war the pope was pro-Ally one day and pro-German the next and cannot be depended upon. All of this indicates that instead of renouncing her political ambitions, the Catholic church is using this time

of confusion to strengthen her hand. The temporal power of the popes arose in a period of chaos and anarchy and the politicians of the church have seen the opportunity of the present hour and made the most of it. In the long run, however, this political machination of the Catholic church is destined to alienate popular support. With the increase of democracy only the intelligent love of the people can save the church.

What Will the Church Say on Labor Day?

IT is one of the imperative duties of the church to provide a timely and dependable interpretation of the spirit and ideals of Jesus Christ for its people. The preaching of the gospel is not a mere homiletic comment upon ancient Hebrew conditions. It is the application of the principles of Christianity to present conditions. People are wanting to know what Jesus Christ had to say about the things that are troubling their souls. There has been increasing tendency during the past few years to make use of Labor Day Sunday in the effort to interpret to those who make up a large proportion of church membership something of the real situation which confronts the church today.

It is but the barest commonplace to say that in the past the atmosphere of the church, with notable exceptions, has been much more congenial to the wealthy and leisure classes than to those of the labor group. This was not due to any conscious choice of clientele by the church, but to the natural selection by which people of refinement and resources attract similar people to themselves and the organizations to which they belong. The result was that the churches in every community came to represent the well-to-do class, and the workers did not feel themselves much at home in such congregations.

For the past ten years effort has been made to remedy this condition through the instrumentality of institutional churches, missions, working men's church clubs, and the like. This movement has been admirable, and has accomplished notable results. But the fundamental fact was still ignored, that the serious business of the church includes the creation of a social and industrial order in which there shall be no longer the cleavage which now exists between the groups of capital and labor. Of late an increasing company of Christian leaders has set itself to the enlistment of the church in serious effort to remove the causes of dissatisfaction which have given many of the working class the feeling of sullen resentment toward the church and the entire social order in which it is implicit.

These Christian leaders are not revolutionaries. They have no sympathy with anarchy. They are simply concerned that the principles of justice and good will shall be exemplified in industry as in other relations. They realize the fact that the time has gone by when the elementary rights of labor can be longer denied. Among these rights are the limitation of working days and hours to a measure that is equitable and tolerable, such as, in general, the eight-hour day and the six-day week, with such adjustments as particular industries may make necessary; a wage standard commensurate with the advancing cost of living, and permissive of such domestic opportunities as shall afford proper leisure, educational privileges and recreational margins for the workers; protection of women and children, not only in industry, but from such industrial conditions as prevent wholesome living, and threaten the citizenship of the nation; the right of collective bargaining, in consideration of the fact that capital, in spite of all efforts to the contrary, enjoys and profits by conferences, understandings and agreements which have all the value of combinations and trusts; the opportunity extended to the workers to share to some equitable extent in the profits and the direction of the industries in which they are contributing; and such reasonable safeguards as shall protect them from needless accident, and from indigence in old age. In other words, the laborers are asking for a true measure of democracy in industry as in politics, education and religion, and the intelligent portion of the public is rapidly coming to share this view.

It is against this wholesome and inevitable tendency that a certain section of the employing and capitalistic class is setting itself with alarm and indignation. The desire of this group is to get back as quickly as possible to the days of complete control of the processes of industry by the men who furnished the initial investment and the directing. It has been complacently assumed by many of these men that the supply of funds to start a manufacturing enterprise entitled the stockholders to permanent control, irrespective of the facts that the workmen contribute an equally essential factor in the process, and that in many, perhaps most, cases, the proceeds of the industry go to its gradual enlargement until the original investment is lost out of significance in the progress which has been made possible by the combined activity of workers and management. It is a common investment, but in most instances that of the capitalist is initial and limited, while that of the force that contributes to its enlargement is constant and unremitting.

The labor groups have been increasingly sensitive to this condition. Rightly or wrongly, they are convinced that they are not receiving a just and considerate share of the proceeds of great industries, and they are led to this conclusion by the ostentatious and outrageous display of wealth made in many instances by people of no greater ability or intelligence than themselves. If there are just causes of complaint against the labor groups by reason of their arrogance, insolence, extravagance and inordinate ambition, it must be remembered that they have had a very imperfect and inflammatory type of leadership, and have been led to much of the bitterness of their present sentiment by the effrontery and snobbishness of the resourceful classes.

In any event, the church is bound to take a hand in the controversy as a tried and intelligent friend of both parties. And this is the reason why every informed and sympathetic minister of the gospel is obligated to give some

sort of a timely and discriminating message to his people on Labor Sunday. The preaching which is worthy of the time is the kind that offers a discerning and prophetic comment on the questions that directly concern the life of the community, and of these questions easily the chief at the present moment concerns the industrial situation. In studying the present conditions the minister who wishes to bring to his people a vital message will understand that there are many voices attempting to persuade him either to abdicate his function of a real interpreter of the present truth, and to fall back upon the familiar catagories of yesterday with their smug satisfaction in the status quo and the doctrine of laissez faire; or to avoid altogether the duty of pronouncement upon the living questions of the time, with the idea that it is no business of the church to deal with technical matters of this order.

Of the first sort is the capitalistic journal called "Industry," to whose misleading statements we have had occasion to advert on a previous occasion. This paper purports to be furnishing its readers with authentic information regarding the dangerous sympathies of the Federal Council of Churches, the Interchurch World Movement, and various of the denominational groups, toward radicalism in social and industrial affairs. Its latest diatribe is devoted to the Interchurch, and the wholly gratuitous affirmation is offered that the difficulties which the Movement encountered in the attainment of some of its objectives were due to public distrust of its leanings toward the radical element in matters of social reform.

In any informed circle this statement would be recognized as lacking even the saving grace of humor. And the utmost that Mr. Henry Harrison Lewis, the editor, can offer in substantiation of his several pages of insinuations is the fact that one man connected with the investigation of the steel strike in the capacity of a worker for the Commission was suspected of sympathy with certain of the labor groups regarded as dangerous by the capitalistic press. Mr. Lewis does not venture to offer a word of criticism of the Commission itself, of which Bishop McConnell was chairman, nor does he even challenge a single statement presented in its report. The impeachment of the Interchurch, and the reason for what he calls its failure, is alleged to be the connection with the Commission, in a subordinate capacity, of a man displeasing to the editor and his supporters. It is fortunate that reprint was made of that copy of "Industry," and circulated widely among the ministers of the different denominations. Nothing could provide an open-minded man with a more saisfactory proof of the competence and trustworthiness of present Christian leadership in its solicitude for social justice than such attacks as the journal mentioned is projecting.

The second type of voice, which insists that the church ought not to concern itself with problems of industry, is illustrated by a recent comment of the New York Outlook upon the same Interchurch report. The character of the report was commended, the facts which it brought to light were thought to be important, and the conditions revealed, both as to the sins of capitalism and of labor, were regarded as demanding attention. But the Outlook doubted that it is the business of the church to busy itself with such matters. Do they not lie outside the circle of its legitimate concern? It would be of value to ask then: What group or institution should be expected to pursue such inquiries if the church does not? It is this very protest behind which every unsocial business and interest has sought protection since that time when the Gaderenes demanded that Jesus leave their borders and cease to interfere with a profitable industry. If the church would only behave, and desist from its investigation of evils and causes of unrest, how many doomed lines of business might have gone on to prosperous achievements!

It is for this reason that every minister should desire to acquit himself with faithfulness and courage on Labor Sunday. He cannot be an innocent bystander when a great controversy is going on. He must be no partisan. He must be no soft and acquiescent reteller of other men's stories. It is his to speak with conviction and direction on the most vital question of the time. The church must have a voice, and a convincing voice, in such an hour.

A Passing Dogma

AMONG Disciples of Christ the most sensitive question has been for many years whether their churches should receive credentials from other churches of evangelical faith and order when the bearer of such credentials was one who had not been immersed at his baptism. The fact is that the interpreters and leaders of the Disciples' thinking have never until recent years faced the question and its implications with downright seriousness. There has always existed a certain shifty dialectic by which the communional conscience evaded the flagrant inconsistency involved in strong talk for Christian unity, on the one hand, and, on the other, a refusal to practice Christian unity with any save those Christians who happen to have been baptized by immersion.

In the past decade the issue involved in this inconsistency between what the Disciples called their "plea" and their practice has become acute. The older conviction as to the degree of importance attaching to immersion hardly exists any longer, except in groups whose thinking has not been touched by the spirit of modern Christianity. The type of preaching that exalted immersion as a divine command on a par with faith and repentance is virtually unheard nowadays. The Disciples mind is learning to distinguish between immersion and baptism. It sees the absurdity of the earlier dogma which affirmed that the word "immerse" and its derivatives could be satisfactorily substituted throughout the New Testament for the word "baptize" and its derivatives. It is learning to think of immersion as the form or mode of baptism, and it is able to conceive of the essential thing in baptism being accomplished by some other form or mode. Yet it must be added that there is a strong and unanimous feeling among their leadership against the use of any mode in their own practice save the historic and symbolic act of immersion.

This new point of view is being attained only with great

emotion. But this is not strange when one considers the enormous emphasis which Disciples ministers of a generation and more ago placed upon the immersion dogma which had been forged out in the debates of Alexander Campbell. From an incidental application of a fundamental principle the whole question of baptism became the most conspicuous and characteristic feature of the Disciples preaching. It even eclipsed the fundamental principle of Christian unity which gave to the Disciples movement originally a sense of peculiar breadth and catholicity. Signs of change, of weakening or reversing the old emphasis, have been met with the bitterest resistance. Chief among these signs of a new state of mind is the growing practice of receiving unimmersed Christians from other communions without insisting upon their rebaptism. This practice is becoming quite commonplace now, though the pioneers of the idea ten and fifteen years ago endured the odium theologicum in its most drastic form.

How widely the sentiment in favor of this "practice of Christian unity," as it is called, has permeated the Disciples communion was recently disclosed by a clergyman who had been serving as a member of the executive board of the Disciples Foreign Missionary Society. About to remove from the city where the headquarters of the society are located, he resigned from the board, but secretly took with him copies of letters involved in a long correspondence between the executive board and the leaders of the entire Disciples foreign missionary force in China. This correspondence, as was indicated in our issue of last week, had to do with the question of opening the doors of Disciples mission churches in China so as to receive Presbyterians, Methodists and the rest without demanding rebaptism. It showed that the problem is acutely felt throughout that mission field and that virtually all of the missionaries see the unescapable moral necessity of practicing Christian unity with all Christ's followers, if they are not to be put in a position of falsifying their preaching by their practice.

This correspondence was given to the Disciples public through one of the denominational papers notorious for its advocacy of the most ultra-sectarian and unfraternal policies. The facts have been well-known too long to stir up much excitement among those who have come into any sort of vital touch with the mission field. Indeed, the situation in China is even more concrete than the correspondence of the Rev. Mr. Elmore discloses. The fact is that it is no mere question for academic debate, over there, nor one in connection with which the mission forces are waiting for permission from the home base before they take action. The mission churches have already exercised their congregational prerogatives and taken action. Most if not all of the mission churches of Disciples in China have been for some time receiving unimmersed Christians into their membership. They feel that, under God, they can not do otherwise. The membership reports sent to missionary headquarters in America have made no distinction between the immersed and unimmersed members. And while for prudential reasons the China mission has issued a request that hereafter in the reports to the society in America only the number of the immersed be given as the number of members, this request affects only the report sent home, and not at all the actual practice by the churches. Indeed, the dear unimmersed Chinese Christians affiliated with Disciples churches in China do not dream that there is any controversy among their American brethren as to whether they are Christians or not!

All of this has significance as showing how widely and, withal, how quietly the more generous practice is being adopted. The intolerable position into which the Disciples movement was historically misled is rapidly losing its authority over so virile and dynamic a body of Christians. Revolting against a dogma which nobody today can be convinced of, their great communion is finding again the fountain of its original inspiration. The ideal of Christian unity, an ideal to be realized not by talking about it but by actually setting out to practice it, is becoming now, as it was in the beginning, the passion and burden of their testimony. Emancipated from the sectarianism and legalism which has characterized their practice and utterance, they may hope to be taken seriously as a constructive factor in the building of that new order of Christian faith wherein all such questions as these about baptism and membership will be settled by the spirit and mind of Christ and not by the letter of a law. For where the spirit is, there is liberty and unity. But where the letter is, there is bondage and dissension.

Christian Unity in the Hymn Book

"HYMNS OF THE UNITED CHURCH" is a book fitly named. There is one place where the great body of Christians are already united, and that is in the use of the great hymns which express the eternal truths of the religion of Jesus Christ. That these truths are eternal is, indeed, the reason for the unity. Each generation has produced its quota of ephemeral hymns—hymns emphasizing the religious fads and theories of the time, and destined to be quickly forgotten because they do not speak the elemental instincts of faith and worship.

When we sing the hymns which have come to us from the Middle Ages we do not think of the obscure and often absurd doctrines of the time. Out of the cells of monasteries, out of medieval mysticism and superstition, there shines for us the clear light of a real faith in an unseen Helper and an unseen world. "Safe Home, Safe Home in Port," "Jerusalem, the Golden," "Mother Dear, Jerusalem," "O Sacred Head, Now Wounded," "Jesus, the Very Thought of Thee"—these still express our worship because they speak what we all, in our best moments, believe to be true.

When we sing Luther's Battle Hymn we do not think of his theological quarrels or of his undoubtedly mistaken views of transubstantiation. That great hymn, in which Carlyle heard the thunder of an Alpine avalanche and the first murmur of earthquakes, and which Heine called the

Marseillaise of the Reformation, is to us the expression of an unshakable faith moving to certain victory. When we sing "Rock of Ages" we do not think of the bitter controversy over a theory of the atonement, in the midst of which it was written. We think of it as an instinctive expression of human weakness hiding itself in divine sufficiency. When we sing "Love Divine All Love Excelling," and "Jesus, Lover of My Soul," we do not ally ourselves mentally with the eccentricities of early Methodism, but we feel a touch of the holy fervor which glowed through its teaching and practices and which still has warming and reviving power. When we sing, "Lead, Kindly Light," we do not think of praying for guidance in the matter of ecclesiastical authority. In his words we pray what was Newman's real prayer—seeking the real, eternal truth which he was unconsciously seeking. When we sing "Faith of Our Fathers," we do not think of the Roman Catholic faith, nor do we believe that this was the faith which Faber's inmost soul glorified. He, like the other great seers of the church, was larger than his theology, and his hymn belongs to all who hold the great vital faith for which the martyrs died.

A number of years ago a native teacher from Bulgaria, lecturing in this country, told an incident which illustrates this unity in song worship. He said that, when crossing the Atlantic, he was very lonely, having no one with whom he could speak in his own language. One evening he was attracted to a group of persons who were gathered on the deck and were singing. He made out that they were missionaries returning from India, and though he could not understand their adopted tongue the tune told him that they were singing a hymn which had been a favorite in the mission from which he had come. He drew near and began to sing in his own language, "I Need Thee Every Hour." Other travelers came from all parts of the ship and added their voices until twenty-four languages and dialects were joined in the hymn which expresses the need of all races for the divine Friend.

Today Christian worshippers are singing in separated groups the hymns which are a common inheritance of them all. Here is, indeed, a beginning of Christian unity.

J. B. P.

Asking and Receiving

A Parable of Safed the Sage

I HAVE a friend and he hath an Automobile; and as I climbed in beside him upon the front seat he remarked:

The Automobile hath become a necessity.

And I answered him and said, Yea, verily: it is necessary for me that my friends shall own them.

And we had a fine ride. For I have an half ownership in the Cars of all my friends. And they are mighty good to me.

And we rode afar. And behold there stood upon the Curb a lad who looked as if he would go somewhere. And my friend slowed down, for he said,

Behold, that lad desireth to go in our direction, and we will take him in on the back seat and help him on his journey.

And as we drew nigh and slowed down the lad yelled, Gimme a ride.

And he prepared to climb in.

But my friend stepped on the gas and the car shot forward, and left the lad upon the curb.

And my friend said,

It maketh me allfired mad the manners of this rising generation. That lad was well dressed, and the folk in this part of town are good families; and he should know how to address a gentleman and how to ask a Favour. But he knoweth nothing save to make an Impudent Demand. Yea, it is so with most of them. Politeness to older folk is unknown to them. The kids of this generation are the limit.

Now I considered this matter and I resolved that I would say to the young folk of this generation that Politeness costeth very little and often helpeth one on his journey, while Impudence getteth a man nowhere. And I resolved that I would suggest to them that they learn to say, If thou dost please, and also, I thank thee.

Then I considered those who ask of God and receive not because they ask amiss. And I wondered if God doth not speed up the Universe and leave some men standing on the curb because they have not yet learned to be Polite unto God.

The Kingdom

WHEN little children have their rights—
The right to play and dream,—
When none shall dare to warp their backs
With labor, then shall gleam,
For darkened earth, the golden dawn
The prophets yearned to look upon.

When toiling shall inspire to song,
When hearts no more are dumb
Beneath a hard taskmaster's hand,
Then shall the Kingdom come;
Then shall the curse be gone from toil,
And none shall die of grinding moil.

When truth and justice shall be found
In every city mart,
When ugliness shall yield at last
To beauty's subtle art,
When every town abloom shall be,
Then man from mammon shall be free.

When love no longer shall be slain
For lust of power and gold,
When sympathy shall rule all hearts,
Then shall the dream unfold
Which lured the Man of Nazareth
To Golgotha and saintly death;
Then Eden shall return again
And Love shall be supreme with men.

THOMAS CURTIS CLARK.

Jeffersonian Religious Liberty After a Century

By Joseph Ernest McAfee

NEITHER of the two outstanding democrats in American history was a church member. Being a democrat of course each believed profoundly in organized society. Each revealed a profoundly religious nature. But neither could discover in our sectarian religious order a proper expression of the religious spirit and the democratic purpose.

Their degree and purity of democratic temper gives them a unique place in the line of Presidents and in the generations of American citizens. Their religious attitude is not unique among Americans, but it is almost unique among Presidents. One other was not a church member though he considered himself identified with one of the denominations. Of these two foremost democrats, Lincoln was more or less definitely claimed as "adherent," though he persistently refused to join any sect. Recently books are being published laboriously proving what was already entirely evident, namely, that his was a religious nature and that he was a Christian. One of the churches in Washington treasures and exhibits as a show-place an old bench transferred to a more recently furnished edifice, which is designated Lincoln's pew, and which he doubtless occupied on occasions. Few Americans, or few great spirits in any age, have showed so deep and sincere a religious nature.

LINCOLN'S ATTITUDE

This sets out in bolder relief Lincoln's attitude toward the conventional American sectarian religious institution. He was never bitter, either religiously or politically, yet he held his convictions firmly, knew what he believed and why he believed it. He did not believe that a sectarian religious system properly expresses true Americanism and the democratic purpose.

The case of Jefferson is different. His was a different nature. He was as profoundly and sincerely religious. Few public men have thought more clearly upon religious questions. Few have declared their beliefs more incisively. Jefferson was unequivocally opposed to the sectarian order of his own time, and would certainly have felt a deepening of the disappointment he showed before his death, if he had lived until now to see how the "religious liberty" he strove so strenuously to inaugurate has been employed.

Jefferson indited his own epitaph. It calls upon posterity to remember him for three achievements. He was author of the Declaration of American Independence, father of the University of Virginia, and he composed Virginia's statute of religious liberty. As father of the pioneer "State" University he is also recognized as in some sense the founder of the American public school system. In Jefferson's thought, and in that of the majority of contemporaries and later educators who collaborated in the development of our system of popular education, its shining mark is its release from hierarchic or ecclesiastical control. Thus our public school system is a tribute to the Jeffersonian zeal for religious liberty. The contest it has been compelled to wage against ecclesiastical interference and belittlement has left to this day deep scars which it should be the zeal of all good democrats and sincere religionists to efface. Which is a story of itself, and one which should not fail of a clear and insistent telling.

NO FOE OF RELIGION

As the author of Virginia's statute of religious liberty Jefferson championed a contest which lasted for years. During the early portion of this period he labored against apparently hopeless odds. Throughout he was the uncompromising champion of democracy, not the foe of religion. Ecclesiastics of his day identified him as their foe, and sought to arouse all who believed in religion in opposition to him. Probably no man in American public life has been so bitterly attacked on religious grounds, and never one more unjustly. He was called an atheist and an infidel, and was loaded with every other epithet which a fertile ecclesiastical mind could devise to incite against him the religious prejudices of the time. His personal character was assailed to prove him irreligious, and his reputation suffers to this day a cruel wrong from the intolerance and iniquity of these false charges.

John Fiske says that timorous maiden ladies of advanced years in New England hastened to conceal their Bibles in safe storage when the news reached them that Jefferson had been elected to the presidency. Their prejudices had been so wrought upon by the ecclesiastical foes of this great democrat that they not only accorded him the power to carry out the fell purpose falsely attributed to him, but the graver evil is that they had become capable in the first place of believing that one of the most sympathetic and discriminating commentators upon the life and teachings of Jesus could entertain a malicious purpose to rob them of the charter of their religion.

"ETERNAL HOSTILITY AGAINST TYRANNY"

Jefferson, on his part, went sedately on his way, showing public resentment only slightly if at all, and manifestly proud that the people trusted him with public office in spite of all his traducers. Only in his private correspondence does he reveal an appreciation of what was going on. In one letter to a friend he remarks: "As every sect believes its own form the true one, every one hopes for its own, but especially the Episcopalians and the Congregationalists. The returning good sense of our country threatens abortion to their hopes and they believe that any portion of power confided to me will be exerted in opposition to their

schemes. And they believe rightly; for I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man. But this is all they have to fear from me; and enough, too, in their opinion, and this is the cause of their printing lying pamphlets against me."

The two denominations he here singles out are chosen from no partisan favor or disfavor. The one he had encountered dominant in his own Virginia and the other in New England, the home of his political opponents. A few paragraphs below we shall find him paying his respects to still another influential denomination, and his whole temper shows that he held any and all sects in impartial disesteem. His cordial commendation of Channing was inspired by the latter's office as an emancipator of the human mind, and not as the founder of or sponsor for a sect of religionists. The followers of Channing had not before Jefferson's death thrust their patron saint into the latter role.

The "lying pamphlets" to which Jefferson refers were certainly bitter and malicious enough to justify his mild characterization. Copies of some of them are still extant. They assume to set forth reasons why all devout religionists should oppose and denounce the infamous infidel who presumed to aspire to the Presidency. The Campaign Liar has come to full flower only in later political contests, but Parton believes that he was already showing large promise at that date. And foremost of this guild were those who concocted misrepresentations of Jefferson on religious grounds. Parton remarks: "The Campaign Liar mounted the pulpit. In the guise of the Reverend Cotton Mather Smith of Connecticut, he stated that Mr. Jefferson" had been guilty of various sorts of gross immorality. "Religion, for the first and last time, was an important element in the political strife of 1800." The only campaign since Parton wrote that sentence when the forcing of the religious issue was seriously attempted, if the A. P. A. furor be excepted, was perhaps the first campaign of Mr. Taft, when he was elected, and the religious attack was decisively rebuked, as it was even more decisively and under more difficult conditions rebuked in 1800.

JEFFERSON'S PANACEA

In religion as everywhere Jefferson's panacea was laissez faire. And in religion as in politics his hopes have been poorly justified. Even his most ardent followers must repudiate in fact, when they do not in profession, the all sufficiency of this let-alone policy. The coming historian is just now being regaled with the spectacle of the political party claiming Jefferson as founder and patron saint, making its supreme political issue the maintenance of a strong League of Nations, against the laissez faire of the party whose founders fought for and "saved" the Union of American States. Politics plays old tricks, and partisan advantage often counts for more than historic tradition or personal conviction.

Whatever be the merits of the present political controversy, the student of the past century of American religious history finds little comfort for the disciples of laissez faire. Jefferson's practical program has not realized the religious liberty which he so highly prized. Jefferson himself lived personally to feel the disappointment which multitudes since have experienced in even greater degree. While pressing his contest for disestablishment and the complete separation of church and state in his own Virginia, Jefferson looked across the boundary and acclaimed the advantages which he thought were revealed in more favored commonwealths. He argues: "Our sister states of Pennsylvania and New York have long subsisted without any establishment at all. The experiment was new and doubtful when they made it. It has answered beyond conception. They flourish infinitely. Religion is well supported; of various kinds, indeed, but all good enough; all sufficient to preserve peace and order; or if a sect arises whose tenets would subvert morals, good sense has fair play, and reason laughs it out of doors, without suffering the state to be troubled with it. Their harmony is unparalleled, and can be ascribed to nothing but their unbounded tolerance."

A LATER VIEW

This was in 1782. By 1822 Jefferson was considerably older, had indeed lived his life, had witnessed the partial development of his lauded system. Again he takes a glimpse across the line into his neighboring state and thus writes to a friend: "I had no idea that in Pennsylvania, the cradle of toleration and freedom of religion, it could have arisen to the height you describe. This must be owing to the growth of Presbyterians. The blasphemy and absurdity of the five points of Calvin, and the impossibility of defending them, render their advocates impatient of reasoning, irritable and prone to denunciation. . . . Systematical in grasping at an ascendancy over all sects, Presbyterians aim, like the Jesuits, at engrossing the education of the country, are hostile to every institution which they do not direct, and jealous at seeing others attend at all to that object."

Two years earlier he took occasion thus to pay his respects to those whom his own policy had established in power: "The Presbyterian clergy are the most intolerant of all sects, the most tyrannical and ambitious."

Even those of us who preserve more respect for Presbyterian ideals and Presbyterian liberality, cannot withhold sympathy for this disappointed old man when he found his idol of laissez faire thus recklessly hurled by an arbitrary sectarianism from the pedestal upon which he had in his earlier theory enthroned it. And many who have not accepted Jefferson's verdict upon the Presbyterian clergy have still not been able satisfactorily to explain the phenomenon of Pennsylvania, a state where the most influential religious body of a region intensely and highly organized religiously has for generations been the Presbyterian, while that same state today enjoys the reputation of being the most "Bourbon" of all the American commonwealths, and among the most backward in certain important items of social legislation.

Jefferson himself lived to see his policy of let-alone, of negative toleration, of religious individualism, of unneighborly aloofness break down when applied as a social prin-

ciple in a highly organized society. He saw it breed a new type of intolerance; he saw it lodge in irresponsible clergy and hierarchies a power which blinds the best to their fullest social obligations and which affords the worst undefined opportunity to exploit the religious interests of society. What he saw in the third decade of the nineteenth century is—well, what prospect may the least discerning of us discover in the religious confusion of the third decade of the twentieth century?

NEW TYPE OF INTOLERANCE

This article aims to be nothing more than an historical note. Our past century of "religious liberty" has brought us to our present state. It is clear, at any rate, that religious questions today are not incidental or superficial. The American people have before them some of the most vital questions of religious and social structure. Is laissez faire a sufficient social program anywhere or in any department of life? Is it enough and proper that our American communities should yield themselves indifferently to the irresponsible exploitation of any and all kinds of religious sects and religious propagandists? Arbitrary and violent measures of suppression are, to be sure, unreasonable, undemocratic and altogether abominable, but are there not positive, constructive measures which communities as communities should undertake by way of safeguarding and cultivating the religious interests of society? Can the deep spiritual vitalities be incontinently "let alone" with the expectation that they will not be debased and abused and exploited and prostituted to partisan and selfish ends, and the whole purpose of human life subverted? We have abundant evidence that laissez faire works the undoing of society in other departments. Is it not manifest by this slow time that the policy must be repudiated in religion as well, and the community take democracy seriously here as in every other reach of the social firmament?

Sectarianism is not religious liberty, nor are its claims under the American system well established. It is rather the arbitrary domination of irresponsible groups; it is the very subversion of religious freedom. We shall find a better way. Eyes that wish to see, and the will that will follow undaunted by prejudice, need not be long about the business.

Mandatories

By Ernest Bourner Allen

THE word "mandatory" has emerged since the War. The idea was there before but now we feel it more. It means compulsion, duty, obligation, and involves choice. Seward had it in mind when on the 11th of March, 1850, he said: "There is a *higher law.*" The United States felt it when she went into Cuba and the Philippines. It lies in the challenge of Tennyson when he says of his land: "And so there grew great tracts of wilderness wherein the beast was more and more, but man was less and less, *till Arthur came.*" It is always so in the soul till God comes and lays his mandatory upon us.

> Our "brothers" to their graves have gone;
> Their strife is past, their victory won.
> But sterner trials wait the race
> Which rises in their honored place.
> A moral conflict with the crime
> And folly of an evil time.
>
> So let it be; in God's own might
> We gird us for the coming fight,
> And strong in Him, whose strength is ours,
> In conflict with unholy powers,
> We grasp the weapons He has given—
> The light and truth and love of Heaven.

The noblest souls have lived in the sense of the greatest compulsions. Wherever you find heroic or unselfish service there also is a man or woman behind it. They lie not in laws so much as in conscience. Their force is not in customs or in the dictates of majorities but in the acts of a free man's will. Jesus lived with the sense of his Father's will which he was sent to fulfill. He lived with a sense of the shortness of time. The night was coming on when no man could work! He lived with a deep sense of the needs of men. There were other sheep whom he must bring. Upon him was always the obligation to help others. These were his spiritual mandatories.

When a soul faces the imperatives of God it may be the birth hour of a great service. The things which God asks us to do are possible because he commands them to be done.

> So near is grandeur to our dust,
> So near is God to man,
> When Duty whispers low, "Thou must,"
> The youth replies, "I can."

We live in an age when the individual Christian faces his mandatory for service. It may call him from victory to a new place of danger but like Paul of old he will say: "I am ready." It may call him to forgive his neighbor upon whom he has passed a headline judgment, but he will do so. It may "constrain him" in the midst of sorrow and so he will not let go of himself. He will feel it when he hears our Lord say: "Freely ye have received, freely give." Mr. Frick left more than $100,000,000 and the papers tell us, "It was distributed according to his will." But his will was only the expression of an absolute necessity. He had to leave his money. He had no other option. There was more of real freedom and choice when Mr. Rockefeller gave away $100,000,000 one Christmas time.

One of the three great questions before this nation and the world today is whether we shall accept the mandatory for service to other nations. Political expediency may

make a football of the problem. Parties and candidates may seek to safeguard their position by cries of "America first." They may talk so long, so ingenuously and so murkily about some sort of a League of Nations that the work which all the nations ought to be doing together shall be left undone. It is a time for christian people to rise in their power and affirm the national obligation for such service as it is competent to render overseas today. Surely America has come to the kingdom for such a time as this! Nations that are strong ought to bear the infirmities and burdens of nations that are weak and not to please themselves. If any nation lives to itself alone, it shall surely die. Every motive appeals today to the followers of Jesus Christ to serve the peoples of the earth with sacrificial promptness and constancy. We are never quite able to understand the shallow cynicism of the man who says: "I do not believe in foreign missions," while in the next breath he affirms: "I believe in a religion of service." If religion does not develop her schools, her hospitals, her agricultural centers and her churches overseas, it would be most positive evidence of its failure in the most essential test. The Christian church declares with Paul: "Who is weak and I am not weak? Who is led astray and I am not aflame with indignation?"

Kings and Queens have made their Declarations of Indulgences, when forced to do so by the might of the people, ever since James II yielded to the Non-Conformists.

Men have made their Declarations of Independence which have changed the current of history and remade the forms of human government.

The time is ripe for a great and solemn Declaration of Responsibility! No man or nation can live for self alone. Self determination in man or state is one thing. Loyalty to God and accepted responsibility and service for one's fellow is another.

> *When in the Course of Human Events, the hour arrives* for one nation to accept among the powers of the earth the service which the laws of brotherhood and of humanity's great Father demand of her, a Christian regard for mankind requires that that nation undertake its task with generous helpfulness, with unselfish devotion, with Christlike sacrifice!
>
> *We hold these Truths to be Self Evident*: that all men are created free and interdependent; that they are endowed by their Creator with certain inalienable responsibilities; that among these are the securing of abundant Life, Liberty and Happiness for all men, brown or yellow, black or white, red or other; that to secure these blessings governments are organized and Christian institutions established for purposes of instruction, encouragement and helpfulness.
>
> *Prudence indeed will Dictate* that these institutions be generously maintained and widely extended nor allowed to deteriorate for light and transient causes.

Such is the Declaration of Responsibility I would have my America make! Responsibility for the world is the keynote of modern political endeavor for universal peace. Thoughtful men and women everywhere realize that they are "their brother's keeper." In the parable of the Good Samaritan Christ laid down the law of Christian responsibility. "Which of these thinkest thou was neighbor unto him that fell among thieves? He that showed mercy—Go and do thou likewise."

Herein is the philosophy of greatly enlarged missionary endeavor by the church, of world service by the nation, of ampler sacrifice by every Christian!

VERSE

They Softly Walk

THEY are not gone who pass
Beyond the clasp of hand,
Out from the strong embrace;
They are but come so close
We need not grope with hands,
Nor look to see, nor try
To catch the sound of feet,
They have put off their shoes
To softly walk by day
Within our thought, to tread
At night our dream-led paths
Of sleep.

They are not lost who find
The sunset gate, the goal
Of all the weary years.
Not lost are they who reach
The summit of their climb,
The peak above the clouds
And storms. They are not lost
Who find the light of sun
And stars and God.

They are not dead who live
In hearts they leave behind.
In those whom they have blessed
They live a life again,
And shall live through the years
Eternal life, and grow
Each day more beautiful,
As time declares their good,
Forgets the rest, and proves
Their immortality.

HUGH ROBERT ORR.

Faith

OH the faith of a child's first trust,
And the faith of a woman, or man,
Are beautiful, lovely, and just,
And jewel the Infinite plan.

But the faith of our God in His own,
Be we simple, or weak, or strong,
Is a faith unfathomed, but known—
The glory of sermon and song.

C. R. PIETY.

Wanted—A Congregation

Third Phase—The Sermon Sample

By Lloyd C. Douglas

LATE one afternoon, when the Blues were sitting out on their front porch talking things over, a woman sauntered up the steps peeling an apple. She smiled pleasantly, but said nothing; not even "how-de-do"—just smiled and peeled. Neither did the Blues disturb the silence, so fascinated were they by the performance of the woman who was skinning the rind off that apple with a curiously shaped knife that turned work into play. After a moment, Mrs. Blue exclaimed: "Oh—do tell me where I can get a knife like that!" "You may have this one," replied the woman, quietly—"for thirty-five cents." She took the money, left the knife, and, enroute to the gate, picked up two bags which she had parked behind a rose-bush—a large bag and a small one. Said Mr. Blue, as the gate clicked behind her, "The small bag is full of knives, and the large bag is full of apples—and the woman is full of wisdom."

Now it happens that this man, who is no other than our good friend, Rev. D. Preston Blue, of the consuming ambition to preach to a large congregation, has been giving himself recently to a serious study of psychology—especially in its relation to the processes by which a demand may be created in the public mind for a thing of high value. For several minutes he was thoughtful, after the agent had left, and then he said, half to himself, "That woman has a good head. She didn't come up here with a whole bagful of knives, to make a long speech about their meritorious attributes. She didn't muddle us with a lot of knives and arguments; she simply exhibited one knife—in operation."

"Yes," responded Mrs. Blue, who guessed what was in her husband's mind, "and she didn't tell us what a good, kind man he was who owned the factory, or what kind of wood the handle is made of, or that she, herself, is selling them to support eleven starving children."

"Exactly!" approved D. Preston, nodding his head, vigorously, "she knew the value of her merchandise, and just let it sell itself by a demonstration."

SAMPLES OF SERMONS

Our friend Blue is becoming more and more convinced, every day, that the way to call the public's attention to the alluring attractiveness of the gospel is to come before the people, occasionally, with an interesting sample of it. He has been practicing on the composition of sermon-abstracts for the Monday papers. They are so readable that people are coming to look for them, now, with eagerness. Already there is an appreciable increase in his congregation, due to the publicity his pulpit is receiving from this quarter. His little homilies, in the papers, deal with some one fact of common interest, introduced with a simple illustration chosen from people's everyday experience.

Moreover, he has decided that if this is a good method to pursue, in print, it is no less correct in the pulpit. He discovers, with some chagrin, that he has been consistently "over-shooting." His sermons have been made up of abstractions—true and edifying, but bromidic. Noting, now, the way the eyes of his auditors light up when he leads a sermon with some practical illustration, Blue has begun to cultivate a "homiletic mood." No event, however trivial, ever gets by him, these days, without giving a good account of itself as a possible illustration of some spiritual verity. The woman with the apple puts him on the track of a brilliant idea about concentrating people's attention on a single concept, and making that one concept so attractive that it needs no argument. Indeed, Blue is going about, now, with his eyes and ears open. He snaps the electric switch, beside his study-door, and gets no light. What is the matter? Is the trouble in the lamp, or up in the attic inside the fuse-box, or down on Tenth Street at the power-house? Clearly, it is not at the power-house, for the neighbor's lamps are brightly burning. And while he hunts for the cause of the annoyance, he is evolving a perfectly corking illustration which he means to use as the lead to a sermon on "The Darkened Room." Nothing in the Bible to fit it? What is the matter with the Parable of the Virgins?

Of course, he does not rush to his pulpit with this matter until he has had time to think it all through, carefully. He goes down to the power-house, and talks to the manager, explaining exactly why he wants to know all the causes of defective lamps, interrupted power, broken wires and burned-out fuses. Incidentally, while learning something useful, he makes a new friendship.

AUTOMOBILING AND RELIGION

Since pretty nearly everybody in Centerville is interested in automobiles, Blue, after a long trip in his little car, during his vacation, decides that he can do no better than preach a sermon on "The Courtesies of the Road," which he announces as of special interest to every man who drives a car. He has been in the ditch, and has been dragged out at the end of a stranger's rope. If he can't find an illustration in that, worthy to be mentioned in connection with the story of the Good Samaritan, he is a preacher who has no right to run a car! "Let your light so shine that men may see your good works," muses Blue, as he waits, blinded by some discourteous fellow's glare, fearful to go on lest he slip off the road. Indeed, as he figures on the possibilities of this theme, his little car becomes alive with illustrations—flat tires, flooded carburetor, defective ignition, over-charged battery, burned-out brakes! Blue begins to understand why all Palestine had followed him about who had made homiletic capital of everything he saw along the road—men building houses, children at play, farmers plowing, women baking, fishermen casting nets, fruit-growers mulching a fig-tree, camels being unloaded to pass a narrow gate, merchants driving

bargains, threshers wielding flails, masons laying brick. Surely, if it did not undignify the Great Preacher to light up his sermons with illustrations about brooms, crumbs, chaff, pennies, dogs, birds, grass, yeast, mustard-seed and manure, he, Blue, could at least afford to keep his eyes open for the significance of the little, homely facts in common experience.

If this mention of Blue's new interest in sermonic materials seems to be slightly off the subject of his great desire to recruit a large congregation, one may justify the digression on the ground that no amount of advertising is going to help Mr. Blue's pulpit unless the preacher is prepared to interest his audience when he gets it. He recalls, with humiliation, the ingenuously brutal remark of his own small daughter, who, when asked why she didn't want to go to church, replied: "Oh, church is nothing but a lot of old men sleeping, and nice old ladies waving fans!" That had been a pretty hard jolt—doubly shocking because of its strict adherence to the truth!

LAUNCHING THE SERMON

Blue has resolved to begin no more sermons with the remark, "According to Usher,"—so-and-so is this-that-or-some-other-thing. He has promised himself that he will never start another sermon with, "Scientists tell us that"—whatever-it-is-that-they-tell-us. He has vowed himself a solemn pledge that he will never dig around, again, in a volume of canned stories for some tale wherewith to anæsthetize the saints. Never again will he spin a marine yarn about a shipwreck unless he is able to give the actual data. He is done with all disasters at sea that begin, "The story is told of a vessel, foundered on the reef." No more will he attempt to point out a moral by telling a story of "a young man who broke his mother's heart by his dissipation." No, sir; if he is going to deal with such a situation, he must make it glow with life and color, as did the Parable of the Prodigal—until, when he is well into it, his congregation knows that young fellow so well that they could almost draw a picture of him, sitting among the hogs, ragged and ruined.

Blue's new trouble is to decide which is the very best of ten illustrations of a single point, instead of mooning over his dusty old books searching for some incident that may or may not have occurred back in 1842. Indeed, he is becoming so embarrassed with homiletic riches, that he can't pack everything into one sermon that properly belongs there. This leads him into the business of preaching most of his sermons in "series." It may take him three or four weeks to get through with one idea. For example, take the matter of shipwrecks. What causes shipwrecks? He had thought of preaching about it. He can do a sketchy job of outlining these causes in a single sermon, but he knows that there is material here for several sermons. He resolves to preach a series of sermons on "Shipwrecks."

"SHIPWRECKS"

He had decided that he was going to make a strong bid for a crowd on Sunday morning, October third. This was to be the official opening of his campaign for a large congregation. Possibly this will be a good time to begin his contemplated series on "Shipwrecks." He commences to lay out his plans. This process takes many, many hours of hard labor. It requires as much thought as an architect puts into the blueprints for a new house. When he has mulled it all over, his private memorandum reads somewhat as follows:

> October third—"The Titanic"—unsinkable boat—not provided with life-boats—life-boats unnecessary because ship unsinkable—provided with palm-gardens, gymnasium, swimming-pool, elevators, etc. Sinks on her first voyage. Not prepared for an emergency. The Titanic kind of a life—modernly popular—pleasure-seeking, but unequipped with moral safeguards, faith, trust.
>
> October tenth—"The Eastland"—Excursion boat—no ballast—wrecked at the wharf—never able to start with her human cargo. Like indulged youth that never has its chance at life—wrecked before it reaches the open water.
>
> October seventeenth—"The Ibernia"—destroyed by fire—coal ignites in the bunkers—proper that the coal should be burned—but not in the bunkers. Appetites, passions, ambitions, of high value if made to function under required conditions—a menace if "burned in the bunkers."

Now, the problem of advertising this series of sermons in the papers is so simple that it needs no comment. Mr. Blue can buy enough space, on Saturday, in "The Morning Star," to give the public an advance notion of his themes, exactly after the manner of the "butcher boy" in the train who presents each passenger with a few salted peanuts, and comes around later to sell a bagful. Blue must not give his cause away by telling too much. Any active imagination can work this all out for Mr. Blue, should the latter be in doubt.

LEADING THE WAY

We have seen the minister's process of enlisting his congregation's interest in his new aspiration to develop an inspiring crowd. He has sworn them in to the task of doing their utmost to get their friends out to church on the particular date he has announced. But, as he recalls their pitifully ineffective efforts to perform such service in the past, he decides that they should be shown the way. He resolves to suggest a process to them.

He goes to his printer with a card in mind—a card 6 x 3¼—to be placed in their hands for distribution. Wait a minute! One knows exactly what you are going to say—that Blue is wasting his money—that the people will make no use of these cards, at all. Just hold up a minute, please! Blue has some ideas that may be new.

The reason that most of the "envelope stuff" that the minister usually issues for advertising purposes is a mere waste of time, money and effort, may be accounted for on the ground that the printing is cheap—looks cheap—and the text dull and trite. One cannot afford to be economical in this business. Oh, what stupid cards many preachers circulate among their people—cards composed with no care, whatsoever—mostly in the nature of a sad note be-

ginning, "Dearly Beloved," and closing with "Faithfully yours." No—that is a waste of good money. All the people who will read a card beginning "Dearly Beloved" will get to church without any assistance.

Blue is going to preach on "Shipwrecks." Isn't it the most simple thing, in the world, for him to inquire of the printer if he owns a "cut" of a ship? Well—the printer doesn't happen to have one; but he does own a big catalog of a type foundry: perhaps, if Mr. Blue will look through that book, he may happen upon the very thing he has in mind.

This book is a great revelation to the Rev. D. Preston Blue. He had never known there was such a thing. Here he has access to all manner of little cuts—ships, dynamos, dredges, fire-apparatus, trees—of all kinds and sizes—flowers, birds, patriotic eagles, doves of peace, blue-birds "for happiness." Why—just to sit and study that book, for an hour, is good for enough material to stock a dozen sermons. Blue tells the printer to order him enough of the tiny cuts to make a border (36 pt.) all around the card, and two cuts of ships (inch) for marginal decoration. He leaves copy for the card, as follows:

SHIPWRECKS
A Series of October Sunday Morning Sermons
At the Broad Street Church
By Rev. D. Preston Blue
October third—"The Titanic"
October tenth—"The Eastland"
October seventeenth—"The Ibernia"
A cordial invitation is extended to you by

There are one hundred active families in Broad Street church. That is—if one is not too punctilious about fine shadings of such words as "active." Blue has decided that he will make up enough of these cards to supply every family with five, except about twenty homes which may be trusted to make good use of so many as ten each. He proposes to mail one hundred cards, himself, to "prospectives" and out-of-town friends who are on his mailing-list—former members of the church removed to other places, occasional benefactors to the work of Broad Street church. All told, Blue needs 700 cards. He orders them printed in two colors—an orange border, with blue for the composition and marginal cuts. The job costs him $8.00—cuts and all. Cuts never cost very much, if ordered out of the regular stock.

HELPING THE MINISTER

Now, the psychology back of this card business is somewhat as follows: When the Browns get a package of ten cards, attractively made, and stamped, all ready for mailing, together with a little note from the minister asking them to sign these cards and address them to their non-church-going friends, they find themselves provided with the tools for accomplishing something definite for the church. Almost any man dislikes to see a good postage-stamp wasted. Anyhow, he thinks he can do this much for Mr. Blue. So, the Browns make up a list, at the dinner table, of all the people who are to receive these cards. While discussing the names of such persons, it is quite natural that their own interest in the preacher's proposition will be deepened. Surely, after inviting the Smiths, Joneses, Whites, Greens, and all the rest of them, to come to church on this significant occasion of the beginning of the minister's "series," they, themselves, will be sure to attend. All things considered, Blue has hit upon an idea not half bad.

OVER-EXPLAINING

The cost of the adventure was a mere nothing, when it is compared to the actual working capacity of the scheme. Counting the mimeographed note of Mr. Blue to his members, asking them to make use of the enclosed cards, the postage, the cards, and the clerical work, he has tied up about $21.50. If that amount does not come in, on October third, in the increased cash collection, Blue can feel that somewhere along the line he foozled his own scheme. Need it be said that his note, accompanying the cards, should do no Dearly Beloveding, or begging; neither should it be a long-winded explanation how to use these cards. He may assume that his people possess a rudimentary intelligence, at least. His note might run as follows:

> My friends:
>
> You will know exactly what to do with these cards. I hape you will like the idea. Let me suggest that you do it now—while you are thinking about the matter. I know you will be glad of this opportunity to do some practical boosting for Broad Street church, in addition to the good word you always have for her.
>
> Cordially,

Some preachers would write a letter after this manner:

> Beloved brethren:
>
> You will find enclosed a package of ten printed cards bearing announcements of a series of special sermons which are to begin on Sunday morning, October third. You will find that they are stamped and ready for mailing. (Etc., etc., etc., etc., etc.) (Ten more lines of explanations.)

The trouble with this letter is that after the reader has gone into it to the extent of fifty words, and has found no information that he had not previously arrived at, from looking at the cards—which are sure to attract his attention before he reads the note, if they are made properly—he decides that there is nothing in the note that he doesn't know, and tosses it aside. Rather than a flat, dull note, Mr. Blue had better send the cards out alone, and let them tell their own story to the people who are to relay them to their friends.

PREPARATION IN ADVANCE

The minister has this job of printing all made up at least two weeks before he is required to use it. He believes in planning things long enough in advance to be able to get a maximum of results. On Monday morning,

September twenty-seventh, his consignment of mail is ready to go. And during that week, every time he thinks of these seven hundred cards in their quiet ministry of exciting new interest in the message of his pulpit, he attacks his sermon with fresh zeal.

Not content with what he has done, he prints a 14 x 11 window card—fifty of them—which are posted in conspicuous places, downtown, on Friday afternoon, preceding the important Sunday. As to the make-up of that card, he must be guided by the capacity of his printer, for he cannot afford to order special types or cuts for a card of that size, unless this were the only medium of advertising he proposed to use. In that case, he might decide that the adventure was worth the additional cost. Fifty cards, in two colors, will add to his advertising bill about $4.50, figuring on mid-August, 1920, prices.

Blue ought to have a crowd on Sunday morning, October third. It is reasonably sure that he will have a crowd. Whether that crowd comes back, on the next Sunday, depends a very great deal on Mr. Blue—not altogether on Mr. Blue's sermon, either—but on the skill with which Mr. Blue has planned that service, from the first chord on the organ, to the beginning of the postlude. If he cannot persuade the choir director to render quartet and solo numbers with the ocean concept, it is surely not because such music is not to be had in abundance. If Mr. Blue does not announce sea-faring hymns, for that occasion, it is not because they are omitted from his hymnal. If he does not invite the people to read with him a psalm that has the tang of salt air in it, one may suspect that it is because he has been too careless to find one—for they are there. If the organist opens that service with a thin, puny, little, pee-wee prelude, it is because our friend Blue has not sufficiently jarred it into the brother that the theme of the day is "Shipwrecks!"

FEATURES OF THE SERVICE

It is a monstrous pity that we leave it to the movie-shows to adapt music to the movement of the play, and go into our own services with so little of planning to make the various features of our event consistent and unified. But, of all that—the oversight of the choir, the building of an order of service, and the manipulation of every participant in the service, singers, ushers, deacons—there is no more time, in this article, to write.

As I thumb these pages, I am conscious that the subject of winning a congregation has only been touched, at the high spots. It is a long story. Any minister who is discouraged because he is preaching to a handful, needs only make a beginning in this business of increasing his congregation, and it will soon become a matter of pride with him to preach to as many people as he can possibly reach with all the legitimate methods at his disposal. Once he gets the crowd coming, it is comparatively easy to retain his grip. When the news gains circulation that it is necessary to be at Broad Street church, Sunday mornings, at ten-twenty-five, if one expects to be seated, our friend D. Preston Blue will be a workman having cause to feel ashamed if he cannot continue, at that gait, indefinitely.

THE SUNDAY SCHOOL

Church Building *

WE are happy to discover in David the desire to build a temple for his God. Not permitted to do this, being a man of war and blood, he nevertheless collected all of the valuable materials so that his son could complete the actual building. Solomon, beginning his reign so full of heart and soul, proceeds to erect a temple that for his people was a deep satisfaction. Ruskin wanted every English hamlet to have a marble church. He knew how it would help the religion of that community. We like to think of the cathedral builders: the vast plans of the clergy and architects, the prayerful work of the peasants who slowly with creaking ox-carts brought the stones into the cathedral yards, the consecrated work of the masons and carvers who felt that they were doing God service. Hundreds of years were these mighty piles in building—years when every growing boy and girl felt the thrill of the colossal enterprise. The priests had no difficulty in keeping religion to the fore in those days. Long before the building was done the people worshipped in some partly completed chapel. Indeed, one has the feeling that a cathedral is never completed. At Canterbury, at Lincoln, at Durham, and at Notre Dame and Cologne I saw the scaffolds up and the masons and carvers hard at work. Those who had any part whatever in building the cathedrals or in providing the money to purchase materials or to pay the workmen felt that they were doing something directly for God; it was worship. And when, at length, the mighty piles stood forth—even though as at Strasburg, only one tower was finished—what an exalted spirit must have possessed all the town! Can you see the processions into the vast naves? Can you see the throngs kneeling in prayer? Can you hear the great organ pouring forth its rich tones and the voices of the multitudes singing praises? Can you see the humblest citizen taking pride in his cathedral—prince and pauper standing side by side?

Whenever I am in New York I like to go up on Morningside Heights and see how the cathedral of St. John the Divine is progressing. I like the bigness of the thing; I like to study the foundations already in and try to picture the noble church as it will appeal after many years. The church ought to be the noblest building in the city. Millions should be spent for churches. This will react favorably upon missions in years to come. Great churches should be built everywhere. I had the pleasure of working for a few days this spring in a beautiful and generously designed church in St. Joseph, Mo. These people left a good church to build a better. The new church is a credit to the city. In location and architecture it is altogether admirable. The large room devoted to worship is a perpetual delight and inspiration to the throngs that gather there. The many rooms for religious education are admirably planned with an eye to genuine study. Who can measure the value to a community of such a church? I went too to see the old, dissected churches out of which this one came. It reminds one of the chambered nautilus. The last year's shell was left for the new; there was the little old red brick church far down town; nearer the present site was a very good type for thirty years ago—on and on the church has gone. One of the most heartening things to be noted today is the type and value of modern church buildings. Classic lines are followed, vast sums of money are gladly given, enlarged programs of service are made possible, the biggest men in town are interested. God is honored, service is promoted, men are attracted by such temples.

JOHN R. EWERS.

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*Lesson for September 5, "The Building of the Temple." Text, 1 Kings 8: 1-11.

Mistaken Labor Policies

AS before stated, the findings of the Interchurch Commission to Investigate the Steel Industry were strictly according to the facts. The labor policy of the controlling interests in steel is obsolete and its severest condemnation is the contrasting policies of such other great employers as Standard Oil, Goodyear Rubber, International Harvester, Hart, Schaffner and Marx, and a host of others who employ men by the tens of thousands. The ex parte reactions of such journals as "Industry" only add condemnation to that type of employer by heightening the contrast and giving voice to animus. To such journals it is a crime to investigate working conditions and a dangerous thing to tell the truth about them. Nor will the circulation among ministers and others of descriptions of U. S. Steel's welfare work serve in the least to change either the facts or the public's judgment upon them. The Commission says that the welfare work and adoption of safety devices is quite exemplary, but points out the fact that such paternalistic effort does not in the least affect the twelve hour day, the seven day week, the twenty-four hour shift or the basic right of organization and of representation and conference. The paternalism of U. S. Steel is not criticised but its autocracy is severely criticised. What is demanded is not a more beneficent paternalism but a larger measure of fraternalism and a consequent better assurance of industrial justice.

Labor does not always have the better of the cause, but it did in this case. Labor monopoly is no better than employer monopoly and a labor autocracy is no more to be commended. A labor union can be just as humanly selfish, as inconsiderate in its use of power and as autocratic as can capital. Generally its demands are an answer in kind to the policies of the employer. Capital has possessed the power and has so generally used it that when labor obtains power it tends to use it in the same manner, and a labor autocracy seems much worse to us only because it is new and because it is less subtle and less immured in custom. The Bolshevik dictatorship is a reaction from the Czar's autocracy; it seems more terrible to many simply because it is new and crude and not immured in history.

* * *

Violence Versus Information and Conciliation

There has been an average of some 3500 strikes per year for the past four years in this country. There were nearly one thousand more in 1917 than last year but the number of men involved was greater last year than ever before, owing to the strikes in coal and steel, involving together more than 800,000 workers. Then there were the Seattle and the Longshoremen strikes involving 160,000 men, and the Chicago building trades lockout affecting 115,000. Altogether, according to the tabulations of the monthly Labor Review, 4,112,507 persons were involved. The Survey estimates that the number of days lost was twice that of any other year in late history. This means that vast sums in effective production were forfeited. It is easy to condemn labor, but only superficial minds or the biased judgment of those who were affected will do so without asking first whether or not the causes were justifiable; in other words, each strike will be judged on the merits of its own case, unless one assumes the easy and autocratic viewpoint that labor should always accept whatever capital offers it.

There has perhaps been less violence in the past year than ever before in strike history. Labor is learning that it is its own worst enemy when it uses brutal force. The Commission recommends that it most scrupulously avoid all advocacy of violence and points out that in the steel strike the use of violence was for the most part not by the strikers but against them. Howsoever much labor may be convinced that law is on the side of vested interests and of things as they are, it cannot win public favor by advocating on its own behalf what it condemns on the part of the employer and the law he leans upon.

There has recently been a street car strike in Denver. The writer does not know the merits of the case but he does know that armed strike breakers were brought in and that several persons were killed and that when General Wood arrived on the scene he immediately demanded that the strike breakers be driven out of town, denouncing their use as armed murder. The time is almost here when communities will be outraged by the use of armed scabs as it now is by the use of strikers' violence. The one is not a whit more justifiable than the other and both mean the suspension of police methods of control while the two groups fight out their tribal warfare. The Denver strikers lost some tens of thousands of dollars in wages each day they were out. The company lost their fares and paid the hired thugs much larger wages than their men demanded. The citizens walked or paid high taxi fares and several were killed and wounded as bystanders. Whom did the strike benefit?

The Steel Commission recommends that adequate information be given the public. In the steel strike it found that there was no adequate marshaling of facts, no adequate technique in gathering them nor in arranging them for publicity. Up to date both sides are too much inclined to think of their differences in terms of war and to deny the public its rights to peaceful and judicial process. The one that first drops the "public-be-damned" attitude and adopts adequate methods of conciliation will win most. The public is about past the era of helplessness. If labor and capital will not adopt methods of conciliation the public will adopt one of compulsion.

* * *

The Closed Shop, Underproduction, and the Keeping of Contracts

The closed shop is a fighting device. By its use labor has won much, but by its very winning through that device it is today facing the most determined and widespread opposition in its late history. Everywhere commercial clubs are joining employers in a determined battle upon the closed shop. Its utility lies in the fact that it gives the union a monopoly. It leaves democracy confined to the inner ranks of the union and makes for a labor aristocracy. The union can then make apprenticeship difficult, limit membership at its will and use monopolistic methods to force its will. We noted in another issue that Judge Gary used the closed shop cry as a powerful weapon with public opinion while closing every shop in his corporation against the unions. It is no more logical for the unions to demand the closed shop while denouncing him for using it. The Interchurch Commission recommends that labor find a substitute for it. So long as labor policies are in a war status both sides will continue to use it, but this Commission asks for a better status than that of war. If union labor can be made more efficient and productive that non-union labor, the unionized shop will be a logical result of a policy of conciliation. Where employers prefer the unionized shop it is because they have found it more productive. Certainly the peaceful device of assuring better workmanship, greater production and constant employment is preferable to one that rests upon suspicion and force. Merely to save the waste of industrial warfare is great gain. Of course the unions cannot drop the closed shop as a fighting device until employers are willing to adopt more conciliatory methods of fixing wages and conditions of labor than that of dictating it themselves.

In other words, there must be a working recognition of partnership and an adoption of fraternal methods to put an end to the use of war devices.

Employers often demand that the unions be compelled to incorporate in order that their acts may be made subject to suit and the recovery of damages. Their demand for incorporation will never be admitted by the unions for it means an unequal advantage. It is not equitable to put the daily bread of the wage earner over against the investments of excess capital. Taxation and legal garnishees except certain minimums of livelihood. But this does not remove the moral necessity for labor unions to validate their contracts. They cannot ask for collective bargaining if they cannot validate the bargains made. Here again the war spirit has undone the cause in many a labor battle. War knows no law, howsoever much we may prate of laws of war. The Germans had the logic of war when they argued that its necessities knew no law, and today we hear British militarists justifying their logic. Somehow employers must find a way to give to their contracts insurance against lay-offs and complete loss of income, then they can logically demand that labor likewise insure its contract not to quit work when work is demanded. We cannot put daily bread and a chance to live over against profits and interest, but we can demand the moral integrity of contracts, and the labor union will not gain a full measure of public confidence until it makes its contracts as good as a bond.

There is an economic fallacy that the Commission takes it upon itself to denounce. It is that all too widely held by fighting unionists in advocating underproduction as a means of providing work. Unless production is efficient there are fewer profits to divide and the very labor that produces must pay higher prices as a consumer. But the worst effect here again is the moral effect on labor's just cause. Of course, it is no worse than speeding-up processes under piece-wage scales and a lot of things practiced by employers. But again all these things are war methods, fomenters of strife and discord and sources of loss to all concerned. Labor cannot well demand partnership except as it partakes of the motive of all industrial investment in making for the highest possible production. It is good "fighting tactics," if we may use a paradox, to urge your cause with methods that hold out promise of peace, mutual profit and higher levels of human relationship.

Labor will beget for itself a maximum of public favor and support by dropping the fallacious expedient of underproduction wherever it is still held. By taking the most effective means of validating its wage contracts it will the more rapidly win public favor for its demands to bargain collectively. Conciliation is the watchword of a war-wearied world. Let those who have a just cause have the patience and moral vigor to use none but high moral means to win it.

ALVA W. TAYLOR.

Contributors to This Issue

JOSEPH ERNEST MCAFEE, formerly secretary Presbyterian Board of Home Missions.

ERNEST BOURNER ALLEN, D.D., minister Pilgrim Congregational Church, Oak Park, Ill., to whom our readers recently gave first honor for the best constructive article in response to Mr. John Spargo's article on Preaching.

LLOYD C. DOUGLAS, D.D., minister First Congregational Church, Ann Arbor, Mich.

CORRESPONDENCE

"Keep Douglas Coming"

EDITOR THE CHRISTIAN CENTURY:

SIR: How long will he keep going? The traditional "house afire" has nothing on the gait Douglas has struck in "Wanted —A Congregation." I am excited to the point of distraction by the multitudes I see crowding the side doors because the front is so jammed. October third is so near. I have my "lead" all ready to dumfound the readers of our city journal. But will they come back and will they keep coming? For goodness sake, don't stop the "Century" with this issue and please don't let Douglas spend so much time in abstracting his own sermon for October third that he doesn't take us the next jump on keeping the crowd. Herpes Zoster (consult the doctor) could be no worse than this suspense. Douglas, keep on "keepin' on!"

H. H. HARMON

Lincoln, Nebr.

Three Fourths of the Church Members Do Not Vote in the Primaries!

EDITOR THE CHRISTIAN CENTURY:

SIR: We are fast becoming a nation ruled by the cities. If the government of these cities is not cleansed it does not require much of a prophet to foresee a debacle at no far distant date. If the men in the church are not united for the cleansing of the government of the cities, if the ministers in the cities ignore the necessity for the laymen to unite, then from whence is to come the cleansing stream to purify the government of the cities?

No candidate for mayor of Chicago, or for state's attorney of Cook county ever has received as many votes in the primary as there are churchmen in the evangelical churches in Chicago and Cook county. In one Chicago district a Christian man, and one of the ablest in the legislature, was allowed to be defeated for renomination by the lack of three votes while 20,850 registered voters in his district did not vote. In one church in his district 52 men were found not registered. A few years ago, when the local option petition was being circulated, fifteen of sixteen members of one Chicago Bible class could not sign the petition because they were not registered voters. The man who acquired fame in Illinois as "Bathroom" Bob Wilson while under indictment for alleged bribery was renominated for the legislature, in the Evanston district, by the total vote of 937 men, while 24,036 did not vote.

A state's attorney who undertook to enforce the Sunday closing law was allowed to be defeated for renomination by 1,089 votes while 226,783 registered voters did not vote. Another Christian man, candidate for state senator in one of Chicago's districts, was defeated for nomination by three votes while 27,917 registered voters failed to vote. In a hotly contested primary election for alderman this spring (1920) the sitting alderman, a Christian man and one of the ablest in the council, was defeated at the primary. The pastor of his church checked up his people, after the primary, and found that in the alderman's own church there were one hundred eligible voters who had failed to register and so of course could not vote.

If the men in the church were doing all they could in the fight for righteous government and conditions remained as they are we would be hopeless indeed, but with 75 per cent of the churchmen in Chicago not voting in the primaries and the total number of the churchmen exceeding by 35 per cent the largest vote ever cast for a county office it becomes a situation full of opportunity and full of most solemn responsibility.

Chicago. E. J. DAVIS.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Congregationalism Loses Masterful Leader

The recent death of Dr. Hubert Clinton Herring, secretary of the National Council of Congregational churches, removes the foremost leader of organized American Congregationalism from active church life. He was drowned while swimming at Chilmark, Mass., on August 6. Dr. Herring has been regarded as the man best acquainted with the machinery of his denomination, his relation to Congregationalism being analagous to that of the late Dr. W. H. Roberts to the Presbyterian church. Dr. Herring was in early life a Presbyterian and was ordained to the Presbyterian ministry after studies at the University of Wisconsin, the University of Chicago, Princeton Seminary and McCormick Seminary. He became a Congregationalist in 1898 by assuming the pastorate of the First Congregational Church of Omaha and he later became the secretary of the Congregational Home Missionary Society. From this position his advance in the councils of his denomination has been rapid.

Large Classes of Men Study the Bible

One of the features of modern church life that is destined to affect largely the character of the church of the future is the organized movement in most county seat towns in this country for a masculine study of the Bible. Many men attend a weekly class meeting to hear a layman teach the Bible who seldom listen to a sermon. In a contest between two such classes the past spring the Christian church of Columbia, Mo., brought together 596 men and at that lost in an attendance contest to the class at Mexico, Mo. The losing class entertained the winners and the two classes joined in securing a phonograph to send to the foreign mission field to assist the work of Dr. Jennie Fleming, who holds her church membership with the church at Columbia.

Two Noted Christian Leaders Die

The harvest of death has taken one of the most noted of the Protestant leaders of the Episcopal church of the United States recently. Rev. Randolph H. McKim was for thirty-two years the rector of the Church of the Epiphany of Washington, D. C. He was a writer on theological subjects, his best known book being "A Vindication of Protestant Principles." Rev. J. Frank Smith, a former moderator of the Presbyterian church in the U. S. A., and pastor of the City Temple, of Dallas, has also been taken. He died at the early age of fifty-two.

Uses Automobiles to Increase Sunday School Attendance

The automobile has been in many communities the disorganizing influence which has interfered with church work. Some churches are learning how to organize the owners of the gas wagons in a way to help forward the cause of religion. The Disciples church in Stockton, Cal., has twelve route machines which go over prescribed routes every Sunday morning and bring the children to Sunday school. Over a hundred and fifty children reach the church school in this way every Sunday. A prize was recently given for the largest load and it was awarded to a driver who brought in forty-seven children at one load perched in various ways on every available part of his machine.

Home Mission Surveys Will Be Conserved

The sudden demise of the Interchurch World Movement has left large numbers of uncompleted surveys on hand. The Home Missions Council has offered to take over those relating to the work of Home Missions and bring them to completion. This action provides a budget of $4,600 to be expended in the rural survey department under the direction of the executive secretary of the Home Mission Council. It is also proposed to utilize the work done on the Negro surveys. In no field of church work is there more need of the Interchurch surveys than in home missions, and the continuation of a scientific study of the field is sure to be of great service to the constituent board in carrying out their future operations. The Home Missions Council has recently published a book called "The Foundations of Mormonism." This book is written by Rev. William E. LaRue and is said to be scientific in spirit rather than denunciatory.

Children Go to Mission Field

J. H. Fillmore, the music publisher of Cincinnati, and author of several hymn books, now has two married daughters on the mission field. Mr. and Mrs. S. C. Shipley will work in the future in Robert College, Constantinople. Another daughter is already on the field at Hankow, China.

Louisville Federation Has Unique Features

The church federation of Louisville, of which Rev. W. S. Lockhart is executive secretary, has recently issued an annual report which is full of unique features. The federation was responsible during the past year for a community Christmas tree and community singing of the Christmas carols. The report disclaims the purpose of some of the older church federations of being chiefly a voice of protest against public evils, though this function is not discarded. Every effort is being made to strengthen the local churches and to create favorable community sentiment toward these churches. A strong feature of the year's work was a report of the industrial commission headed by Dr. E. Y. Mullins, of the Southern Baptist Theological Seminary. The city federation engaged in some lobbying in the state legislature particularly for two bills, one in behalf of a bill designed to discourage gambling in the state and the other to establish a home for delinquent women. A churchwomen's federation is a department of the work and has a large program modeled on lines already laid out by a similar organization in Chicago.

Transform a Barn Into a Church

With the going of the saloon a good many neighborhoods in Chicago are changing. In days gone by a notorious organization known as the Lessing Club held forth in the Italian quarter and was the scene of many a police raid and many a wild carnival. Since the coming of prohibition, the club building which was an old barn, has been purchased by church leaders and will be conducted as a church. The place is being made over into a very neat and clean place of meeting.

Close Fellowship and Community Churches

The church federation of Colorado is having grave difficulties in working out a plan for community churches in that state, owing to the inability of all denominations to fellowship all Christians in the community. The Friends denomination is open only to those within the faith, and the Baptist denomination receives only those who have been immersed. In communities where they hold forth it has been found necessary in many instances to allow the organization of a new congregation that would furnish a church home to any Christian in the community. This makes the Congregational, Presbyterian and Methodist churches more serviceable as community churches. Those Disciples congregations which take seriously their own ideal of Christian unity and refuse to limit their fellowship to the immersed are equally serviceable.

Chief of Chaplains Is Appointed

Chief of Chaplains is a new office which was recently created by act of congress. The appointment of the first incumbent of the office is therefore a matter of more than passing interest. The Secretary of War has recently named Major John T. Axton for the position. This appointment is received by the Federal Council of Churches' committee on chaplains with great enthusiasm. Major Axton has served a large part of his professional life in the office of chaplain. His personal history is interesting. He was born in Salt Lake City and educated there for the Congregational ministry. For a number of years he served with the Y. M. C. A. He has had two periods of duty in the Philippines and during the war was on duty at the port of embarkation at Hoboken. A son of Major Axton is an army chaplain sta-

tioned in Wyoming. The new chief is noted for his gift for organization and it is believed that religious work in the army will soon come up to a state of efficiency greater than ever before known. In days gone by the work of each chaplain was independent and not related in any way to that of other chaplains. In these times there will be standards of efficiency.

The Interchurch Movement Succeeded in Some Places

The failure of the Interchurch World Movement in its financial goal does not mean that in many sections of the country great things were not done. Local churches that had previously a very poor record in missions raised large sums. Two illustrations are at hand. The Christian church in Evanston, Chicago's suburb, is now giving five times its best previous missionary record, a total of $2,500, and the First Christian church of Norfolk, Va., raised $57,000 for missions. At the same time they raised $50,000 for the local building fund.

Y. M. C. A. Buildings for Negroes

Julius Rosenwald, Jewish philanthropist, has been much interested in recent years in providing Y. M. C. A. buildings for the Negroes of large cities. Through his efforts buildings have been erected costing $150,000 to $300,000 in Washington, Baltimore, New York, Philadelphia, Pittsburgh, Brooklyn, Atlanta, Chicago, Cincinnati, St. Louis, Columbus, Indianapolis and Kansas City. Mr. Rosenwald has contributed a total of $350,000 in the erection of these various buildings. He now makes an offer which is good for two years to contribute $25,000 toward the erection of any Negro Y. M. C. A. in the United States which will cost $125,000 or more. Mr. Rosenwald does his work through Mr. L. Wilbur Messer, secretary of the Chicago Y. M. C. A.

Churches Will Sound the Note of Social Justice

The Social Service Commission of the Federal Council of Churches has mailed out to the pastors of America a key-note message for Labor Sunday. This has been prepared by Rev. Worth M. Tippy and is entitled "A Call from the Church to Employers and Workers to get together and work out cooperation on the basis of the Principles of the Sermon on the Mount." The dilemma of the labor situation is well stated by Mr. Tippy in these words: "If employers and workers are to get together and work out cooperative relations in industry, which shall put heart and power into production, which shall bring just and balanced returns to the two groups, there must first be a method devised by which they can get together and keep together If no form of labor organization is permitted and if not only strikes but labor organization itself is fought to a finish, there appears no way out of our difficulties but rather a deepening of them. We shall have autocratic management of industry on the one side, and either a kind of serfdom on the other or a militant, bitter and class-conscious organization of labor growing yearly more revolutionary. That is just the danger of the present hour."

Bethany Assembly Summer Meeting Is Successful

Bethany Asembly is the leading Disciple assembly in the middle west and the sessions this year were largely attended. A feature of the assembly is a retreat for ministers. It was voted by the ministers present to hold another retreat next year. In addition to distinctly religious features, there are some Chautauqua numbers on the program each day provided by the leading independent bureaus.

Lake Geneva Conference Is Successful

The conference at Lake Geneva this year under the auspices of the Interchurch World Movement July 23 to August 2, was very successful. The Disciples are particularly proud of their record for they had sixty-six of the 350 delegates. The delegates were from the middle west and from cities as far south as Memphis.

Death of Dr. Hiram Van Kirk

Dr. Hiram Van Kirk, a prominent clergyman of the Protestant Episcopal church of Connecticut, died recently. His passing will revive many memories in educational circles of the Disciples churches. He was formerly an instructor of the Disciples Divinity House of the University of Chicago and later dean of the Berkeley Seminary of the Disciples which stood adjacent to the University of California. He became the center of bitter theological controversy on the coast when his teachings were attacked some fifteen years ago by reactionary journalism. His work was greatly hindered. Under discouragement, he resigned his work as teacher and was ordained to the ministry of the Protestant Episcopal church. He was rector of a church in New York state for a number of years. He is held in grateful memory by many of the younger ministers of the Disciples as one of the early martyrs to theological progress in that religious communion. Dr. Van Kirk was a writer as well as a teacher, his literary contributions being published in both the Disciples and the Protestant Episcopal communions.

Committee on Unitarian Campaign

The Unitarians are going out after big money this fall with an imposing list of names on their committee. At the head is former President Taft as honorary chairman. Then follow the names of some of the most prominent business men of Massachusetts. The Unitarian campaign will approach not only the Unitarians but also those who were called the "friendly citizens" by the Interchurch Movement. Hon. William H. Taft says: 'There could be no more opportune time for every agency of the Unitarian church to join in a great nation-wide movement to spread the message of Unitarian Christianity, to counteract the irreligious tendencies of the times, and in so doing to weld the churches into a strong unified body conscious of its power for good. I say this because I feel that the spreading of Unitarianism and the strengthening of our churches are fundamental needs in our country."

Thirty Young People Dedicated to Religious Work

The state convention of Christian Endeavor was held at Lawrenceville, Illinois, in July. Among the prominent speakers of this convention was Rev. Garry L. Cook, who in addition to his convention address spoke at the local Disciples church on convention Sunday on the claims of the church for life service. Mr. Cook asked young people to consecrate themselves to the service of the church. Thirty young people responded to the call, twenty-two of them promising to give all their time to religious service.

British Table Talk

London, Aug. 10, 1920.

AS I write, war-clouds are gathering in Europe—may they disperse ere this reaches you! No sooner is one crisis over than another is precipitated. Truly the world is in a troubled state, and thoughtful observers are wondering what it all means, whither we are tending, and what is to be the end. Malign influences conspire against a peaceful settlement in this hemisphere. The Bolshevic bacillus steadily spreads. Further, as the Bishop of Tennessee, in St. Paul's Cathedral, last Sunday (August 8), at the service which closed the Lambeth Conference of 1920, reminded us, at the background of certain learned minds in America and Britain is the apprehension of a struggle for supremacy between the white, black, and yellow races; while some proclaim their despair of the future of the human race itself. The times call for courage and faith and prayer, and, never before so urgently, for the union of the Christian force of the world in the spreading of right ideas and brotherly feeling, in order that peace may be established, justice done between man and man and nation and nation, and progress based on sound principles. Herein the Christians of America and Britain must take the leading part. It is a joy to find, in talking to preachers from the United States now visiting England, that the standpoint and international aims of Christian America are fundamentally identical with those of Christian Britain. Amid the welter of policies and the clash of competing interests, this is the most hopeful feature of the world outlook.

* * *

American Bishop Closes Lambeth Conference

In his St. Paul's sermon Bishop Gailor insisted that in any plan or league for ensuring the peace of the world, the

Church must stand firmly on the principle that the nation is only a larger individual with the responsibility of service to mankind, and that no nation in the lofty idealism of Jesus Christ could fulfill His law of righteousness by maintaining an attitude of selfish isolation and indifference to the Commonwealth of nations. The human race was one family. Whatever might be the response to the appeal of the Conference to all Christians, those taking part in the deliberations might at least take comfort that they had prayed and studied and taken counsel, in order to search out and forsake whatever in their presentation of the Gospel might seem to stand in the way of visible reunion of the Universal Church. The bishop went on to speak of "the wonderful unanimity with which 250 Bishops from many lands reached an agreement on the essential principles of Catholic reunion," and bade his hearers farewell "after five weeks of such converse as we shall never forget while life lasts." There is much speculation as to the terms of this agreement and the general contents of the encyclical which will shortly be issued giving the resolutions formally adopted by the Conference.

* * *

Two Movements Towards Unity

A movement towards Christian reunion, proceeding mainly from those engaged in theological teaching, should be recorded, for it may have far-reaching results. Dr. A. C. Headlam, Regius Professor of Divinity at Oxford, reports that at a Conference held in the university city, it was resolved, in view of the large measure of unity already attained in the most essential matters of faith and service, to approach the representative bodies of the various branches of the Church in Britain, "and more particularly and immediately the Lambeth Conference," to urge the necessity of creating a Council as representative as it can be made of our whole Christianity, to forward God's rule among men. It will be seen that the terms of the proposal could not be more comprehensive. No doubt the World Conference on Faith and Order, a preliminary meeting of which assembles at Geneva on August 12, will take note of this effort. An outcome of the great Missionary Conference held in Edinburgh in 1910, the W. C. F. O. was initiated by the American Episcopal church, which first approached other churches in America and then was instrumental in sending Commissions to the Anglican and Free Churches of Britain. Passing through London, on his way from America to Geneva, Mr. Robert H. Gardiner, the enthusiastic secretary, gives a very hopeful account of the progress of the movement, whose aim—like that of the Oxford Conference—is the ultimate unity of the whole Church of God on earth. He says the Conference will be composed of at least 150 representatives of fifteen great groups of Churches, Rome being the only conspicuous exception, and will be the first great step towards presenting every section of the Christian Church to the world as "members of one body" of which Christ is the living Head.

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EDITORIAL

A Prayer at the End of Vacation

DIVINE FRIEND, by whose goodness we have enjoyed the rest and refreshment of these happy holidays, in gladness and hope we turn our faces homeward to take up the normal tasks of our daily life again. Yet our vibrant heart must pause and speak a grateful word to Thee for the enrichment and renewal of spirit which we have gained and which can be naught else but the gracious token of Thy love and care. Forbid that we hug our joy to our bosom with no thought of Thee whose solicitude has followed us through all the joyous and restful hours of these nights and days.

We are learning to think of Thee, our Father, as one who shares our life in its entire round of interests and activities. Thou delightest in our play and jollity, no less than in our work and duty. Thou hast been guest and host in all our gladness. As the loving Father of all little children, Thou sharest the pleasures which the child heart in even the gravest of us enjoys. Teach us to trust the soundness and sacredness of all our natural instincts, and so to hold them in leash of Thy will that they may be kept free and pure.

How many have been the disclosures of Thy presence during these days of leisure and relaxation! Often has Thy face framed itself in landscape and sunset, and in the deep, silent woods we have heard a voice that hushed and awed our hearts. The world seems more truly Thy world and we seem more truly at home in it since these revealings of Thy presence. Keep the freshness of the summer and of nature in our hearts, through all the year. We desire beyond all else to fill the new year with worthful endeavor. It must be the best year of our lives! Weave into it, we beseech Thee, the vigor and peace and vision which now possess us as we leave our summer trysting place of friendship and meditation and return to life's earnest and stressful disciplines. In the name of Jesus. Amen.

Victorious Issue of the Suffrage Campaign

THE state legislature of Tennessee had the honor of bringing to its conclusion the long struggle to obtain equal suffrage in the United States. But the victory was not won easily. On the final vote the speaker of the House, who led the opposition to the measure, changed his vote in order to be able to move for reconsideration, and thereby gave the affirmative side the majority of one which secured ratification. The anti-suffrage forces made a vigorous campaign, the arguments chiefly used being the place of woman in the home, the danger of loss to the sense of chivalry felt by men for women, and most of all, the danger from the Negro women's vote. But public sentiment of the more enlightened type was strongly in favor of the suffrage measure. The laughable episode of the flight of some thirty of the antis to Alabama in order to break the quorum and prevent the transaction of business came too late to be of service even as an obstructionist policy, and the notice of ratification was certified by Gov. Roberts to Secretary of State Colby, and as a result the new amendment has been made a part of the basic law. Thus one of the most persistent and untiring crusades the nation has ever witnessed has come to a successful end. It is a satisfaction, also, to reflect upon the fact that in this country suffrage was not disgraced and hindered by the

violent tactics which some English advocates of the reform employed. A little picketing around the White House was the extent of such demonstrations. The enfranchisement of women, for which such leaders as Susan B. Anthony and Francis E. Willard labored has now taken its place beside the prohibition of the liquor traffic as a part of the national constitution. The next step in the evolution of citizenship is the elevation of the ballot, in the hands of men and women alike, to the place of importance and responsibility which it ought to hold in the estimation of the people. Democracy can only be realized in its essential possibilities when the exercise of the franchise is made as much a matter of deliberation and conscience as participation in the Lord's Supper.

Mischievous Word Makes Trouble for Careful Writer

CHARACTERISTICALLY careful in all his statements of fact as a writer on sociological subjects, Professor Alva W. Taylor, of the editorial staff of The Christian Century, is enforcing upon his pen unusual caution in all that he is saying upon the Interchurch report on the steel strike. Ironically enough, that mischievous word "not" which has a genius for slinking in where it is not wanted and strangely disappearing when it is once plainly set down, wrought havoc with one paragraph of Professor Taylor's article in the issue of August 12. It made him say that the wage scale of the steel company had *not* kept pace with the increasing cost of living, whereas his "copy" clearly states the exact opposite. Professor Taylor contends in the article that wages were not the cause of the strike, though the average wage of nearly three-fourths of the "lower third" of the steel company's employes is below the amount the government considers necessary for a "comfort income." "Yet," he goes on, "wages were not the cause of the strike. The foreigner does not know an American standard and his wage raise had kept pace with the rising cost of living." The mischief was wrought by the creeping in of "not" between the words "had kept." In fairness both to Professor Taylor and to the truth we hope that other editors will take note of this correction of a widely reprinted article.

Missions Vitiated With War-Time Suspicions

THE conference of missionary leaders held at Geneva recently is presumably as Christian-minded as any group which can be brought together by the church. It was composed of representatives of all the great missionary organizations of Protestant Christendom. Yet they were not able to agree that Germany should be allowed to continue her missionary work in non-Christian lands. The question was too delicate, and was rather ambiguously referred back to the constituent societies. The Christian world looked to this group of leaders to call the church back to sanity and grace by a generous act of faith in the present good purposes of the fallen foe. It was thought that gradually the broken currents of sympathy and goodwill might be started flowing again. Yet it seems that not even the church is ready for the new era. There are still Germans, of course, who trust force rather than righteousness, but there are also Americans and Englishmen with the same evil creed. Those who would propagate the good message of the Sermon on the Mount, it would seem, should be encouraged rather than discouraged.

Revival of Capital Punishment

IN response to the clamor of the newspapers, there has been a great increase of hangings in Chicago since the war. It is supposed that this will decrease the volume of crime in a city notorious for manslaughter. But what the city most needs is to break the alliance which too often exists between criminals and officers of the law. There is grave doubt in the minds of many good lawyers whether capital punishment is legal anywhere in this country, and may not some day be set aside without resort to special legislative action. State after state is proving that it is no superior method for handling crime. Indiana now permits a jury to award life sentence. In only one county of that state can juries be found to award the death sentence. Yet Indiana is having no increase in murder as a result. The prevention of murder in a community is largely a matter of building up respect for human life. Capital punishment does the opposite of this.

Report on the Lawrence Strike

ALTHOUGH the strike in the textile mills of Lawrence, Mass., occurred over a year ago, the Commission on the Church and Social Service maintained by the Federal Council of Churches has issued a pamphlet setting forth its findings in that situation. The document is of great importance to the ministers of the country looking forward to Labor Sunday. It deals fairly and impartially with all phases of that memorable industrial struggle. One of the most important facts brought out in the investigation was that most of the owners of the mills were non-residents and did not know intimately the facts with regard to the plants they maintained. It is also shown that many of the workers were foreigners influenced by the syndicalist philosophy that is popular at this time in Russia, and that very meager efforts had been made to Americanize this group. The story of the part taken in the strike by three ministers is an outstanding feature of the report. Only one of these men was supported by his church. There are many aspects of the report which are typical of the whole labor situation in America and these features make it of peculiar significance.

Hatred and Suspicion in the Service of God

MANY strange offerings have been brought before the altar of God in the past but none more strange than the offering of hatred and suspicion with which some think to please God. The religion of such people must always

have an antagonist, and the wandering children of the faith are the most convenient target. Southern Baptists offer northern Baptists as a kind of hate offering to God. Conservative Disciples make a similar offering of progressive Disciples. Anglican high churchmen have bitter denunciation for the low churchmen. In all of these cases and others, truth is established by denunciation and the service of God depends upon hate and suspicion and unbrotherliness. It is not to be expected that men who have strong convictions in religion should hold them lightly. Differences exist both in economics and in religion because both deal with fundamentals—one with the fundamentals of the physical life and the other with the fundamentals of the spiritual life. Those who are acquainted with the fundamentals of the religion of Jesus cannot believe that hatred and suspicion are well pleasing to God. If we come with our gift and remember we have aught against our brother, we are to leave our gift and first be reconciled to our brother.

Loss of Population in Rural Counties

THE actual loss of population in the rich farming counties of the upper Mississippi valley has been the source of much comment since the making of the 1910 census. Preliminary announcement of returns from sixty-one Missouri counties, by the 1920 census, is disappointing to those who hoped this drift away from the country had ceased. Losses appear in all but eight of the sixty-one counties. Some of those losing most heavily—up to 15 and 19 per cent—are where land is most productive and highest priced. This does not promise well for the rural church and school or the rural community in general. The church is and will suffer most, both from loss of population and the breaking up of the small "wagon-haul" community through the coming of the automobile. The schools will consolidate easily with the coming of better roads and the expanding community lines, but the sectarian church persists, "dying and not afraid to die."

Alarming Conditions in Chicago

THE citizens of Chicago have long had cause to lament the prostitution of civic functions to the spoils system entrenched in the City Hall. No mayor of this city ever had a more splendid opportunity to display the qualities of leadership than did William Hale Thompson at the time of his first election. But almost at once the construction of a machine was begun by the controlling forces behind the mayor, and by the time of the second election that organization, by the combination of the most sinister elements in the city with the following of the cowboy executive, was too much for the conservative and order-loving citizens, particularly without competent leadership. The result has been an astonishing display of effrontery in the exploitation of every form of vice which can yield revenue to a city administration. And at the present time, in spite of the showing of mismanagement that has bankrupted the city, and reduced its credit to the vanishing point, these same City Hall henchmen, after looting practically every fund within the reach of the administration, are starting in with a campaign to capture the state government by the election of one who promises to take orders from the Mayor of Chicago if he secures the governorship. The opposition to the plunderbund has selected Lt. Gov. Oglesby as its candidate for the governorship. This is a sample of the stupid or vicious handling of political matters which compels the people who wish to vote the Republican ticket to choose at the primaries between a man like Small, who wears the brand of the crime-condoning and graft-seeking city government, and one like Oglesby who in his personal character and associations makes no appeal to the self-respecting Christian voters of the state. But hard as the choice is, the Mayor and his gang ought to be served with notice that Illinois wants none of the City Hall brand of politics in the State House.

The Post-War Neurosis

LONDON writers are describing and seeking to analyze what may be called a war neurosis among English girls of certain classes. They speak of "the riot of nudity" and frankly condemn the manners of the less well managed young girls "who imitate the manners, if not the morals, of the courtezan."

Miss Lee, an owner of tenements in the Limehouse district of London, where Chinese and darker skinned foreigners live, tells of the great number who have become infatuated with and married these men of another color. She says, "These men do not go out of the district to look for the women. The women come here." A woman missionary working in that quarter says many of them are pretty and some of them educated. Both she and Miss Lee agree that while the Chinese regard them legally as chattels yet they are usually kind and often chivalrous and seldom cruel. They say that this is not so in the case of the duskier men. The magistrate there says this extraordinary infatuation is the greatest problem he has to deal with.

The condition known as "war nerves," together with the general lowering of morals brought on by the conflict and the great loss of young men, with its consequent overplus of young women, no doubt accounts for this situation. A German religious journal, writing of the complaint of looseness and the outrages committed by the Sengalese black troops quartered on Rhineland by the French, laments the same attitude of many German girls, which, it contends, invites the disorder. An English journalist says there are not enough men to go around. "Before the war the rivalry of women was acute. Today it is frenzied. It has cast modesty to the winds. It has abandoned all its reserves and reticences." He pictures the bare backs at the theater and adds:

> The vogue of the jazz dance is one symptom of this frenzy. The violent outbursts of vehement colors in feminine raiment is another. The hysterical eccentricity of feminine attire is another. But the most alarming symptom is the absolutely

brazen display of feminine charms. I have always suspected that man is the shy sex, but now I know it. In pure—or impure—effrontery women today are the equals, if not the superiors, of the women of any epoch.

One of our financiers and philanthropists recently returned from Europe to tell us that the peace was even more ruinous than war. Any attempt at an analysis of the moral ruin of war will find its great harvest of shame and blight of soul in the era following the conflict.

Mr. Taft's New Monument

AT the western end of the Midway Plaisance where it enters Washington Park there has just been set up a plaster study of Mr. Lorado Taft's "Fountain of Time." Years ago, shortly after the World's Columbian Exposition, when the bizarre collection of amusement resorts and native villages along the Midway gave place to the quiet expanse of driveways, cinder-paths and tree-bordered lawns which have ever since delighted those who pass through that great avenue, Mr. Taft, already a noted sculptor, conceived the noble project of embellishing this lovely mile-long space with two fountains, the one at the eastern end to be called "The Fountain of Creation," and the one at the opposite end, "The Fountain of Time."

For the past five years he and his pupils have been working out the second of these designs in that curious and interesting complex of buildings constructed about an old barn just off the Midway. In those studios many visitors have watched the figures take form, and the groups grow into an entirety that promised great things for the artistic enrichment of the South Park system and for the city as a whole. But it was impossible to appreciate either the individual figures or the groups in the pent-up spaces of the workshop. Now they have been brought out to the spot for which they were designed, and for the first time can be studied and enjoyed as a unity.

Over a slightly arching bridge, that spans the short chasm between the abyss of birth and the mystery of death, there passes a procession of men, women and children borne along by the onward surges of an up-flung ocean wave. They are of all sorts and conditions, from the helpless infant to the mounted warrior, who with his attendant soldiers forms the center of the impressive throng. There are more than eighty figures in the group, and from end to end it measures over a hundred feet, with a height of twenty feet in the center. In front, facing the wave-like figures, is Father Time, hooded like Hosea in the Sargent panels of the "Prophets," and watching with inscrutable eyes the irresistible movement of the wave-driven pilgrims.

It is a very bold and compelling conception. It is like a Greek tragedy in its sombre and oppressive confession of the futility of human life. Beauty there is of an exquisite type, effort of a masterful sort, the pomp and circumstance of momentary achievement. But withal, there is the tragic mystery of a meaningless movement toward an unknown and fathomless destiny. If it has none of the agonized struggle of the Laocoon, it is because the brevity and pathos of life hardly merit a struggle. In this we should like to believe that Mr. Taft had embodied undoubted pessimism and materialism of the age rather than his own spiritual philosophy. If so, he has both pictured and indicted the passing generation. It is a keen and mordant comment upon much that makes up the story of our age. But it is the comment of an Ecclesiastes rather than a Job.

Whatever be the interpretation, it is a noble work of art, and a genuine enrichment of the city's artistic possessions. It is also a splendid proof of the vigor of Mr. Taft's art, which has already provided Chicago with such superb creations as the Ferguson "Fountain of the Great Lakes," just outside the Art Institute, the "Solitude of the Soul," and the heroic statue of "Blackhawk." This city owes very much to this genial and charming artist, who as an instructor at the Institute, a fascinating lecturer on art themes, the planner of new beauties for the Chicago that is to be, and the creator of the Midway designs, is contributing in a very modest and selfless spirit some of the finest factors in the development of our great town.

Piety and Piousosity

ONE of the most exacting demands made upon real piety is the demand for patience in dealing with piousosity and its often wearying representatives. For piousosity is not the pretense of religion—if it were it would not call for patience. It is a religious pose on the part of persons often honest and therefore to be dealt with considerately.

At a national gathering of organized "Bible Students" recently, twenty-five hundred persons—according to the newspaper report—took a solemn pledge always to behave in the presence of members of the opposite sex (relatives excepted) as if they were in the presence of a congregation of the Lord's people. Of course, decent Christian people do not expect to do anything of which they would be ashamed if it were known to their brothers and sisters, but a continual pose before an imaginary congregation,—what an inducement to abnormal self-consciousness, and, ultimately, either to Pharisaism or to the evil-thinking that comes through unnatural repression!

We could read the "Lives" and "Confessions" of the so-called saints with far more profit if we were not so frequently led to suspect the confessor of piousosity, of keeping a sly eye upon posterity for the glory he believes himself to have renounced. As was said by Faber, who was not only pious but a shrewd detector of deflections from real piety,

I fancy all the world engrossed in judging
My merits and my blame.

The autobiographical saint is often, it would seem, in the presence of the congregation, even when he believes himself to be pouring out his soul in the secrecy of his cell. His story of struggle, of silent tragedy, of momentary defeat and final conquest, is sincere, but he loses something in the telling because of this pose. This is largely because the ascetic's religious life was in itself unnatural.

It was a religion of repression and denial. Bernard of Clairvaux said that he "rejected as filth all that shines or sounds sweet to the ear." How much better if he had taken the goodness of God naturally,—if he had let the light shine into his soul and the sweet sounds fill it with music!

We see this same tendency to self-consciousness reappearing whenever Christianity begins to concern itself chiefly with "Thou shalt nots." Brierley tells of an evangelist who, in a trip down the Rhine, kept his eyes closed lest the beauty of the scenery should prove a temptation to his soul. What a little soul it must have been and how utterly self-deluded! Men and women outside of the church frequently make the criticism of Christianity that its standards are artificial and abnormal. Unjust as this characterization is when applied to the church as a whole, it gains some justification where the critics have encountered the piousosity which its victims mistake and parade for the highest type of spirituality.

Jesus came eating and drinking. Being found in fashion as a man he was a real Man, taking our human life in the natural and yet in a perfect way. His goodness permeated the common life, it did not thwart and deny it. The naturalness of his life, which so enraged the Pharisees of his time, is one of the facts concerning it which we find most convincing.

A Long Walk

A Parable of Safed the Sage

THE daughter of the daughter of Keturah hath a little friend who cometh to see her, and playeth with her in the Yard, hard by the Window, where their voices may be heard inside the House. And mostly they play very Happily; but now and then for the sake of Variety they indulge in Argument and Comparison like grown Folk. And it was upon a day that they got thus into a Friendly Scrap, the first part of which I heard not. But the Argument had reached a stage where the daughter of the daughter of Keturah was advancing and backing the other little damsel off the Map, and the other little girl could only answer, I did not, or You can not, or It is not.

And the daughter of the daughter of Keturah said,

I can walk Fifty-nine miles.

And the other little girl said, You can not.

And the daughter of the daughter of Keturah said, I can take my Grandpa's hand and keep up with him, and he can walk Fifty-nine miles, and I can walk Fifty-nine miles with him if I hold his hand.

And the other little damsel said, You can not.

Then did the daughter of the daughter of Keturah tell unto the other little girl how great and good a Grandpa she had. And I am too modest a man to write down what she said; but if George Washington and Solomon and a few others were to live in one, peradventure he might be a Second-cousin or a Remote Acquaintance of a man such as the daughter of the daughter of Keturah described.

And the other little girl was speechless; for she could not say, Thy grandpa is not the only Pebble on the Beach; I also have a Grandpa whose hair is fully as Grey and whose Bald Spot is larger than thy Grandpa's; for the daughter of the daughter of Keturah had carried the matter beyond all comparison. And the other little girl could only change the subject, and say,

I can kick your whole house down and all your trees.

And the daughter of the daughter of Keturah, knowing that she had won out, said sweetly,

Go ahead.

Now there is no man who knoweth so well as I how far from right is the estimate of the little maiden concerning the goodness and the greatness of her Grandpa. Nevertheless it pleased me more than any man can understand who is not a Grandpa; for unto none others hath the Lord given wisdom to know of such matters. And the next time a man goeth by and bloweth a small whistle, she shall have a Red Balloon.

For apart from her beautiful delusion concerning the poor man concerning whom I pray my God that she may be never undeceived, the little maiden is not wholly wrong. For when she holdeth my hand she can do things which otherwise she could not do.

And I prayed unto my God a prayer, and I said,

O my God, Thou hast permitted us through the gift of little lives such as these to discern spiritual truths which thou hast hid from the wise and prudent and revealed unto babes, that so we might enter into the Kingdom of Heaven as little children. Grant unto me this, O my Father, that I shall hold so fast to Thine Hand that the journey that would otherwise be impossible shall be possible for me, and the task that would have been too great may be accomplished through thy strength. For I can do all things through Him that strengtheneth me; and if I hold Thy Hand I can run and not be weary, and walk and not faint.

Fellowship

A WOMAN, bent, though not with years,
Her face deep-cut by cruel fears
And gray with watching, knelt beside
A dying fire at eventide.

"Thou Christ," she said, "I seek Thy face,
Not in its fair transfigured grace—
Not that tonight!—but tortured, wan,
And blood-streaked, turned in yearning on
First earth, then heaven, in vain; below,
Cold Roman, crafty Jews, and lo,
Above, the Godhead in eclipse!
As move those pinched and parching lips
I fain, O Christ, would catch the word
The watchers on Golgotha heard,
The word that shall my faith awake:
'My God, why dost Thou me forsake?'
Without that prayer, Most High, e'en Thou
Couldst not be Saviour to me now!"

JESSIE BROWN POUNDS.

Faith and Fact

By Joseph Fort Newton

"Lord, I believe, help Thou my unbelief."—Mark lx., 24.
"Neither death, nor life, shall be able to separate us from the love of God."—Romans viii., 38, 39.

NO cry in the Gospels touches us more deeply than that of the sorely-tried father at the foot of the Mount of Vision, uttering his struggling hopes and fears in behalf of his afflicted boy. Put yourself in his place; think of the sorrow that bowed him down, his anxiety, his dull heart-ache, his unwearied solicitude, and his broken words, with their echo of the deepest of all spiritual conflicts, are a pattern of prayer. It was brave, sincere, piteous, trembling with a faith which hard reality had made difficult. Yet, for the sake of his boy, his faith struggled to its feet and stood with hands outstretched. No doubt to that distracted father, as to many of us, the words of St. Paul, marching in victory against all odds, would have seemed like a fourth dimension.

Somewhere between these two texts we live our lives, and most of us are nearer to the tormented father than we are to the triumphant saint. When that poor man laid bare his heart, in the very act he laid bare our hearts, and happy are we if, in our distress, we are willing to try the way of prayer, even though we have only a dim faith in faith despite the fact. Happier still is the man who, by the grace given in prayer, wins from the bitter, old, and haggard reality a faith that masters it, transfigures it, and turns it to a song of triumph, as the great souls have done. Hence my theme today, which has to do with the relation of faith not to the theories that make up theology, but to the drab and dingy facts which make up the life of man. Here in "this loud stunning tide of human care and crime" we must win our victory of faith, or not at all.

INHERITED FAITH

Our first form of faith is that handed to us by our ancestors. It is not really ours, but simply the tradition of insight and piety in which we were born, satisfying, for a time, the instinctive religion of our nature. We accept it, not because we have thought it through or have tested it by the fact, but because of our faith in those who taught it. When we outgrow this first faith, as all men do who grow at all, we begin to scrutinize with our reason what has been taught us by tradition. At that point the battle between faith and unbelief begins, and with men who think, it never stops. The "Two Voices," of which Tennyson sang, begin to speak within us, each against the other, and so long as both are heard we are sane—if either is hushed, we fall into fanaticism. Yet it is not in youth that the battle of faith is finally won or lost. There awaits another transition, less radical but more profound—the transition from criticism to experience, from argument to realities.

Every man knows that mere intellectual difficulties are not the real stumbling blocks for faith. Questions of authority, of the inspiration of the Bible, of miracles, of this dogma and that, have their interest to those who are interested in them, but they do not touch the real issue. Even when thought has won its victory for faith, it leaves the profoundest battle unfought. The House of Doctrine may be drawn for the intellect; it may seem consistent and true; but, admire it as we may, it is only the design of the architect—a mansion on paper. When we have satisfied the reason that God exists, that duty is real, that all souls are made for life eternal, then the real struggle begins. It is the tragedy—or glory—of our lot that the faith which reason sets up, life tends to undermine, submerge, and destroy. No mere rationalism, facile though it be, meets the real situation at all; much less does it satisfy the heart. More often it goes down, along with all other dogmatisms, in face of the facts of life, leaving us to confront the reality which has created religion and will keep its flame alight.

PERILS OF MIDDLE LIFE

That is why youth is not the most critical period in the life of a man. If youth is knocked down, it bounds up again by the very elasticity of its nature. No, the critical time is the middle years, when the glow of morning has faded into the light of common day, when a man is fighting his way through the thick of things, inland far, having lost

> Sight of that immortal sea
> Which brought us hither,

and not yet near enough to the other side of the isthmus where sounds the sea on which he is to sail hence—then it is that faith, and character, too, are most sorely tried. Often the high and tender faith of Jesus seems as unreal as a dream, as vain as all the vain things proclaimed of Solomon; something which, as Maeterlinck says, "one meets nowhere except in Judea." Such a faith is not easy to hold, finding so little echo in the actual world, and it is no wonder that men let go of it, though they may still hold it nominally, and slip imperceptibly into a way of thinking and acting as if it were too fair and frail to be true amid the brute realities.

Who does not know how the facts of life seem to array themselves against the faith of the soul? The very bulk and mass and vastness of things try to trample it with their dead weight. Nature is seemingly indifferent to it, crushing saint and sinner alike when they get in her way, the babe as quickly as the rake. Disaster, following fast and following faster, conspires against it. Lazarus, let us say, was good and just, industrious and thrifty, in the days of his health; but misfortune overtook him, friends forsook him, and he lay helpless at the gate of a rich man, filthy with disease and attended by dogs. Could your faith convert such poverty and misery into inward wealth, and the cold indifference of man into a consciousness of God? An unforeseen stroke lays an active and useful man low at midday, puts an end to his career, and changes

the map of his life. He is shunted off into obscurity like a train of useless cars—what then? Can his faith help him to adjust himself to what remains possible? These are the things—two items out of a vast volume of human experience—that try the faith of men and break their hearts.

TRAGEDY OF MORAL DEFEAT

Then there is the awful tragedy of moral defeat, in ourselves and in those we love. Robert Burns, so divinely gifted, fell into the mire. How terrible, how pathetic to see a lad yield to the lure of evil, soil his soul with filth, and lose the white bird in his bosom! Oh, the pity of it! Add to this the sacrifice of the best. Jesus deserved the best from men, and he received the worst; he did good, only good, always, everywhere—and for this he was crucified between two thieves. Why such a fate meted out to the loveliest souls of the race? Why is the cup of death pressed forever to the lips of love? At last life ends in death. We are born, we struggle up into strength, we fit ourselves for work, we spend our days in honorable service, and it all comes, as Virgil said, to a handful of dust. The longest life and the most availing in behalf of the ideal is daily reminded: "If we wait the grave is our house." Such is the indictment which life frames against faith. It is not the work of a clever critic; it is the force of fact. What shall we say to all this? How can we march with hope against these dark realities, and find the path of light?

THE WAY OF THE COWARD

Surely not by throwing faith away as a fiction and giving up the fight—that is the way of a coward. Still less can we win by making a house of make-believe far from harsh fact, as the manner of some is, refusing to look at the reality of life. That is not only foolish, but immoral. Others make up some neat formula which they apply, although it may no more fit the facts than a monkey-jacket would fit an elephant. The writer of the 37th Psalm —a dear, kind old man—concluded that it is best not to fret over dark facts. He was content to say that the wicked might grow in power, but it would be brief. As to the righteous, he said he had lived long but had not seen the good man forsaken, nor his seed begging bread. He may not have seen that sad sight, but I have. The writer of the 73rd Psalm frankly confessed that the problem was too much for him, until he, too, found refuge in a formula —that the end of the wicked will be violence and tragedy. Sometimes it is, but not always. Many a time a man has lived a vile life, died quietly, and had a monument erected in his honor. Such formulas are too glib. There is one answer to them, and it is final and irrefutable; they are not true to the facts of life.

Our task is to face the facts of life as they are at their worst and win from them an adequate faith. Can such a victory be won? If so, how? This is the theme of the book of Job, and though many ages have come and gone since it was written, its mighty voice still speaks. Loss of property, loss of family, loss of health—often any one of these ills destroys faith. It is no light matter to have the savings of years swept away in a night. Death casts a long shadow, but how dark must have been the cloud over Job when all his children were taken away—many a home in England knows what it means! Then his body becomes a mass of filth and pain, driving him from his home, and his friends, instead of offering sympathy, used his woe as proof of his sin. Here is life at its worst, and Job had to face it. Martyrs have defied throned tyrannies and gone singing to the stake, because they felt that God was with them. Job was unconsoled by any such faith. He felt that God was against him. He stood alone, tormented but undefeated, in defiance of the theology of his time; in defiance, even, of God! Those great oft-quoted words, "Though He slay me, yet I will trust Him," are not correct. Let us read them aright, for they are sublime:

> He will slay me; I have no hope;
> Nevertheless will I maintain my ways before him.

Measure, if you can, the immeasurable daring of that resolve! Property, family, health, faith, hope, everything gone—everything, except his sense of moral integrity! Holding to the moral ideal, he made appeal to a Reality above and beyond all known and knowable things—a Reality more commanding than what men called God, more lasting than what men call life. Slowly, under the burden of anguish, he began to perceive that, after all, there may be a greater God than man had ever dreamed; and then this possible, conceivable God becomes the true God—the real God who is just. Though bowed low he is not broken, and out of the depths he cries: "I know that my Redeemer liveth!" The brute atheistic fact bludgeoned his faith and broke it, but he won a higher faith which, in turn, forced the darkest facts of life to yield him light. Without his tragedy he would never have felt the need of that higher faith, much less having won it. Having felt the worst he found the best, and his faith was proof against flood and fire and storm and death. It was not a theory about life, but a trophy won from life—the one victory worth the winning.

> I leant my ear to the world's heart,
> (Beat, beat, beat!)
> I leant my ear to the world's heart,
> Where all its voices meet.
> I heard them sound together,
> I heard them sob alone,
> The far, the near, and the nether,
> The known and the unknown,
> From desert, the rose and mountain,
> From city and sea and plain.
> And the voices, all, to one voice
> Blent, in the bitter pain:
>
> We are the people of sorrow,
> Haled from the silent earth,
> Happy it is.
> Happy is love—
> Happier should be birth!
> We come to the land of the living,
> We go to the realm of death,
> We abide for a day
> And then—away!
> O, why are we given breath!

I leant my ear to the world's heart,
(Long, long, long!)
A closer ear to the world's heart.
And lo—it beats more strong!
And the building of human beauty,
The crushing of human crime,
The music of human duty
Outclarioned fate and time.
Yea, over the cry of sorrow
And doubt which is ever brief
There rose the lay of the New Day,
The high voice of belief:

We are the people of Patience,
Who wait—and look before.
Silent is birth
Silent the tomb,
But silent life no more!
Our Gods are becoming One God,
And tho' there is ever death,
We shall yet learn,
At some day's turn,
Why—why we are given breath.

Here is the great challenge of human life, demanding that we take the risk, make the adventure, and make trial of the truth of faith. No brave man asks for advanced information as to how the battle will go. He fights to make it go right. Faith that is written in a book, or in a creed, has its dignity and worth, but it must vindicate itself in the midst of life. Until it actually resolves itself into character, and the ideal forces that make character, it is mere theory. To be real it must authenticate itself in the moral trial and struggle with the facts of life. God can only be known in the moral process of living, and is finally made real in the triumph of the loving heart, in the victory of the right spirit. The men who have won God for their lives through the discipline of disillusionment, and who through their lives are giving him to others—these are the real leaders of faith. They build the house of faith in the rock of reality, and the gates of hell cannot prevail against it.

This is the victory that overcometh the world, even our faith. He whom we love and follow—often afar off—won the highest faith and kept it, not by skill of logic, but by the valor of His soul amid the tears and tragedies of life—won it and kept it even unto the Cross. Who shall separate us from the love of God in Christ? Shall tribulation, or famine, or peril, or death? Nay, in all these things we are more than conquerors through Him who loved us. Thanks be to God who giveth us the victory through our Lord Jesus Christ!

The Unity Conference at Geneva

By Finis Idleman

Geneva, Switzerland, Aug. 13, 1920.

THE first day of the preliminary World Conference on Faith and Order has just closed. No one would be bold enough to forecast either the direction the conference will take or what conclusions it may reach. In the words of the chairman, "we do not know where God's spirit will lead us."

But some observations may easily be made. The two days' conference just preceding this which was called by the Federal Councils of the world for practical unity in common tasks both prepared the way for this conference and revealed some outstanding personalities who are to remain. In fact, without the previous conference and its clarifying sessions, this conference would be overwhelmed by its almost impossible chasms of thought and tradition. One glance over the delegation of 150 men present tells the story of centuries of division within the church. Here are men from England and America. But here are also men from France and Germany and that distance no man can yet measure. But the descendants of the reformers from Hungary are here and so are the patriarchs from Nubia and Constantinople and Alexandria. One cannot look upon this small group without deep emotion, for it is the first time the Eastern Church has been willing to sit down in conference with Western Christianity since the cleavage of the eleventh century.

Every country of the world is represented except South America. Eighty communions are represented. All Christendom was approached and only Rome refused to participate. Anglican and Puritan, Huguenot and Lutheran, Quaker and Calvinist, Free Churchmen and Greek Orthodox are all here. Too much cannot be said for breadth of view and patient travel and correspondence of the Episcopal delegation that toured the world in extending personal invitations. Robert Gardiner, an Episcopal layman, has given ten years to this task and is greatly loved, as he is widely known by churchmen of all lands.

Among the outstanding personalities of this conference, Bishop Brent of Western New York comes first. He was chosen permanent president and his introductory address was so sincere and direct as to win all minds. He is very humble, and thoroughly democratic and is peculiarly fitted to guide the conference to its greatest possible conclusions. His opening utterance was significant: "To delay one's fullest effort to unite the church of Christ is to impose on the loyalty of God." He unhesitatingly condemned argument as a means of uniting the church, declaring it had always led to greater division. The only hopeful method is conference; where "living beings in personal association give equal consideration to things of others as to their own."

A man of more dashing personality and one exercising the most conspicuous leadership on the continent is the Archbishop of Upsala. Archbishop Soderblow is a com-

bination of Lloyd George and Theodore Roosevelt. Despite his clerical robes and heavy chain of gold and conspicuous cross, he is a thorough democrat. He is one of the few real Protestants living. He is quick in action and most kindly in speech. But he is action forever. He cannot be in a meeting without dominating eventually and yet is never offensive. He is liberal in thought and without doubt the most forceful Christian leader of Europe. His entire support is thrown toward a practical and immediate unity of the church. He is impatient of delays and thinks the present conference on Faith and Order too cumbersome to be effectual.

A more quiet personality but one recognized as one of the most capable Christian statesmen of the world is Bishop Gore of Oxford. He is essentially a scholar and reads Horace for relaxation. His presence here is felt in every circle and his counsel is greatly respected. His attitude is destined to exercise a most determining influence on any contemporary movement for unity.

Possibly the one who elicits more sympathetic regard than any other present is Dr. Sigmann Schultze of Berlin. He is yet a young man but he was for two years the pastor to the Kaiser. When the war opened he distributed peace literature and for it was condemned with 100 others to be shot. Only at the last moment was he saved by the Kaiser's secretary. He is one of Germany's greatest scholars. His spirit is most humble and gracious and despite the violent objection registered by the French delegates against the seating of the German delegates until the invasion of Belgium should be repudiated, Dr. Schultze is loved by all as an outstanding Christian scholar.

Yet none of the delegates are so picturesque nor have such meaning by their presence here as the nine patriarchal representatives of the Greek Orthodox church. They are surprisingly eager for contact and fellowship and seek every opportunity to express their hunger for a total unity of the church. They represent officially 130 millions of Greek Orthodox Christians. They have come with a definite program of action to submit and will follow their proposal with the united effort of the entire Eastern church in securing its realization.

If one were to express any hope for this conference the justification for the hope would lie in the sense of hunger for unity breathed in every utterance from delegates of every land. Europe is afraid to wait, for terror sits in the threshold of its tomorrow. "Evil will not wait and we must not wait'," cried a delegate from Bulgaria in broken English. Yet who can see the age-long divergence of language and creed, of thought and tradition here represented without being sensible of the need of an infinite patience and a widened sympathy if the hope of many hearts is to become a reality.

Contributors to This Issue

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VERSE

Pilgrim's Prayer

LOVE, when the day is lone,
When all the Light grows dim,
When to the setting sun
Rises the Vesper Hymn,

Let us stand heart to heart,
We who have toiled so far,
Bidding the day depart—
Seeking the risen Star.

DANA BURNET.

"But We Did Walk in Eden"

BUT we did walk in Eden,
Eden, the garden of God;—
There, where no beckoning wonder
Of all the paths we trod,
No choiring sun-filled vineyard,
No voice of stream or bird,
But was some radiant oracle
And flaming with the Word!

Mine ears are dim with voices;
Mine eyes yet strive to see
The black things here to wonder at,
The mirth,—the misery.
Beloved, who wert with me there,
How came these shames to be?—
On what lost star are we?

Men say: The paths of gladness
By men were never trod!—
But we have walked in Eden,
Eden, the garden of God.

JOSEPHINE PRESTON PEABODY.

Freedom

FROM out the dusk, from out the dark,
Of old our fathers came,
Till lovely freedom's glimmering spark
Burst forth a glorious flame.
And shall we now praise freedom's dearth,
And rob the years to come,
And quench upon a brother's hearth
The fires we lit at home?

WILLIAM MORRIS.

Wanted—A Congregation

Fourth Phase—The Service of Worship

By Lloyd C. Douglas

IT was ten o'clock. Stiff in every joint, but entirely oblivious to his physical discomfort, the Rev. D. Preston Blue sat on the verandah of the borrowed bungalow overlooking the water, his mind disturbed by very serious reflections. An old man had said something to him, that afternoon, which had haunted his thoughts for hours. Doubtless the old fellow's quaint remark, and the incident producing it, possessed some sermonic value. And while questing a possible spiritual significance, our friend had discovered that the cryptic words were aimed directly at one Rev. D. Preston Blue, pastor of the Broad Street Church of Centerville. As the conviction deepened that the words, "Thou art the man!" had been spoken, Blue looked less and less like a care-free man on vacation. He sat with pursed lips, corrugated brow, flexed muscles, and accelerated pulse. But you are growing impatient to know what it was all about.

From two to four, that afternoon, stalled in mid-lake, Blue had tinkered hopelessly with a cantankerous little motor-boat—an invention closely resembling a violin solo in that when it is good there are only a few better things, and when it is bad, there is positively nothing worse. The preacher had unscrewed all the nuts and taps that would come off the engine, had wiped each one carefully on his trouserleg, and, having inspected them with the gravity of ignorance, had screwed them back on again. He had cranked until he reeled with vertigo and reeked of perspiration. His knuckles were bloody, his throat was parched, his temples throbbed, and his patience was gone.

THE ANCIENT MARINER

Whereupon, Old Nate Ruggles had chugged alongside, in his funny little tub, to inquire what ailed her—a query that had been gradually arising in the minister's own mind, for some time. He said exactly that; though this satirical delicacy was quite wasted on Nate, whose palate had never been trained to appreciate such lemon-flavored rhetorical dainties. The old man cackled in the self-assured treble of native wisdom aged seventy-eight, dragged his rheumatism over the rail, and fell to examining the object of Blue's solicitude with judicial eye and confident fingers.

Presently he reported on his findings. Dexterously shifting his quid to a position which made articulation possible, Nate remarked, sagely, "Parson, you've a-flooded 'er with gasoline, and your batteries is a-runnin' low. Yes-sir, them two things is wot ails 'er. She's a-been gettin' too much gas, and not enough spark!"

And now it was ten o'clock. The turtles were yawp-yap-yap-yap-yoodle-hooing down by the boat-house, but D. Preston Blue did not hear them. The three-quarter moon had flung a long bridge of gold across the lake, but Blue failed to observe it. His wife sat at his elbow, but he was only half conscious of her presence. Since early twilight, the preacher had been at grips with a serious problem. Suddenly rousing from his apparent torpor, he exclaimed, "I've got it!" "Yes?" queried Mrs. Blue, in a tone of mingled interest and amusement. "I am so glad you have, my dear. I have been horribly lonesome. So tell we what it is that you have got!" And he told her. It took him nearly all night to tell her; for it was a long story.

INVOICING THE STOCK

One of the chief benefits of a preacher's vacation is the opportunity it affords him to get far enough away from his job to look at it with telescopic vision. Its little details, which loom up so ominously at close range, fade so nearly out of the picture that they cease to clutter his view of the things that really matter. It is so easy for the preacher's life to settle into mere humdrum, so easy for it to wear almost inescapably deep grooves in his circuit of daily duties and the weekly performance of conventional tasks, so easy to accept and follow certain ways of doing things without stopping to inquire into their adaptability to meet changing conditions.

This season's vacation was bringing a flood of new light into the mind of D. Preston Blue. In the past few months, he had got his second wind. He had taken a fresh grip on a ministry that had almost lost its earlier attractions. Indeed, he had fallen so low in spirit, just previous to his new resolution, that it was only economic necessity that held his flanges to the rails. Had his assets consisted of more than a little piece of overtaxed yellow clay environing a small house that needed a roof and a group of dilapidated farm-buildings, plus a few thousands of life insurance which couldn't be collected so long as he insisted upon remaining alive, there was a moment when he would have given it all up as a bad job, and retired. His forty-fifth birthday had been spent in sackcloth. Here he was—forty-five—when he should be just entering upon the most active and useful period of his ministerial career, conscious that he not only hadn't grown an inch or gained a pound, as a preacher, since thirty, but that he had actually slumped! He wasn't the man he had been at thirty! Not only had he been unable to lengthen his tent-ropes—his interests were narrowing! Forty-five!—and still pursuing the petty round of more or less aimless and purposeless parochial visits, pushing door-buttons four afternoons of the week, for all the world like a policeman ringing up headquarters, every fifteen minutes, to let the sergeant know he was still on his beat; increasingly serving as an errand-boy and general roustabout for a score of church auxiliaries with long names, short memories, frequent meetings, and feeble achievements; preaching dull sermons on Sundays to a small group of drowsy people who occupied less than one-fourth the seating space in his church auditorium—forty-five, and a failure! It shamed him to reflect that his only reason for staying on

the job, at all, was not unlike the explanation the Unjust Steward gave for the doubtful transaction to which he resorted—he couldn't dig, and he was ashamed to beg!

RESURGAM!

Then came the rosy morning when D. Preston Blue resolved to "buck up," and avail himself of the natural opportunities at his command to call Centerville's attention to the message of his pulpit! Perhaps there was just a little bit of sporting blood still drifting, sluggishly, in his arteries; or, maybe some adventurous ancestor in him had whispered, "Come on, Preston, old boy, let's run her nose right into the gale and see what comes of it!" At all events, Blue had found himself. After careful investigation of certain psychologically-sound methods of dignified advertising, he had begun to experiment with these new processes of stirring the public's curiosity. Already he had realized astounding results, and not half his scheme was in operation! Whatever anxiety and timidity he had felt about his new program, at first, was quickly dispelled. He knew that with the resumption of his work, after vacation, he could fill Broad Street Church—galleries and all! When he had left town, his membership was buzzing with delight over the unexpected prosperity and interest that had developed in their church. It was exactly as if some new kind of fuel had been thrown into the furnaces of a central power plant: the dim lights had begun to grow brighter; there was a genial warmth in habitually cold radiators; erstwhile reluctant wheels were spinning merrily! Every department of the church had cheered up. The Sunday school superintendent, who had flatly declared in April that he wouldn't take the job, another year, if they offered it to him on a golden platter garnished with orchids, had recently spent an evening at the parsonage outlining his program for the autumn with an enthusiasm that left Blue blinking with bewilderment. It was becoming easy to gain the consent of efficient people to serve as committee chairmen. Yes; the preacher knew, now, that Broad Street Church was about to be a going concern.

BACK TO THE INVOICE

Now, there comes a time in the experience of every minister, who has been party to such a resurrection of the dead, when his new responsibility makes him very humble. He does not come by this sensation, at first. Just the sheer wonder and delight of witnessing the miracle occupies his whole attention. His feeling of gratification knows no bounds. He had always wanted a live church, and a magnetic congregation,—and now he is getting it! Hallelujah!

Every Sunday there are many more new faces before him, and he is spurred to his best efforts by their challenging expression of an appraisal that seems to be saying, "Well, we've heard about it; and here we are: wonder if it's as good as advertised!" Yes; there is that period to be gone through—a time of delirious excitement over the hitherto untasted joy of seeing the pulpit actually function.

Then comes, with a shock, the almost terrifying sense of responsibility to do something more for these eager people than merely preach to them. D. Preston Blue had now arrived at that stage. As he sat, gazing wide-eyed but unseeingly into the night, his heart was very heavy. He had wanted a congregation. His dream was going to come true. People would come to his church in increasing numbers. But, why did people go to church? Why should they go? To hear a sermon? Was that all? Was there not another—indeed, a primary—function of the church that he, Blue, had almost completely ignored? Was he helping to satisfy that irresistible heart-hunger of the normal human soul for a closer contact with the Infinite? Was he doing anything to deepen the desire and increase the capacity of his people for worship? After all—wasn't this the main business of the church—to offer a service of worship so reverential and inspirational that it would serve as a spiritual tonic to souls in desperation to escape the tyranny of material things, almost frantically eager to catch occasional glimpses of an intangible heart-kingdom where the youth of the spirit is renewed until it mounts up on eagle-wings?

ASHES ON THE ALTAR

These self-searching queries had been giving our friend some painful hours, tonight. He had become shamefully stricken with remorse—the kind that sends a dull ache into the throat and a stinging pain into the eyes. As Blue reviewed the so-called "service of worship" customarily rendered in Broad Street Church, it galled him to reflect upon those cold, gray ashes that stood for an altar-fire. It humiliated him to remember how lifeless, how perfunctory the thing really was—so exceedingly dull that even he, himself, thought of it, when and if he thought of it, as a mere something-necessarily-to-be-gone-through preliminary to the main event of the hour—his sermon! Why some of his members had frankly accounted for their habitual tardiness at the Sunday morning service with the bland explanation, "Oh, all that we care for is the sermon, anyway!"—and Blue had been so short of sight as to feel complimented!

Torn now with remorse, the preacher resolved to analyze that profitless, cold, and all but sacrilegious "order of worship"—a piece of mummery that had become so trite and feeble that even he was heartily glad when the last wearisome yawn of it had been dutifuly recited, and the book chucked back in the rack. Blue was under contract with his own soul to mend matters, at that point, without further delay! This was the burden of his thoughts, tonight. It was a very, very serious problem. It was not much wonder he didn't hear the turtles, or see the moon, or chat with Mrs. Blue! He was under conviction of a blunder that was considerably more serious than a mere misdemeanor. He had failed at a vital point! So—he took up that "order of worship," item by item, and looked at it.

In the first place, it was a service absolutely devoid of thrills! (I daresay such use of the word "thrills" will entitle the writer to some more piously-phrased, albeit unsigned, communications from his brethren, warning him to flee the wrath to come.) Well—anyhow—whate'er the

future may have in store for him who boswells for D. Preston Blue,—it was a service devoid of thrills! There wasn't a single feature of it calculated to quicken a man's respiration or grip his throat or stir his pulse. What little of solemn ritual there was in it possessed no current —just lazily ambled along on a level like the sleepy Yangtsekiang, for five hundred miles without a ripple. It reached no high spots; led up to no climaxes; pointed to no definite goal; and, having no destination in mind, it failed to arrive anywhere.

"YOU'VE A-FLOODED 'ER!"

Whatever pauses occurred in the service were not eloquent silences, portentous with meaning; they were only awkward delays which the congregation availed itself of as a suitable time to cough in concert; and thumb the hymnal; and wonder whether there's enough in the tank to run to Blinkton, this afternoon, or had we better fill it before we start; and to speculate on whether her hat, the forecastle of which shuts off the view, was last season's rosette upsidedown, or the 1918 model, turned wrongside-out.

Considered as a whole, the service lacked life. It was cloddish, sluggish, heavy; a worse burden than Solomon's grasshopper. Moreover, as Blue invoiced the thing, seriatim, he became conscious that most of its inspirational possibilities had been annulled through his own habit of getting in the way of every potential emotional thrill by the utterance of stupid commonplace. For example: he invariably insisted upon announcing the opening hymn with which the service began. True, it was printed on the bulletin, in every member's hand, that the first hymn would be No. 145—printed so plainly that the wayfaring man needed only to glance at it for the required directions. But Blue always announced it, anyway. He would say, "Shall we not—" (Oh—"shall we not?"—indeed! Out on all these wobbly-kneed shall-we-notters! What wretched psychology! The old prophets used to say, "Hear ye, oh Israel!" That was better!) Well—Blue would say, "Shall we not open our service of worship, this morning, by singing that grand old hymn of the church, number one hundred and forty-five, 'Oh God, the Rock of Ages,' to the tune 'Miriam' which you will find on the left-hand page, the full text being on the right-hand page, however. Let us all join heartily in the singing of this hymn, the one hundred and forty-fifth."

PSYCHOLOGICAL CONSIDERATIONS

Then there would ensue an awkward pause, during which the organist was guessing whether Brother Blue had said everything that was in his mind, at the moment. Having finally determined that the preacher had said it all, the organ would pipe out a puny little combination of "solicional" and "violin diapason," wherewith to introduce the hymn, playing the entire score of it in this feeble manner until, by the time the congregation was actually turned loose to sing, it didn't want to. There is a peculiar psychology back of this. When the minister has begged the congregation to sing, the man in the pew is reluctant to make the adventure. He fears his neighbor may think that he is going to cut loose and show these people that he, for one, is some singer. Again, when the organ introduces the hymn with a frail little prelude, everybody is afraid to begin, for fear there will be no support.

But, just now, the thing that filled D. Preston Blue's mind with misgivings was the thought that he had been talking too much, during his "service of worship." When he had come to the point of announcing the responsive reading of the psalm, he always said something like this: "Shall we not now turn to selection one hundred and six, in the back of the hymnal, page one hundred and twenty, and read responsively?" Then came another of those blighting delays, while people hunted for the place. Blue was conscious of the awkwardness of such moments, and his only remedy for them was to fill them up with talk—mere superfluous chatter. He would keep on repeating, dully, while they searched, "Selection one hundred and six—on the one hundred and twentieth page—in the back of the hymnal." Oh, how could he have been so exasperatingly stupid? Every time there arose the merest ghost of a chance for the congregation to have a little of blessed silence, here was Blue chattering like a magpie!

Thus did he review, with burning cheeks, the specific defects in that cold and pulseless "order of service," searching for the cause of its failure; when, suddenly, the real secret of its hopelessness and dullness stood out, clear-cut as a cameo; and he shouted to Mrs. Blue, "I've got it! I know what ails Broad Street Church! She's a-been gettin' too much gas, and not enough spark!"

RENEWING THE BATTERIES

Needless to say, explanations followed which made it possible for the minister's wife to share her husband's musings. She encouraged him to tell her of his plans for a better order of worship, and he begged her to help him with suggestions. They discussed this matter far into the night.

"First of all," said Blue, after he had explained his dilemma, "I must establish closer cooperation with my choir. It is a good choir. And Fred Young is a capable organist and director. I mean to talk this all through with him when we get back. And then, I shall go over it with the choir. They will see the significance of this matter, and will be glad to do their part."

"Well," said Mrs. Blue, with a woman's natural inclination to repair, "let us begin at the beginning, and see how much of the service is to be mended, and how much must be brand new. First, there is the opening hymn—"

"No," said Blue, "first is the organ prelude, which Broad Street Church uses to drown whispered conversations in the pews. We will put a notice in the bulletin that the organ prelude is a part of the service of worship. Perhaps, if Young is given to understand that the people are listening to his organ number, he may put a little more into it," There was a silence of several minutes during which the minister remembered dismally that this inattentiveness of the audience to the organ prelude might easily be accounted for on the ground of his own attitude toward it, for had he not customarily spent the whole of it fussing over his holy properties—locating his Bible lesson, and

the reading in the hymnal, and the opening hymn, and toying with his sermon notes, and leafing through the bulky sheaf of announcements with which he would later drug his congregation almost into insensibility, and otherwise busying himself in a manner denoting his absolute indifference to the organ number?

Why couldn't he step into his pulpit, Saturday evening, and attend to all these little errands, seeing they were so important? Perhaps it would do no harm, anyway, to go into his pulpit, on Saturday evening, and having arranged his books and papers, stand for a moment in that silent, dimly-lighted place and invoke God's blessing on his next day's work. Indeed, he thought, if there was a convenient way to do it, he would like to spend Saturday night in the church.

Ah, but it was a wise old cult that required its officiating priests to sleep in the temple on the night preceding the major service of the week. Many an otherwise excellent sermon has had the breath of life clattered out of it by the rattle of breakfast dishes, the crying of babies, and general confusion at the parsonage on Sunday morning. Blue decides that henceforth he will get up at five, on Sundays, prepare his own breakfast, and hie himself to the little den in the attic where nothing short of serious illness or a fire would be permitted to disturb him until time to go to church. He owes that much to his work.

ENCOURAGING MEDITATION

"That organ prelude," soliloquized Blue, "ought to begin quietly. People come in from the racket of traffic on the street. They should be given some incentive to calm their spirits, and meditate without being overwhelmed and distracted with a thunderou noise. It should be understood, by the ushers, that the seating of the people should be done with a minimum of confusion. From the moment the prospective worshipper steps inside the door, he should be impressed with the fact that this is the House of God. He should be given a chance to think, to pray, to sense the divine Presence. Therefore, the organ prelude, which helps him to that mood, must not be a big "show piece," but rather an impassioned tug at the heart-strings. And then, it should grow, almost imperceptibly, at its close, until it seems to be building up toward some definite action. The people must be filled with a desire to express themselves.

"Without a pause," continued Blue, thinking aloud, "the organist will modulate into the score of the opening hymn. Just think of the thrill of it, my dear," exclaimed the minister, "—the organ piling harmony upon harmony, higher, richer, fuller, until, in one great, triumphant chord, it peals out the majestic measures of 'Oh, God, the Rock of Ages!'—and the choir comes to its feet—and the congregation rises, not hesitatingly, by squads, but spontaneously, immediately, and because it can't sit still another moment—and then they will sing! Fine—isn't it?"

Blue remembers a wonderful service he had attended, in which the organist had begun with an impassioned prelude, rising to a martial mood, and, because the minister was going to preach on a patriotic theme, brought the congregation to a stand with the strains of "The Star Spangled Banner"—after which he swept his choir and the audience into the first verse of "Lead on, Oh King Eternal," which happened to be in the same key, and therefore required no introduction at all. True, the congregation didn't know, for a moment, what was afoot, but it was not long in finding out, and the genuine thrill it experienced shattered every vestige of indifference, and tuned the heart for a thorough appreciation of that great militant hymn.

A CONSISTENT RITUAL

"Now," said Blue, "the ritualistic service of worship begins. I don't believe that we had better fumble around in the back of the book, any more, for a responsive reading. We'll print it in the bulletin, and let it make up in power whatever it lacks in former length. Anyway, these 'readings' in the back of the book, weren't build correctly. Most of them are too long, and too full of local color about the Jews."

The preacher smiled as he repeated a few of these passages for the edification of his wife. "What good does it do a crowd of able-bodied citizens of the United States, in 1920, to stand up and read together about brotherhood being 'like the precious oil upon the head; like the dew of Hermon,' or that purely parochial remark of an ancient people, 'Before Ephraim, Benjamin, and Manasseh, stir up thy might.' And what possible benefit can acrue to anybody by reading aloud so misleading a passage as, 'For we are consumed by thine anger, and by thy wrath are we troubled'? And so many of them have a curious trick of ending on an awkward phrase like 'Yea, the work of our hands, establish Thou it'—leaving one with the uncomfortable feeling of having come off and forgotten something, until the next event of the service mercifully blots the dissonance out of mind. No; we will not go to the back of the hymnal any more—at least not until we can do so with better effect than is now in sight.

"After that first hymn, there is going to be a moment of silence—an impressive silence! The auditorium doors will be closed. The ushers will seat no more late-comers until the ritualistic service is concluded. The service isn't operated for the sole purpose of accommodating the tardy, anyway. If they will come late, they can do exactly as at the orchestral concert or the theatre—wait until there is an intermission."

IS THAT MOMENT OF SILENCE POSSIBLE?

It is entirely unnecessary that there should be a steady tramp, tramp, tramp, down the aisles, during this impressive moment. The public does not value Christianity the more highly for being permitted to treat a church service with less respect than it is obliged to manifest in a playhouse. Therein lies one of the chief difficulties with the Protestant churches of America. They have consistently believed and practiced a series of logical fallacies with reference to the public mind.

They have lacked the wisdom to understand that people are not especially attracted to any institution which they are permitted to treat disrespectfully. Not infrequently, during the whole of the organ prelude, "dear

old Brother Smithers" snuggles up beside "dear old Major Welickedem," and chatters, audibly, to the annoyance of everybody within a range of fifty yards. Where else but in a Protestant church would such an absolutely unnecessary disturbance be tolerated? Not in the theatre, surely. Nor at a concert. And why must the church put up with such annoyances? Oh, because it has consistently permitted almost any sore of a nuisance to nullify whatever opportunities were presented for an orderly, inspirational service of worship! But—someone exclaims—what is one to do? One must go to dear old Brother Smithers, and tell him to cut it out. It can be said gently, tactfully, purringly—but it should be said. If the dear old fellow becomes incensed, and withdraws to some other church, it will be a great deal better for his own soul than if he stayed where he was, and habitually made a nuisance of himself. For, in church Number Two, he will not talk during the service, remembering what had happened at Number One. There must be no crying babies, shrieking all through the otherwise impressive moments of the service! Nowhere else but in a Protestant church would such an annoyance be permitted, for a moment! What shall we do? We must tell the young mother that she is to be excused from her church duties until her baby is old enough to be placed in the church kindergarten where all small children are to be, during the church service. You wonder why some of the finest, most earnest, most philanthropic people in your town are not in church on Sundays? Provide a service that appeals to the heart, and is uninterrupted by petty annoyances which destroy every possibility for a reverential worship, and let it be known that you mean to have such a service every Sunday—and you may notice a change!

No, sir: when the time comes in the service where silence is the order, close the doors, shut off the tramp of the tardy, and the chatter of the thoughtless. and have *silence!*

If some belated brother and his wife become offended because they are obliged to wait a few minutes in the vestibule, that is sufficient proof that the church, with its old way of doing things, hasn't done very much for their souls, and it is high time something was tried! And if they get so angry they resolve never to come back—and go away and tell it, all over the lot, that they went to their dear old church, where their dear old fathers and mothers had been wont to come straggling down the aisle almost any time between ten-forty-three and eleven-thirty-five, and, bless you, weren't permitted to go to their own seat just because their fool preacher had suddenly developed a crazy notion that the doors were to be closed through the opening service—well—what of that? Is that going to put the church out of business? Indeed, it is the very choicest advertising. No church would be able to purchase or devise a finer publicity medium than about half a dozen loquacious ex-members who had gone forth to spread the report that their church had gone in for a strict practice of reverence. Such a campaign is sure to bring out a select lot of splendid souls who will come, next Sunday, to see if, perchance, there is that something in your service for which they had sought, eagerly and in vain.

THE SUNDAY SCHOOL

The Best Years *

BEFORE the curtain drops upon the Old Testament for some months, we are given a picture of King Solomon at the pinnacle of his glory. His army is large and well-trained; many subsidiary tribes pay regular tribute; a large and brilliant court surrounds him; everyone sings his praises; his wisdom is the marvel of the age; he is student and philosopher; he honors God and devotes much attention to worship and the enriching of the new temple; his riches are surpassing; he is the idol of his people; the stage is all set for him to crash in the next act! But we are spared that act, for we leave for another theater.

Let us be happy this morning to see a man at his best, hard at work, universally honored, gloriously successful, and evidently religious. Solomon is at his zenith. People differ as to the best years of one's life. Some consider that care-free childhood is the sweetest. Confidence not shattered, kind parents anticipate every want and wish, no heavy responsibilities and long, long hours to follow the heart's desire. There is much to be said in favor of childhood. Most of us look back upon splendid days when flowers, birds, trees, clouds, lakes, rivers, meadows and folks formed a very garden of Eden. Many contend that youth is the golden age. There is more of self-determination, the spell of romance turns the world into paradise, boundless strength and rollicking good-health make every day a new joy. The disappointments have not yet come and the future is like the dawn. Others will tell you that the years of home-making find life at its best. The babies come, revealing a world of love that one never knew existed before; the very responsibilities are pleasures of the keenest variety. It is the time of acquiring; each new piece of furniture, each new book or picture brings a thrill of delight. Freshness, sweetness, alertness, mark every moment of this wonderful period. Much may be said for the years of power (this is where we find the king in this lesson). The days of cramping limitations are gone. Now there is plenty of money, one's reputation is solidly established, appreciation is on all sides—except from the side of one's good enemies! Resources, connections, ability, matured mind and plans make possible the securing of decided successes. Praise is not lacking for all these achievements. The children are about grown and are showing delightful progress. One's place in society is solid and pleasant. Yes, much can be said for these years of mature power. The burdens are crushing, but the rewards are superb. At this point some elderly man or some well-preserved woman of advanced years (one hardly knows what to say of these women—there are no more "old" women)—comes forward and sings with Browning:

> "Grow old along with me,
> The best is yet to be—
> The last of life,
> For which the first was made"

and these delightful souls, mellowed, enriched with wide and varied experience, beautiful in their own way, may make a good place for the gentle years of advanced age as they go slowly down into the sunset and into the purple mists that hang over the river called death. After all, is it not the part of highest wisdom to make the utmost of each passing year, to get the most out of every swiftly passing day? It is great to be alive any time, anywhere. The world is full of beauty when the heart is full of love.

JOHN R. EWERS.

*Lesson for Sept. 12, "The Glory of Solomon's Reign." 1 Kings, 10:1-13, 23-25.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Seventy Cities Will Have Pilgrim Tercentenary Meetings

Beginning at Albany, New York, November 15, there will be seventy great Pilgrim Tercentenary meetings in various great cities of the United States. The chairman of the committee on arrangements is Dr. Henry Churchill King, of Oberlin. Twelve teams will do the speaking in the various cities. On each team will be an eminent Britisher and an eminent American. These meetings will conclude with a great mass meeting in New York on November 26. In each of the seventy cities a Mayflower committee has been formed of eminent citizens who will have charge of the local arrangements. This will give to the Pilgrim Tercentenary Movement the character of a national enterprise. The British celebrations are being held in England in September, commemorating the sailing of the ship. American visitors in England this summer are agreeably surprised at the interest which is being taken in the celebration. American hymns are being sung and the occasion is being used for the purpose of cultivating Anglo-American goodwill and cooperation.

Southern Baptists Established in Rome

The Southern Baptists have purchased the entire Piazza Barberini at Rome, which gives them a very substantial foundation for propaganda in the center of the Roman Catholic world. Seven buildings will be torn down and new buildings erected for a Baptist church, a theological seminary, a publishing house and residences for the religious workers. Up to the present time the leading Protestant influence in Rome has been that of the Methodists but the Baptists seem to have laid out even more ambitious plans.

A Disciples Assembly in the Ozarks

The Missouri Disciples have just concluded a very interesting assembly and Rural Ministers' Institute at Hollister, in the Ozark region of Missouri. The attendance was not large but a small group of pastors met for ten mornings in a school under the direction of Prof. A. W. Taylor and with families and friends spent the evenings in popular assemblies under the chairmanship of Superintendent J. H. Jones, the beloved Shepherd of the Ozark Hills. Rev. Carl B. Swift of Joplin led in the Biblical studies and J. M. Alexander of Marshall gave the vesper talks. State Missionary and Agricultural Extension workers gave addresses and led conferences and an open forum was held each day. Our correspondent says that one of the delightful evenings of the assembly was a genuinely humorous lecture by Rev. E. F. Leake of Springfield, Mo. Presbyterian Hill, with all its camping and assembly arrangements, was placed at the disposal of the Disciples gathering without money or price, and many Presbyterians lingering at cottages on the Hill attended the evening meetings. The invitation was made a permanent one and the Disciples present plan a larger program for next year.

Baptists Receive Great Fund for Medical School

The University of Rochester, a Baptist institution, has recently been the recipient of a noteworthy gift of $10,000,000 from Mr. George Eastman, the owner of the Kodak factories. The institution which receives the money has in the past been hardly more than a denominational college with an annex of a theological seminary. It is now challenged to become something more. The funds are at hand to make one of the foremost medical schools of the western continent. Very often these large bequests mean a loosening of the denominational bond, but in this case it is stated that the Rochester University will continue to be loyally Baptist.

Episcopalians Hold Mid-West Conference for Church Workers

For three years now the Episcopalians have held a conference for church workers at Racine, Wis. Each year has brought a larger enrollment, this year 347 people taking a place in the school. Some of the leading workers of the church in the middle west taught classes in the various types of church activities. Courses of instruction for women, for young people, for boys and girls were offered by experts in these fields.

Pilgrim Preachers in Scotland

A unique feature of Scottish life is a group of "Pilgrim Preachers" who go through the country riding bicycles, blowing their trumpets and occasionally shouting their message through a megaphone. Following the men on the bicycles is a placard motor-van. Meetings are held in which singing is a prominent feature. The Pilgrim Preachers have been treated in a friendly way by some of the preachers of the established churches where they have come.

Will Hold Conference on Mormonism

The Home Missions Council will hold in Salt Lake City in October a conference on Mormonism. A tentative program has already been formulated. Among the items to be considered are those of better equipment in property and personnel of Gentile churches in Salt Lake City and other Mormon centers; the present available literature and what ought to be prepared in order adequately to present the evangelical idea of God; the arrangement for a competent intellectual appeal in Salt Lake City once a year and the arrangement of public pictures with good music in opera houses throughout Utah, with moving pictures showing the achievement of the Christian church in the smaller communities. Plans will be discussed for the closer coordination of the Congregational and Presbyterian work in this region. These are the two leading denominations at work in Mormon territory.

Bishop Blake Goes to Paris

One of the recently consecrated bishops of the Methodist Episcopal church, Bishop Blake, has been assigned to the Paris area for work in Europe. He is one of the strongest men of the younger group of bishops and has been chosen for a difficult task by reason of his particular strength. The Methodist church hopes to extend its message throughout Europe and the preaching of the message of this denomination in countries dominantly Catholic requires the skill of an original thinker who can make the necessary adaptations.

Bishop Returns to the Pastorate

Bishop Arthur S. Lloyd has accepted the rectorate of St. Bartholomew's Episcopal church, White Plains, New York. It is a very unusual thing for a bishop to return to the parish, for in the Protestant Episcopal church it is "once a bishop, always a bishop." A bishop who surrenders the Episcopal function for the parish retains the appelation of "retired bishop." Bishop Lloyd has rendered his most conspicuous service as president of the board of foreign missions of his church. He was once bishop coadjutor of Virginia. On his resignation from the board of missions he was repeatedly mentioned as the next available candidate for Suffragan Bishop of New York, assisting Bishop Birch, but Bishop Lloyd would not heed the suggestion.

Doing Missionary Work in the United States

Not only do we have the modified Mohammedanism of the Bahaist movement with thousands of adherents in the United States, but the orthodox original is now carrying on propaganda among us. We are the "infidels" who are to be converted by the adherents of the true faith. A tract is being given wide circulation which states the point of view of the missionaries. "Remember the Islam that has been presented to you by the Christian missionary is not the real Islam, but only a mutilated misrepresentation of it. The real Islam is such a priceless repository of spiritual truths that no other religion can be compared to it. Jesus says the tree is known by its fruit. So don't look at Islam through the eyeglasses of opponents but look at it from the point of view from which Jesus wants you to look at things." It

is just this pragmatic test of religions which Christianity welcomes. The competition of rival cults in America may catch some unwary souls in the net of false doctrine but in the long run it means a more intelligent Christianity.

Small College Makes Large Gains

These are days of prosperity for the small denominational college and many of these schools are now snowed under with applications from prospective students. Blackburn College, a Presbyterian institution at Carbondale, Ill., cannot receive any more students. Cotner College, a Disciples foundation at Lincoln, Neb., has had a most energetic team in the field this summer which has visited every high school within reach of the college. The result is a fifty per cent increase in the enrollment of the school. The loyalty of the former students has been one of the large factors in this significant gain.

Gideons are a Growing Organization

The Gideons are a Christian organization of traveling men. They have redeemed life on the road of much of the evil that was once attendant upon such a mode of existence. The organization came to be known to the wide public through its service in providing the hotels of the country with Bibles for the guest rooms. This organization has 4,000 active members and 4,500 associate. The reported gain for the past year is 660 active members and 2029 associate.

Minister Novelist Divorced and Remarried

Harold Bell Wright, whose novels have so frequently referred to the church and its ministry, was formerly a Disciples minister, having held pastorates both in Chicago and Kansas City. He married in Chicago a generation ago. During the past summer he was divorced from the wife of his youth, and now comes the tidings of his marriage to Winifred Duncan, of Los Angeles.

Prohibition Candidate a Methodist

The three Ohio candidates for the presidency belong to three different denominations. Senator Harding, as is well known, is a Baptist in active relation to his local church at Marion. Governor Cox came up in the United Brethren denomination but in recent years has been a vestryman of the Protestant Episcopal church. The Prohibition candidate, Rev. Aaron S. Watkins, is a Methodist preacher.

World Outlook Finds New Publishing Medium

World Outlook was the pioneer of the fine illustrated missionary journals now published by a number of the denominations, notably the New Era Magazine of the Presbyterian church and the World Call of the Disciples. Though published originally by the Methodist Board of Foreign Missions, it has from the start had an interdenominational policy. It was taken over by the Interchurch World Movement as an official organ of the Movement. It will be published henceforth by A. S. Watkins, publisher of American Business. Mr. Willard Price, who has been associated from the beginning with the journal as editor, will continue in that position. The policy of the journal is stated in the following pronouncement: "World Outlook is avowedly missionary in character, but the word missionary must be used in its broad and genuine sense, for World Outlook will stand not only for the mission propaganda of all denominations, but for every movement of religion, commerce and politics which stands for better living."

Disciples Headquarters Opened in St. Louis

The United Christian Missionary Society held a formal opening of their new offices in the Missouri Life Building in St. Louis, Aug. 16. They have the whole of the sixth floor and all of the constituent boards that are merging their activities into the new organization are now represented, with the exception of the Board of Church Extension, which will be coming quite soon. The secretaries have secured homes in St. Louis, many of them expressing their sense of the permanence of the new enterprise by buying property in the city.

Norwegian Baptists Oppose Movie Propaganda

The New World Movement of the Baptist church recently arranged with the moving picture organizations of America to present on the screen the work done by the Baptist denomination. This plan of work has been received unfavorably by the Danish-Norwegian Baptists. Their conference held recently at Clark's Grove, Minn., passed a resolution making solemn protest against the innovation. Since some films are of questionable moral influence, they feel that the whole movie business should be taboo to the church.

Baptists Hold World Conference in England

The Baptist World Alliance has recently held its sessions in London. Representatives of the seven million Baptists of America were present, coming from the most successful branch of the denomination in the world. The German Baptists sent three representatives, so that the Baptists perhaps first of all among the Christian bodies, have reopened the lines of communication with our former enemies. The three Germans sat near a French Baptist delegate who had fought at Verdun. The delegates had personal stories to tell of the greatest interest. One had baptized the crew of a submarine in the gulf of Finland. Another had secretly baptized great numbers of soldiers in Rumania. Still another had served a term in Siberia on account of pacifist views. The Southern Baptists of America were brilliantly represented by Dr. E. Y. Mullins, Dr. J. B. Gambrell and Rev. George W. Truett. The last named was conspicuous in the gathering by virtue of being described as the most popular preacher in America, ministering on Sunday to four thousand people in his great church in Dallas. The Northern Baptist leaders from America were Dr. Emory W. Hunt, Dr. J. H. Franklin and Rev. C. A. Brooks. Prominent in the activities of the Alliance was the formulation of a world program for the Baptists.

New California School Secures Instructors

The new School of Christianity adjacent to the state university of southern California, founded recently by Mr. Charles C. Chapman and other Pacific Coast Disciples, has called Rev. F. M. Rogers to the presidency. Mr. Rogers has served several years as state secretary of the denomination and it is hoped that his leadership will bring to happy fruition the plans that have been formed for the new foundation. Prof. D. A. Russell has been called from Berkeley, Cal., to become an instructor.

Adventists Buy a Jewish Synagogue

The Adventists in New York City have recently purchased a Jewish temple and converted it into a Christian meeting house. This is the opposite of the process that is going on for the most part in New York. Since the Adventists gather their constituency from various parts of the city the matter of location plays a smaller part than it does with religious peoples who depend in large measure upon neighborhood support for their enterprise. The Adventists have national headquarters in Washington, D. C., and they are planning some advance moves in that city. While the denomination is hindered by its observance of a Saturday rest day, its tithing principle provides large funds for religious work and is the chief explanation of the growth of this sect.

Standardizing Church Activities

More and more Protestant denominations are standardizing the activities of the local church. The New Era Movement of the Presbyterian church headed by Dr. W. S. Marquis has prepared a complete plan for the local churches of that denomination for this coming autumn. The seasons are designated: "Season for Education and Rally to the Work," September and October; "Season of Thanksgiving and Service," November and December; "Season of Consecration," January, February and March; "Season of Review and Preview," April, May and June. The Board of Publication has issued a Rally Day program entitled, "The Call to Service" which will be given in most of the Presbyterian Sunday-schools this autumn. The difficulty felt by many pastors is that church life tends to grow very stereotyped under this process as essentially the same program is proposed from year to year and the prophetic and timely element of the ministry is buried

under the burden of the practical interests of the church. The plan, however, is better than no plan. Many ministers operate from week to week with no consistent plan of instruction for their people.

Y. M. C. A. Conferences Bring Together Thousands

The annual conferences of the Y. M. C. A. for college students which are designed to furnish these students with ideals for their life work has put the church in debt in a way not commonly recognized. Thousands of ministers and missionaries have been recruited in this way, and it may be doubted if the Y. M. C. A. is not now making more ministers and missionaries than the organized work of the church is doing. There were five conferences held in various sections of the country this summer and more than three thousand students were in attendance. Some of the strongest of the Christian leaders have been the speakers before these conferences.

Great Religious Structures May Fall

Some of the greatest religious structures in the world are said to be tottering in old age. St. Paul's Cathedral is the foremost of these. The architect who planned this building prophesied that it would stand for two hundred years. It has already exceeded this time but the foundations are too shallow for it to stand indefinitely. Westminster Abbey is also coming near to the time when extensive changes must be made in it. The interest of the world focuses upon the Mosque of St. Sophia. This was erected as a Christian cathedral, and in the political changes that are imminent in the Near East, it may fall into Christian hands again. The Mohammedans have obscured the great Christian decorations and these probably can never be restored.

Southern Baptist Leaders to Europe

Rev. J. B. Gambrell of the Southwestern Theological Seminary and Dr. E. Y. Mullins of the Southern Baptist Theological Seminary are now in Europe together studying conditions preliminary to the investment of some of the Baptist millions in expansion work. They are visiting England first. The English Baptists are not numerous but they have always held the leadership in the Baptist world. It is said that the two American Baptist representatives are seeking to impress them with the numbers and prestige of the Southern Baptist denomination.

Noteworthy Gathering in Switzerland

There was held in Switzerland the last week in July a gathering of missionary leaders whose decisions will affect missionary policy in practically all of the religious communions. The meeting was held in the village of Crans, just outside of Geneva, and representatives were present from nearly all of the great missionary organizations of the world. German and French Christians confronted each other across the table as the question of the resumption of German mission work was taken up. The delegates felt they were skating on very thin ice and said so. It was finally agreed that the facts should be forwarded to the various constituent societies and upon the basis of these facts, each society should act. This is in the nature of an evasion of the big issue, for it had been hoped by many Christian leaders that this gathering would dare to come out boldly in favor of the resumption of German missionary work. Before the war the Germans had upon the foreign field 2457 missionaries. It is proposed to hold in America in 1921 another missionary conference along the lines of the Geneva conference in which further plans will be made for the cooperation of the Protestant missionary bodies of all the world.

Ship Touring Car to India

Ox-cart travel is the usual method of transportation in India. It is an innovation for Rev. and Mrs. John Howard to ship to India a Dodge touring car which has been provided for them by American supporters. As the nearest service station in India is one hundred and twenty miles from the missionaries, they have spent considerable time learning how to make their own repairs. The missionaries will return to the field in the early autumn when they will make a trial of the new machine in mission work in India. One of the great difficulties is the matter of roads.

Evolution of the City Missionary Society

The conception of the city missionary society as an organization to start new churches is being greatly modified by conditions. Under federated agreements in the large cities, fewer new churches are started by any denomination. The result is that city mission secretaries have more time for other forms of service. The Disciples organization in Chicago now has the significant name of "headquarters." The various denominational organizations of missions, benevolence and education approach the Chicago group of churches through headquarters. Newcomers to the city are helped to find their nearest church and the churches are led to improved methods in the various departments of their work. This city mission office not only starts new churches but keeps open the lines of communication and establishes itself as an efficiency center. Rev. Perry J. Rice is secretary.

New Organization of the Friends of Armenia

A new society, interdenominational in scope, embracing both Roman Catholics and Protestants, has been organized in New York, called the Armenia America Society. The prime movers in the new organization are Hamilton Holt, of the Independent, Dr. Stanley White, Dr. Sidney L. Gulick and Rev. Ernest W. Riggs. Members are enrolled wihout the payment of a membership fee, but those members who contribute five dollars a year are considered voting members. The purpose of the society is to influence political action on the United States in behalf of Armenian independence and the establishment of an Armenian boundary line which shall be respected by the Turks by reason of Allied demand. Among the various aims of the organization is the release of Armenian women from the Turkish harems.

Toothpicks and Missions

The next time one picks up a goose-quill toothpick on a diner he will doubtless think of the missionaries in China. Geese are very numerous in that land and the children, by American standards, are very poor. An enterprising missionary taught the children of that land to make goose-quill picks. These have found their way into the American market through the commercial genius of a Jewish trader. Enormous quantities of these picks are being sent to this country and the children of China have become very proficient in the art of making them.

Ice Cream as a Lure to Bible Study

The bizarre in church method is not as common as formerly but the secular press reports on its front page a Sunday school at Barberton, O., which gives an ice cream ticket to the children in attendance at Sunday school. Under this method of promotion the attendance showed an increase of a hundred. Statistics of decline of attendance at the end of the ice cream season would also be interesting, but unfortunately they will not be given.

Repudiate Independent Educational Foundation

Many of the denominations of congregational polity are familiar with the practice of founding a college and then turning the institution over to the churches for support. Recently a Bible Chair was founded in connection with the State University of Washington by President Sanderson, who heads a similar institution at the University of Oregon. The West Washington group of Disciples who were presumed upon to finance the enterprise have repudiated it in a formal action and insist that any organization claiming church support shall be managed by the churches.

Missionaries Do the Impossible

It is just ten years ago that the Disciples Foreign Missionary Society cabled its representatives on the Congo not to open a new station at Lotumbe. The message was brief and pointed. It said, "Lotumbe Impossible." The reason, of course, was the lack of funds to maintain and develop the new station. Rev. Herbert Smith, of the Congo country, recently wrote back the story of the achievements of ten years, for the missionaries disregarded the instructions of their society. The Lotumbe church, carved out of raw heathenism, now numbers 3479 members and there are 143 native evangelists preaching. Not all of these church

members live in Lotumbe; some are to be found in 150 adjacent villages. The tenth anniversary of the mission was celebrated by seven of the first members of the church telling the story of how they had turned away from heathenism to the service of the living God.

Friends Appropriate Money for the Poles

The Friends of America have followed the battle line in Europe with ministrations of mercy. The American Friends' Service Committee has recently provided a fund of thirty thousand dollars with which to do work in Poland. Eighty workers are now in that unfortunate land feeding children, distributing clothing and serving in hospitals. There is a battle to be waged against typhus and the religious workers are valiant fighters in this cause.

New Summer Conferences Developing

The vacation period, once fraught with so many dangerous possibilities, is being used increasingly as an occasion of spiritual uplift. The Disciples of Minnesota have a summer conference which has just completed its second season with an attendance of fifty-seven regular students. One of the features of the school was a course in vocational guidance. There were classes in various phases of the practical work of the church and a doctrinal course to teach the principles of that communion. Some Christian Endeavor workers from outside the denomination were on the faculty.

Contrasts Ministerial Salaries in Scotland

Rev. Harry Foster Burns, pastor of the First Parish in Dorchester, Boston, is spending the summer in Great Britain. In a recent article in The Boston Transcript he contrasts the ministerial salaries in Scotland with salaries in the United States. Prosperity has come to the land of "Bobbie" Burns following the war, and this prosperity is shared by the village minister automatically through the parish tax. In a certain small town the minister's salary was a thousand pounds. The minister of the dissenting church, however, is less fortunate. It is seldom that his income reaches more than a quarter of this figure.

"Go-Away-to-College Sunday"

No happier result of the general prosperity in America is to be seen than the general tendency to claim for the young people of the coming generation a better education. Many denominational schools are already refusing to admit more students, as their dormitory facilities are taxed to the limit. The Disciples have planned an organized movement in behalf of education and the last Sunday in August or the first Sunday in September is being observed as "Go-Away-to-College Sunday;" on this day sermons being preached on education and on the choice of a life vocation. The young people will be urged to give themselves definitely to some great calling and to prepare for it thoroughly. The Disciples have thirty educational institutions of various grades which are recognized by their Board of Education. These institutions are scattered throughout the country. There is a custom in some churches of honoring all the young people who go away to school, including those who go to tax-supported institutions. If these young people are sent away aware of the religious significance of their student days, they are sure to become more useful men and women.

British Table Talk

London, August 10, 1920.

THE Pastoral Letter of the Wesleyan Conference, to be issued at the end of August, takes a grave view of present religious and social conditions. It refers to the distressing signs of a renaissance of paganism manifesting itself in the passion for pleasure, senseless extravagance, distaste for work, defiance of authority, ready resort to violence, lamentable laxity in sexual morals and flouting disregard of the binding obligation of marriage and family life. The majority of those who are turned to natural religiousness and dream of a new world order, says the Letter, do not think of associating their hopes with the Christian church. "Rather it is the reverse, and it is this attitude which forms the pathos of the present religious situation. Eighty out of every hundred of the young manhood and womanhood of the nation have no use for the churches, because they consider they are out of touch with reality, that their fellowship is cold and official, and that in the conflict of moral forces they are opportunist, taking easily the safe and the popular side." The Pastoral pleads for a wise, reverent and genial use of Sunday as a day released from secular work and pleasure for higher spiritual ends and commends to the Methodist people every opportunity of personal and corporate counsel with members of other churches who seek, through reciprocal fellowship and good will to promote the cause of Christian unity. In such pronouncements the diagnosis is always franker and more thorough than the therapeutics is convincing and adequate. While the disquieting symptoms enumerated cannot be gainsaid, it may be hoped that some of them are only temporary, due to the war. There is much good will among the people—if only the churches could take hold of it—and there is more real religious feeling, informal and unavowed, than appears on the surface.

* * *

The Disciples Movement in Britain

The annual Conference, composed of the two sections, American and British,

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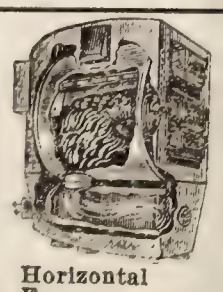
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"Disciples" and "Churches of Christ," which united at Cheltenham three years ago, and now numbers some 17,000 members, meets at Liverpool this month. Although the conception of Christianity associated with the name of Alexander Campbell has not made the headway in this country that some of its apostles hoped for, nevertheless it has taken firm root here and continues to bear good fruit. Dr. W. T. Moore's vigorous propaganda in England in the last quarter of the nineteenth century made a distinct mark; many still remember his arresting and genial personality, and rejoice to know that he is spending a peaceful eventide in Florida. While the scene of his ministerial labors here, the West London Tabernacle, is now a factory, other Disciples churches are flourishing; e. g., at Gloucester, where Rev. E. H. Spring has labored for 30 years; at Southampton, where probably the largest congregation in the town is that of the Disciples church, to which Rev. F. Phillips has ministered for the last eight years, and at Cheltenham, where Rev. R. Reith is pastor. Over 10,000 pounds has been raised for the Evangelists' Training College, Birmingham, to be opened in October. The principal will be Mr. J. Robinson, B.A., B.Sc., who after acting for a time as an evangelist went to Oxford to prepare for his new duties.

Of the Disciples preachers who have come to this country from America, the one who has rendered the longest service here is Rev. Leslie W. Morgan, B.A., B.D. After four years at Atlanta, Ill., twenty-one years ago he crossed the Atlantic and was pastor in turn to the Disciples churches at Southampton (six years) and Hornsey (ten years) where he built a new edifice. He was secretary of the Christian Association for fifteen years, and continues as secretary of the Evangelist Fund Committee. During the war Mr. Morgan worked under the Red Triangle for the Y. M. C. A. Hospitality League in Inquiry Bureau, Social Room and Street Patrol work. Located at Waterloo Station, he has befriended thousands of outgoing and returning soldiers and is now devoting himself to the needs of demobilized men. He proposes to continue in his present sphere for the time being, and has just been naturalized a British citizen.

* * *

Preachers' International Exchange

Dr. S. Parkes Cadman fulfils some important engagements during his visit to England. He will preach at the Pilgrim celebration at Plymouth on September 5, and will deliver the Congregational union sermon at Southampton later in the month. On August 22 he addressed the Men's meeting at Whitefield's, where Rev. Douglas Horton, introduced by Dr. Cadman, preaches on August 29 and September 5. Dr. W. P. Merrill, of the Brick church, New York, has preached for Dr. Jowett at Westminster Chapel here. Dr. G. G. Atkins of Detroit, Mich., was the preacher throughout August. Dr. L. H. Hough has preached twice at Carr's Lane, Birmingham. He was to be at the City Temple for two Sundays in August and will take part in the Plymouth celebrations.

We are glad to see again Dr. C. S. Macfarland, the secretary of the Federal Council, on his way to Geneva, and much disappointed that Dr. Van Dyke has had to abandon his visit. We are sending you shortly three visiting preachers—Rev. S. W. Hughes, in place of Dr. Clifford (whom he succeeded at Westbourne Park) to take part in the American Brotherhood Convention; Rev. T. Rhondda Williams, of Brighton, who spends six weeks in the States, and Rev. James Mursell of High Wycombe, who speaks at the Fulton Street Prayer Meeting, Sept. 7-10.

ALBERT DAWSON.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

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Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup)	*.61 gr.*

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How I Improved My Memory In One Evening

The Amazing Experience of Victor Jones

"Of *course* I place you! Mr. Addison Sims of Seattle.

"If I remember correctly—and I *do* remember correctly—Mr. Burroughs, the lumberman, introduced me to you at the luncheon of the Seattle Rotary Club three years ago in May. This is a pleasure indeed! I haven't laid eyes on you since that day. How is the grain business? And how did that amalgamation work out?"

The assurance of this speaker—in the crowded corridor of the Hotel McAlpin—compelled me to turn and look at him, though I must say it is not my usual habit to "listen in" even in a hotel lobby.

"He is David M. Roth, the most famous memory expert in the United States," said my friend Kennedy, answering my question before I could get it out. "He will show you a lot more wonderful things than that, before the evening is over."

And he did.

As we went into the banquet room the toastmaster was introducing a long line of the guests to Mr. Roth. I got in line and when it came my turn, Mr. Roth asked, "What are your initials , Mr. Jones, and your business connection and telephone number?" Why he asked this, I learned later, when he picked out from the crowd the 60 men he had met two hours before and called each by name without a mistake. What is more, he named each man's business and telephone number, for good measure.

I won't tell you all the other amazing things this man did except to tell how he called back, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel post rates and anything else the guests gave him in rapid order.

* * * * * o * * *

When I met Mr. Roth again—which you may be sure I did the first chance I got—he rather bowled me over by saying, in his quiet, modest way:

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts or something I have read in a magazine.

"You can do this just as easily as I do. Anyone with an average mind can learn quickly to do exactly the same things which seem so miraculous when I do them.

"My own memory," continued Mr. Roth, "was originally very faulty. Yes it was—a really **poor** memory. On meeting a man I would lose his name in thirty seconds, while now there are probably 10,000 men and women in the United States, many of whom I have met but once, whose names I can call instantly on meeting them."

"That is all right for you, Mr. Roth," I interrupted, "you have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in one evening. This is not a guess, because I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study, I show you the basic principle of my whole system and you will find it—not hard work as you might fear—but just like playing a fascinating game. I will prove it to you."

He didn't have to prove it. His Course did. I got it the very next day from his publishers, the Independent Corporation.

When I tackled the first lesson, I suppose I was the most surprised man in forty-eight states to find that I had learned—in about one hour—how to remember a list of one hundred words so that I could call them off forward and back without a single mistake.

That first lesson **stuck.** And so did the other six.

Read this letter from Mr. E. O. Nord, Moscow, Idaho:

> "I think the Roth Memory Course the greatest thing of the kind I have ever seen. Lesson 3 on remembering names and faces is worth the price of the entire seven lessons. By using the code words I can read over a list of 50 words before retiring and recall every one the next morning—besides carrying in my mind along with the same code words four or five other lists, and I find it a simple matter to recall them. Before I received the course my memory was nothing to brag about. Lesson 5 on numbers is excellent. I will never regret paying out the small sum of $5.00 for such a valuable system of memory training. I am praising it to all of my friends.
>
> "Will you send the course to my brother, Collis J. Nord, R. No. 7, Spokane, Washington, by return mail if he has not already ordered it. He will remit for the books or return them if he has no use for them. I will stand back of the order.
>
> "I thank you for putting out such a fine system of memory training at such a ridiculously low price."

The Roth Course is priceless! I can absolutely **count** on my memory now. I can call the name of most any man I have met before—and I am getting better all the time. I can remember any figures I wish to remember. Telephone numbers come to my mind instantly, once I have filed them by Mr. Roth's easy method. Street addresses are just as **easy.**

The old fear of forgetting (you know what that is) has vanished. I used to be "scared stiff" on my feet—because I wasn't **sure.** I couldn't remember what I wanted to say.

Now I am sure of myself and confident, and "easy as an old shoe" when I get on my feet at the club, or at a banquet, or in a business meeting, or in any social gathering.

Perhaps the most enjoyable part of it all is that I have become a good conversationalist—and I used to be as silent as a sphinx when I got into a crowd of people who knew things.

Now I can call up like a flash of lightning most any fact I want right at the instant I need it most. I used to think a "hair trigger" memory belonged only to the prodigy and genius. Now I see that every man of us has that kind of a memory if he only knows how to make it work right.

I tell you it is a wonderful thing, after groping around in the dark for so many years, to be able to switch the big searchlight on your mind and **see** instantly everything you want to remember.

This Roth Course will do wonders in your office.

Since we took it up you never hear anyone in **our** office say "I guess" or "I think it was about so much" or "I forget that right now" or "I can't remember" or "I must look up his name." Now they are right there with the answer—like a shot.

Have you ever heard of "Multigraph" Smith? Real name H. Q. Smith, Division Manager of the Multigraph Sales Company, Ltd., in Montreal. Here is just a bit from a letter of his that I saw last week:

> "Here is the whole thing in a nutshell: Mr. Roth has a most remarkable Memory Course. It is simple, and easy as falling off a log. Yet with one hour a day of practice, anyone—I don't care who he is—can improve his Memory 100 per cent in a week and 1000 per cent in six months."

My advice to you is don't wait another minute. Send to Independent Corporation for Mr. Roth's amazing course and see what a wonderful memory you have got. Your dividends in **increased earning power** will be enormous.

VICTOR JONES.

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So confident is the Independent Corporation, the publishers of the Roth Memory Course, that once you have an opportunity to see in your own home how easy it is to double, yes, triple your memory power in a few short hours, that they are willing to send the course on free examination.

Don't send any money. Merely mail the coupon or write a letter and the complete course will be sent, all charges prepaid, at once. If you are not entirely satisfied send it back any time within five days after you receive it and you will owe nothing.

On the other hand, if you are as pleased as are thousands of other men and women who have used the course, send only $5 in full payment. You take no risk and you have everything to gain, so mail the coupon now, before this remarkable offer is withdrawn.

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Editorial

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THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR JOHN R. EWERS, JESSIE BROWN POUNDS

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EDITORIAL

A Prayer on Labor Day

UNTIRING God, whose creative workmanship is bodied forth in all the wonders of nature and in those monumental events which, since time began, mark the steady progress of mankind toward character and brotherhood, reveal to us, we beseech Thee, the working of Thy mighty purposes in our present life. Thou art not alone the God of distant spaces and of ancient times. Thine is the master will of the living world in this its most fateful and perilous hour. In the clash and grapple of conflicting human forces—of just ambition, of sordid greed, of wilful or untutored inertia, of holy passion, of blind selfishness, of moral vision—which now wrench and strain our social order, we thank Thee for the faith that sees and feels the presence of Thine infinite life creatively striving toward that fair goal to which the prophets have ever directed our eyes. In the fury of the storm of contrary passions and counsels may we see Thy face. Above the harsh noises of our day may we hear Thy voice.

Save us, we pray, from dejection of heart, and above all from cynical despair. Keep afresh in our souls those ideals and hopes which only unshaken faith can hold aloft. We thank Thee for the great hour at which Thou hast chosen to thrust us into the world. Thrill us with the purpose to match the hour with equal faith and courage. May we not lose the pattern Thou gavest us in the mount. And may the fair city of God that cometh down from heaven find foundation in our hearts so that it may at last be builded on the earth itself.

Of the form and structure of the society which Thou art building we know only in part, yet we know that what Thou doest surpassest all the dreams of men. We wait in patience and work in hope for the full revealing of Thy mind. Bless the great masses of toilers. As Thou are awakening in them a deep new sense of their rights, quicken in them also an equal sense of those grave responsibilities that always belong to freedom. Exalt labor in the hearts of us all. As we stretch forth our hand to take up our common task shed upon it, we pray, the glow and glory of partnership and fellowship with Thee. In Christ's name. Amen.

The Murder of the Innocents

NOW that time has allowed a chance for students of the results of war to make their investigations we are reliably informed that the total loss in human lives is more than thirty-two million. This includes those dying in the armies plus the total mortality in the civilian populations due to specific war conditions. We have before called attention to the fact that this war cost more lives behind than within the battle lines. The total loss of treasures is of small consideration compared to this tragedy of lost life. The most pitiful loss is that of innocent children. In the cities of Austria the rate of child mortality is twice that of birth, and Austria is not alone in this pathetic story. The effects of the stupendous folly of war will not all be told for two generations or more, for the rickety little ones who survive the starvation of these times will transfer to their children the withering and blasting effects of an anemic inheritance. Another phase of the tragedy is that of the orphaned. There are 12,000,000 of them in Europe today. Russia leads here, as she does in all war's losses, with a total of 4,000,000. Germany is supporting as best she can 3,000,000 orphans, and France is left with a mil-

lion. England's total is not given but must be well up toward that of France. The greater burden is that of our enemies and Russia, which is today numbered in about the same category as an enemy. Of the 12,000,000, more than 9,000,000 are from east of the Rhine and north of the Alps. We are not able, it seems, to bear the strong doctrine of the gospel which says, "If thine enemy hunger feed him." But what shall be the verdict of a Christian posterity upon us for failure to feed the innocent children of our one-time ally, to say nothing of our enemy of yesterday. Our automobile output for the past six months was a cool two million machines. Our public is out joy-riding and the greatly increased refining of gasoline is unable to keep up with increasing demand. But the cry of the children does not reach the heart of congress and our millionaires continue to mill the millions for themselves.

A New Prison With a New Ideal

A NEW prison is being opened this year at Statesville, Ill. Every cell will get at least ninety minutes of sunlight. The old prison at Joliet often meant a life sentence to a man with a short sentence, for it developed tuberculosis. The new prison will prevent that as far as possible. Each cell will have an individual wash-bowl and the prisoner will find it possible to keep clean. The state of Illinois is done with the idea that prison filth is reformatory. The prisoners will be given an opportunity, on good behavior, to work out doors on a 2,220 acre farm and the prison table, served on cafeteria plan, will be set with the products of the men's own labor. The story of this prison will arouse resentment in the minds of those who think a prison is a place where society takes its revenge on its offending members. It will bring great joy to those who think a penitentiary is a place to bring men to repentance and who believe there is no better protection to society than to change the minds of men in the direction of righteousness. The new prison should become a model to other states. The fundamental ideas which it embodies have long been in successful operation in Switzerland.

The Hazards of Youth

THE hazards of young people in this age have become deeply disquieting to the fathers and mothers whose memories of their own youth, with its quietness, its lofty ambitions and its high idealism contrast harshly with jazz music, shimmy and the movies in the midst of which the children of today are growing up. It is not so much a question whether there is more sex immorality in the world than formerly. The more serious question is: Are our young people preparing for big careers? Is it possible for this fast age to produce character and leadership? The churches confess their difficulty in reaching very many young people. The organized efforts for young people in a church are often about as jazzy as some of the efforts of the amusement palaces. It was such a wild and godless age that gave rise to the Puritan movement. One extreme tends to beget another. Once we had too little place for recreation in the program of the young people. Now we try to make it all recreation. An instructor in a teachers' institute who is imbued with modern ideas spoke feelingly of "making mathematics descend like dew upon the heads of the pupils." "Whatever descends like dew," replied one of the teachers of the older order, "soon rises like mist."

Not All Industry is Discontented

THE public has come to have the impression that all workmen in this country are discontented. This is quite contrary to fact. Those industrial enterprises which have produced the largest amount of discontent and trouble have been usually selected by the press for exploitation. But there are many large factories in this country where there is contentment and cooperation. These industries have learned to take into account the human element. The National Cash Register Company, of Dayton, O., not only gives half of the net earnings of the company to the workmen, but it has improved its working conditions in many important ways. Its ventilating system draws nine barrels of metal filings out of the air every week. There is provision for hot lunches, evening instruction and library facilities. Without developing the paternalistic control of home conditions that characterize the plans of the Ford factory, the workers are helped to help themselves toward happiness and prosperity.

A Scandal of Democracy

AMERICA'S Christian citizenship is scandalously guilty of evading its patriotic duty at the polls—this is the unescapable conclusion to which the facts submitted by Mr. E. J. Davis in a recent number of The Christian Century will drive any person who considers them. Mr. Davis shows that no candidate for mayor of Chicago, or for state's attorney, has ever received as many votes in the primary as there are masculine members in the evangelical churches of the city. A few years ago, when the local option petition was being circulated, fifteen of sixteen members of one Chicago Bible class could not sign the petition because they were not registered voters. A notorious legislator while under indictment for alleged bribery was renominated in the Evanston district—Evanston, Chicago's proudest and most churchly residential suburb!—by a total vote of 937, while 24,036 did not vote. A state's attorney who undertook to enforce laws which churchmen were instrumental in having passed was defeated for renomination by 1089 votes while 226,783 registered voters did not vote. These are merely examples taken from a list of many similar instances in which the lethargy, preoccupation and moral unawareness of the respectable electorate are exposed. It is an anomaly, indeed, that a church, willing to bless its sons and send them out to fight and die for democracy, is willing to surrender the control of that democracy to the underworld and the professional politicians. We are at the season of primaries in many states. In Illinois the date is Sept. 15.

The voice of the church must interpret citizenship as a moral function and lay upon the conscience of its membership—women, now, as well as men—the duty of participating in every political process, not only at the end of the process on election day, but at its beginning in caucus and primary.

The Rural Church and the Era of Road Building

CIVILIZATION advances no further than its lines of communication. Progress is guaged by the increasing contacts of human minds and the increase of justice through them. Thus good roads are a sine qua non of community progress. The Federal government is now spending on good roads every month a sum equal to its monthly expenditures on the Panama Canal in the height of the work of construction. As the states must put up a sum equal to that expended by the Federal government this form of public work now outranks anything ever projected in this nation. Last year $267,000,000 was expended in actual construction and next year $633,000,000 will be available. Nearly 30,000 miles of construction has been approved by the Secretary of Agriculture, covering every one of the forty-eight states, and applications are in for the approval of plans for nearly 16,000 miles more. In the middle west, Illinois and Missouri are projecting plans for some $60,000,000 each. The era of mud and mule is nearing an end and with it will come the end of rural provincialism. The rural consolidated and high school follow the good road, and the good things of town life are taken out to the country. The immediate effect of better transportation brings loss to the rural church, but the rural church is not in the land to save and serve itself. If good roads and the automobile enlarge the community, increase the number who can gather at one center and result in closing up two-thirds of the small rural churches to make one larger and better able to support a resident pastor and a real church program, the net gain will be great. The transition, however, needs fine church statesmanship or it will involve a great loss to the religious life of rural communities. Institutions change with difficulty, and the recentering of the life of a community involves moral hazard because the old church of the community dies without the new adequately taking its place.

Ex-President Taft Heads Unitarian Campaign

UNITARIANS, denied fellowship in the Interchurch World Movement, are proceeding with a great campaign for $3,000,000, undeterred by the collapse of Interchurch efforts. Ex-President Taft is honorary chairman of their general committee and has personally enlisted the services of more than a hundred prominent men from various parts of the country. His appeal is not only for the ministerial pensions and salaries and the general educational and missionary work of the denomination, all of which are to benefit by the fund, but for a revival of Unitarian activity because "the spreading of Unitarianism and the strengthening of our churches are fundamental needs in our country—the world-wide conditions of unrest appeal in striking measure for an application of the liberal gospel." We may not agree that Unitarianism has either the liberal gospel needed or the social spirit required to apply it, but we must certainly agree with the ex-President that there is nothing more needed in these times of sectional and sectarian resurgence than a liberal application of the gospel in all its breadth and catholicity. We trust our Unitarian friends will shame us of the more orthodox creeds by the breadth and self-forgetfulness with which they use their fund. Their chief contribution to religious life and thinking has not been made through the upbuilding of a great ecclesiastical organization but through a broadening and liberalizing influence which their leaders have exercised upon all the churches. Channing belongs quite as much to us all today as to them, and certainly hs contribution to our common faith is fully equal to that of Jonathan Edwards or Cotton Mather.

The Menace of Sectarian Missions

WHEN Chaplain Bartalot sent out his message to the American churches last spring, making appreciative acknowledgment of what was being done for the devastated French churches by American contributions, he made it very clear to the discerning that, whatever particular bodies of Christians might do through denominational channels in strengthening Protestantism in France and Italy, the best means of strengthening Protestantism in those lands was through the historic national churches.

This is a matter of very much more vital concern than might at first appear. We all want the cause of free and evangelical Christianity to be advanced in the most efficient manner in that Europe which has both suffered and been awakened in unaccountable ways by the war. How can this best be accomplished? It is natural for those whose denominational spirit is high, who believe that their religious body represents Christianity in most effective ways, to say, "We will undertake this significant work. We have just raised a huge fund for furthering the interests of our denomination, and thereby the interests of the kingdom of God. We will go into the inviting fields thus laid open, and do the work."

From the narrow areas of sectarian enthusiasm this looks like a real contribution to the life of the universal church in the world. To missionary statesmanship, however, it has a very different meaning. It implies that a brand of American Christianity, without the advantage of any historic relation to a particular European territory, is to be imposed with all its denominational provincialism, upon a people who have already the traditions of a Protestant Christianity centuries older, and if not at the moment as efficient, at least of a type suited far more adequately to the national spirit.

In the non-Christian lands the scandal and disaster of rival and competing denominations led long ago to such a form of interdenominational comity as has reduced to

lower terms the former confusion. In non-Christian lands there might be left some reason for denominational urgency, even with the hazards of sectarian friction frankly considered. For so vast are the unoccupied spaces, and so desperate the need, that almost inevitably the competing groups might haply fall apart into spaces ample enough for unobstructed and frictionless activity. To a certain degree is this true in regions where Christian missionary propaganda is directed toward the reformation of an ancient but ineffective type of Christianity, as among the Armenians in the Turkish territories. But in the cases of France, Belgium and Italy, not to mention other European nations, Christianity is not only the nominal religion of the people, but a very vital and efficient form of Protestantism is doing its work on historic and national foundations.

The man or body of men who undertake to intrude into such a field with a foreign brand of Christianity, even though to them it may seem more biblical and timely, ought to weigh very carefully all the factors involved in such a policy, and inquire whether more evil than good is not likely to be the result. To be sure, there were periods of denominational enthusiasm when no such questions could be asked. The planting of churches representing a given denomination was taken as a sacred duty, and was pursued remorselessly alike in China, in Great Britain and in Illinois. Baptist and Disciple evangelists were as eager to save a jeopardized Methodist or Presbyterian from his hopeless estate as to convert a Mohammedan or a Parsee; an Episcopalian was as anxious to bring a Congregationalist into the regularity of faith and order as to direct a Hindu to the Bible. Days of that ignorance God winked at. Today there is no shelter for such unchristian sentiments.

It is in the light of such enlarging conceptions of privilege and responsibility that present projects of a denominational character are to be audited. We have passed some milestones that will never be encountered again on the highway toward a more united and efficient church. No note has been struck more insistently than that of growing good-will and cooperation as the result of the war and the post-war efforts at reconstruction. And in spite of some disturbing recrudescences of the sectarian spirit, the cooperative movement is undefeatable.

It is for this reason that current events in Europe are of such importance. The American churches have responded with a noble measure of generosity in the early stages of the movement to rehabilitate the Protestant churches of France, Belgium and Italy. The fair and promising method of that rehabilitation are those of the historic churches of those lands. This was the expectation of the reformed churches which eagerly welcomed the proffered assistance of their friends from this side of the Atlantic. Now, however, the veteran ministers of those same churches show signs of dismay at the invasion of various American mission boards into their lands. They had looked for aid in the established ministry of the churches made familiar and dear to their people by long experience and conspicuous sacrifice. Now they suddenly confront the coming of an energetic host of foreigners to take in hand a propaganda which will be to all intents and purposes a rival to their own.

It is announced, for example, that the Southern Baptists have purchased an entire city block in Rome and are preparing to flood the country with their particular brand of denominationalism. The Southern Baptists are a very excellent and very efficient people, and are doing a meritorious piece of work in the South. But we do not hesitate to say that such an invasion of Italy by this body will be an anachronism and a menace to Protestant Christianity. We should say the same thing of the Methodists if their notable work in Rome, started many years ago, were to be begun there or elsewhere at the present time. It is not surprising that the Waldensian Christians in that region are contemplating this irruption of sectarian zeal with a feeling of dismay.

The Belgians have a historic Protestant church that amidst great difficulties has maintained its testimony for centuries. It has had to meet the pestering obstruction of independent missionaries representing various denominations, which, after their manner, attempt proselyting from other Protestant groups with the same avid interest which they show in the conversion of those of no religious convictions. Now, however, they are apprehensive as to what the Southern Methodists, with their newly issued program, are likely to do to them.

It is literally true that no denomination can today be trusted to disburse constructively and unselfishly a great sum of money. This thesis is coming to be held by many Christian statesmen. The next few years of denominational propaganda will furnish ample proof of it. When it is demonstrated there will be an end of the big fund era, and perhaps there will be little loss in the passing of one of the most serious tendencies of the church in our day, to subordinate sacrificial devotion to the mechanics of numbers and treasuries.

Reformers

A Parable of Safed the Sage

THERE came unto me a Reformer, and desired me to join his Organization for the Elimination of Superfluous Buttons from the Back of the Coats of Men. And he solicited my contribution. And he did not persuade me to part wtih any of my Hard Earned Cash. And he read unto me Statistics concerning the number of men who had been Held Up by Robbers catching hold of the Buttons as they were fleeing, and of the men who were caught in Machinery and pulled in by the Buttons. And he had computed that if the cost of the Buttons were saved, it would provide Chewing-gum and Nose-powder for Nine Million Stenographers for a Thousand Years.

And I said, There are More Important Evils for me to fight.

And he said, How darest thou say that any Evil is unimportant?

And I said, I know not what Evils God esteemeth small or whether He esteemeth any Evil to be Unimportant. But I know that no one man can fight all the evils in the

world at one time, save within his own soul; and that the officer who marcheth his men against Impregnable Breastworks is Court-Martialed and Shot; and he who fireth a Big Bertha to kill a Mosquito is Cashiered. Therefore will I fight the evils which I can probably overcome, and which are great enough to deserve my Limited Effort.

And he said, Thou art an Apologist for Sin.

And I said, Thou liest. Nevertheless, hear a Parable. There is a certain City where the Police went on strike. And that was not so Appalling as the Fact that Thousands of men who had appeared Lawful broke out forthwith in Lawlessness. And after certain days of Window-smashing and Looting and Violence, when Order began to be restored, there came unto the Chief Captain of the Police a Committee of certain good men who said, Behold, there are a Thousand Games of Craps running Wide-open on the Common, and only Six Policemen, and they heed it not. Now send more Policemen, and stop them.

And the Chief-Captain called his Sergeant, and he said, Pull off them Six Cops, and send them to Scollay Square; and see if thou canst start a few Crap-games in Harvard Yard or around Bunker Hill Monument.

And he said unto the Committee, Those Thousand Crap Games look Awful Good to me. They mean that there are about Four Thousand men there who might otherwise be Raising Rough House in Scollay Square; and they are taking the Long Green from one another instead of Sticking-up law-abiding citizens. Unto every man whom I find Shooting Craps will I give Absent Treatment.

And the Reformer said, Evil is always Evil, and should always be opposed.

And I said, The Crap-shooting on the Common was a Temporary Mustard Plaster to draw Congestion from Inflamed Spots.

And the Reformer said, I verily believe that thou art thyself a wearer of Buttons upon the Back of thy Coat. Turn thee around that I may see and rebuke thee.

And I said, Thou shalt not see my back, but I will Mighty Soon see thine.

And I opened the Front Door and he departed.

And this I did, not that I would call any Evil Small, but that even good men and Reformers are entitled to a moderate sense of proportion.

The Efficient Habit of Leisureliness

WE admire people who are always busy, but how we do dislike to have them about! We praise them moderately, we even imitate them spasmodically, but we greatly prefer to have them live elsewhere. A maid who swats flies before breakfast will keep an entire household in an unhappy state of temper. This is not primarily because their industry shames our idleness, though our ill-taught consciences sometimes try to persuade us that it is. It is because, underneath our conventional attitude of admiration for any sort of bustling about, our intelligence whispers that the bustler's life is poorly adjusted and what is more important, inadequately lived.

The first and perhaps the fundamental trouble with this frantically busy person is that he has no sense of proportion. He has not learned to appraise life and to address himself to its essentials. Any of us can accumulate enough small jobs in a week to clog our usefulness for a year. He who has not learned how to choose has no right to claim sympathy on the ground of being overworked. Akin to this lack of power of selecting one's tasks is the fact that the bustler is a poor executive. He has not learned to distribute tasks, placing responsibility where it belongs. Who does not know the preacher who adds to his own worries those which properly belong to the choir-leader and the janitor?

Another weakness of the bustler consists in the fact that he has no program. Often he has a wicked pride in allowing himself to become "rushed to death," when foresight and forethought would have allowed him to work in a sane and reasonable way. It is needless to remind ourselves that any real program of work must allow for the unexpected which is sure to come. One of the most faulty things about the bustler's busyness is that it crowds out the unlooked for, which is often the most important. It is the man who has attained to the pleasant habit of leisureliness who has clearness of mind to see and a margin of time in which to avail himself of unusual opportunities.

Again, the bustler has not learned how surely our greatest work is done in our leisure. One can handle material things rapidly, but there must be a spirit of leisureliness in dealing wtih human nature. This is true even in the immediate conduct of business. A young retail dealer was asked if he bought goods from a wholesale man who was a brother in the church and a personal acquaintance. "No," he said, "I never deal with him. He never has time to let *me* talk—just states his own side and wants an answer, flat out. I want to buy of a man who will let me really tell what I want." We hear daily of the lack of understanding between employer and employe. How can there be understanding, save as the employer learns that an attitude of leisurely attention to the questions and complaints of his men is more important than a few dollars more made here or there? Such an attitude would make it possible for him to handle wisely the most important element in his business, the human flesh and blood and minds and wills which it represents.

But real, avowed leisure has perhaps the greatest opportunities of all. It is when acquaintances relax into play that they become friends. It is when the father and his boys go on a hike together, and when the mother and her daughters sit together sewing rather frivolous seams, that deep confidences are reached. The busy attitude is tense and forbidding. That of gentle leisureliness invites the soul.

A writer of the olden time spoke of the "infinite leisureliness" of Him with whom a thousand years is as a day. Nothing in the character of Jesus seems more majestic than his unvarying leisureliness, his apparent sense of mastery over time. Yet he had but three years in which to set in motion the forces which were to redeem the world. The leisurely way is the divinely perfect way.

The Bishops' Olive Branch

By Albert Dawson

London, August 20, 1920.

THE 1920 Lambeth Conference of Anglican bishops from all parts of the world has just adjourned. Its proposals, issued in "An Appeal to All Christians," are mainly concerned with Christian reunion, and represent a marked advance upon all previous overtures, if the word may be permitted, from the Anglican communion to other branches of the church of Christ. They go much further than the most sanguine advocates of Christian unity had dared to expect, and reveal a clearer and more generous appreciation of the Free church position and point of view than previous similar pronouncements from the same source. The membership of all Christians in the church universal is frankly recognized. "We acknowledge all those who believe in our Lord Jesus Christ and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal church of Christ, which is his body. The one body needs not to be made, nor to be remade, but to become organic and visible. The fellowship of the members of the one body exists. We have only to discover it and to set free its activities." No repudiation of past ministry is suggested. "Free church ministers have been manifestly blessed and owned of the Holy Spirit as effective means of grace. . . . God forbid that any man should repudiate a past experience rich in spiritual blessing for himself and others." Any idea of absorbing any one communion in another is likewise disavowed. "We do ask that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the body of Christ for which he prayed." The bishops' advance is being met by Free church leaders in a spirit of fraternity and responsiveness, the universal desire among Nonconformists being to go as far as possible toward meeting their brethren of the Anglican church without the sacrifice of fundamental principle.

PREVIOUS PROPOSALS

The value and significance of the Anglican bishops' new appeal to all Christians can best be estimated by comparing it with the pronouncements of previous Lambeth conferences. The conference of 1898 issued the famous Quadrilateral: "That, in the opinion of this conference, the following articles supply a basis on which approach may be by God's blessing made towards reunion: (a) The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith. (b) The apostles' creed, as the baptismal symbol; and the Nicene creed, as the sufficient statement of the Christian faith. (c) The two sacraments ordained by Christ himself—baptism and the supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by him. (d) The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his church." The 1897 conference urged that every opportunity should be taken to emphasize the divine purpose of visible union among Christians as a fact of revelation, and that special intercession should be offered for such unity. But the historic episcopate was insisted upon. By the time, in 1908, of the fifth Lambeth Conference interest in reunion had greatly increased, the development of missionary work abroad having given special urgency to the question.

THE NEW PROPOSALS

The Bishop of Pennsylvania, after taking part in the 1920 Conference, points out that in the Quadrilateral not a word is said about the church. "But of our new appeal the church is the beginning and the ending. We are concerned with nothing else. Bible, sacraments and ministry are certainly included and insisted on, but they are included in their due subordination and proportion." The terms of the new proposals are as follows: "The Holy Scriptures, as the record of God's revelation of himself to man, and as being the rule and ultimate standard of faith; and the creed commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the apostles' creed as the baptismal confession of belief; the divinely instituted sacraments of baptism and the holy communion, as expressing for all the corporate life of the whole fellowship in and with Christ; a ministry acknowledged by every part of the church as possessing not only the inward call of the Spirit but also the commission of Christ and the authority of the whole body."

The plea for the episcopate is put forward in a much milder and less assertive form than hitherto: "May we not reasonably claim that the episcopate is the one means of providing such a ministry?" and the desire is expressed that "the office of a bishop should be everywhere exercised in a representative and constitutional manner." By way of "mutual deference to one another's consciences" the encyclical declares "that if the authorities of other communions should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, bishops and clergy of our communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations," and it is hoped "that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination, as obtaining for them a ministry throughout the whole fellowship." Thus an entirely new note is struck in official Anglican advances to Nonconformists. Dr. J. H. Shakespeare, who has labored so strenuously for reunion, welcomes the appeal as marking a substantial and hopeful advance on the Quadrilateral.

DEFINITION AND APPLICATION

The terms of the more important of the proposals are somewhat vague. Everything depends upon the definition of the terms used and the application of the principles

enunciated. Many, by no means all, representative Free churchmen are prepared to accept some form of episcopacy, "without those prelatical elements," to quote *The Times,* which no one can defend as having their warrant in the early history of Christendom," but we do not yet know what is meant by "representative and constitutional" in this connection. And the great majority of Nonconformist ministers would set their faces against anything in the nature of re-ordination. One cannot believe that the bishops really propose what the "British Weekly" calls "mutual re-ordination." Dr. Shakespeare argues that the proposal involves nothing more than an exact quid pro quo. "In both cases words are used descriptive of the respective machinery in operation at present in the Free churches and the Anglican church, namely, 'recognition,' on the one hand, and 'episcopal ordination' on the other." Dr. Shakespeare adds that it should be borne in mind, moreover, that in the case of Free church "recognition," the ministry is limited to the one communion, and, therefore, it is not unreasonable to suppose that some wider commission would be desirable for fuller ministry in the united church. On the other hand, Dr. Charles Brown does not think that episcopal ordination should be asked of Free church ministers, and Dr. Clifford says it is not at all likely to be regarded with favor either in the Baptist churches of Britain or of the United States. Dr. Meyer fears that this stipulation, if irrevocable, may hinder a further advance along the line of Christian unity. Dr. J. D. Jones is of the same mind, and Dr. Archibald Fleming points out that the bishops have apparently forgotten Presbyterian Scotland. Yet the Bishop of Pennsylvania says: "We set down our lowest terms, our minimum requirements for those who might desire to keep spiritual company with us."

INTERCHANGE OF PULPITS

The provisions regulating "exchange of pulpits" and intercommuion mark a distinct advance, though safeguards have been carefully framed: "A bishop is justified in giving occasional authorization to ministers not episcopally ordained, who in his judgment are working towards the ideal of union, to preach in churches within his diocese, and to clergy of the diocese to preach in the churches of such ministers. The bishops will not question the action of any bishop who, in the few years between the initiation and the completion of a definite scheme of union, shall countenance the irregularity of admitting to communion the baptized but unconfirmed communicants of the non-episcopal congregations concerned in the scheme. But the conference cannot approve of general schemes of intercommunion or exchange of pulpits, or of the celebration in Anglican churches of the holy communion for members of the Anglican church, by ministers who have not been episcopally ordained." The proposals quoted above for "recognition" and "episcopal ordination" must of course be read in the light of this stipulation. While the bishops' proposals are being and for some time to come will continue to be discussed sympathetically in Free church circles, nothing would be gained by ignoring facts or not frankly facing real issues. Behind all these suggestions and invitations looms the big question of state-establishment, which the bishops do not even mention.

APPEAL TO NON-CHRISTIANS

The bishops' "Appeal to All Christians," dealt with above, was preceded by an address "to all men and women of good-will, who, along with us have been watching in deep concern the wasting of the moral resources of the world during these recent years." To them the bishops commend their work, confident that they will find in it much that gives expression to their own thoughts and fears and hopes. "Men and women who believe in the power of the Spirit within and without the church of Christ must no longer keep apart. They must be drawn together by mutual respect and understanding." The co-operation is invited of all who are striving for justice, brotherhood and purity in the life of the state, of industry and of the family." This remarkable appeal represents a new departure in official religious pronouncements, and is a worthy recognition of that manifestation of the Spirit of Christ which is seen outside organized religion and which was strongly in evidence during the Great War.

Three Poems

By Thomas Curtis Clark

Wisdom

(After a visit to an Oriental Museum)

WE seek afar for knowledge quaint and old,
In tattered scrolls and parchments dark with age;
We search dead realms with eager pick and spade,
And trust our quest to yield some counsel sage,
Some old-new truth or gleaming prophecy,
Some word of life, a priceless heritage.

We toil and seek and after many years
We hold, perhaps, some bit of lore revealed;
Our long-sought prize we nurse with joy untold
And herald forth our labor's precious yield:
The world, alas! goes heedless on its way,
For man must live, and man must till the field.

How better far to find, for youth and age,
God's open wisdom on the sacred page!

Songs and Deeds

DOUBT and fear and a word of dread
Can make the warrior hang his head;
Faith and hope and a love-born song
Can make the weakest brave and strong.

Heroes

WHO waits to hear a hero-call,
For him no worthy fate shall fall;
But he whose every deed is fine
Is fit for God's first battle-line.

The Negro—A National Asset

By Rodney W. Roundy

THE Negro has been an American one year longer than the Pilgrim. The narrative of John Rolfe records that "about the last of August, 1619, came in a Dutch Man of Warre, that sold us twenty Negars." Last year was his Tercentenary. There has been no public notice paid to this fact. No interdenominational gatherings nor international programs were planned or executed. Rather was it a grim year of awful record in race clashes, race riots and the sway of the Lynch law. The Negro who came not to this land of his own will or wish, on the three hundredth anniversary of his arrival has received treatment of a kind to bring a blush of shame to every American who cherishes Pilgrim ideals of righteousness, of freedom under law and of decent Christian living. A record year in the crime of lynching is the tragedy of the Negro's Tercentenary. The riots of Chicago, Washington, Omaha, Knoxville, Longview, Tex., and Elaine, Arkansas, the lynchings at many points in the Southland, the sixty bombings of Negro property in Chicago with only two arrests and convictions, have been the unplanned horrible way of celebrating not locally but nationally his landing on the shores of the Old Dominion State.

Yet I venture the assertion that the American sense of fairness requires from us, especially from those who owe most to American ideas, American institutions, American ideals of appreciation of that earlier Pilgrim who came to Jamestown in 1619. The Negro in America is commonly looked upon in terms of problem. His background of slavery, the common prejudice continuing through the years, the sensational methods and weaknesses have continuously strengthened this impression. I propose an appraisal of the Negro's value to this country as an asset to our American nation. In writing as I do I am not unconscious of the Negro's handicaps, his needs, his immaturities. But I propose a positive rather than a negative appraisal of his worth. His faults are patent; his elements of strength need emphasis.

ALWAYS A PATRIOT

The Negro has always been an asset of patriotism in time of war. The United States has had no war in which he did not play his part. The first martyr in the Boston massacre, March 5, 1770, was of mixed Negro and Indian blood, Crispus Attucks. The Black Legion at the siege of Savannah on October 9, 1779, contributed valuable service in covering the retreat, repulsing the charge of the British and in saving the American and French army. It is estimated that there were thirty-five Negroes to each white regiment in the Revolutionary War. They were in the War of 1812. Commodore Perry referred to those who took part in the battle of Lake Erie as "absolutely insensible of danger." General Andrew Jackson was generous in his praise of the Negro's valor in the armies of the Southwest.

There were 161 regiments and 178,975 Negro soldiers in the Union Army of the Civil War. Confederate enlistments should be added to the reckoning. Allegiance to his master's interests is quite as much to be reckoned a trait of patriotism as fighting for his people's freedom. The distinguished service of the Tenth Colored Cavalry coming to support Colonel Roosevelt and the Rough Riders in the first battle in Cuba at Las Guasimas should never be forgotten. El Caney and San Juan Hill are places where Negro troops took distinguished part.

Ah, they rallied to the standard
  To uphold it by their might,
None were stronger in their labors,
  None were braver in the fight.

So all honor and all glory
  To those noble sons of Ham,
The gallant colored soldiers
  Who fought for Uncle Sam.

With such a background what would be the record of the World War? The American Negro's physical prowess was the greatest asset. In all wars the rank and file of the soldiers of all nations and colors have more work, plain drudgery, to perform than actual fighting. In this field the Negro did his part nobly. He was even enlisted for work quite as much as for fighting. "Thus at the front," says Frederic Palmer in "Our Greatest Battle," "the colored man kept open the passageway for supplies which the colored man had unloaded at the ports. He was truly the Hercules of physical labor for us." "The Song of Noah's Crew" suggests one kind of work they did.

Down in the vessel's innards,
  'Midst the whirlin' shafts and rods,
The "Black Gang" is a workin'
  In "The Garden of the Gods,"
A heavin' coal and ashes,
  (Which I'm glad their job ain't mine;)
But they keep this boat a humpin'
  Through the heavin' ocean's brine.

During the early months of the war no troops marched more proudly nor were received with more eclat than "Uncle Sam's Chocolate Soldiers," as they paraded New York's "Avenue of the Allies." Four hundred thousand were called to the colors; 200,000 went overseas. In some southern states the number of Negroes in service was almost equal to white enrollments; from Mississippi there were more Negroes than whites in the army. Des Moines, the Plattsburg of the race, trained more than a thousand Negro officers. For the first time in our national history it has been proved that, despite some failures, Negro officers demonstrated their fitness and capacity to command men of their own race.

SERVICE OVERSEAS

Negro combat units overseas, whether in Flanders, in Champagne, in the Argonne Forest, in the Vosges, on the Meuse, or before Metz, lived up to their standards of bravery attained in previous struggles in America. The

fact of failure of one Negro regiment in a line of trenches is not the whole case. Others than Negroes made failures during the war. Negro troops with sufficient training and especially the regiments brigaded with French regiments have unusual records of "courage, endurance and aggressiveness" to their credit. In the records of the American Expeditionary Forces it is written that colored troops of the Ninety-second Division were "in the hardest fighting of the last hour of the war," that the "old Fifteenth New York" was farthest east, nearest the Rhine and that after the armistice were first of all Allied troops to reach the Rhine. Four Negro regiments (the 365th, the 369th, the 371st and the 372nd) won the signal honor of being awarded the Croix de Guerre as regiments. The Buffaloes returned with credit and honor together with the unusual distinction of their regimental colors decorated by the French High Command. Colonel Moss, their commander, a native Louisianian, demonstrated in his commanding genius what a white leader of high intellectual and moral tone, together with a real sense of justice, can accomplish as a leader of colored men.

The 369th Regiment (Old New York National Guard with additions from all parts of the country) rendered conspicuous combat service. Col. Hayward says of his men:

> "They were brave, clean men, my Old Fifteenth, and they have a record no regiment in any way can claim. They always fought hard, and they confined themselves only to fighting the Germans. In fourteen months there were only six cases of drunkenness. We went into action with but the scantiest training. After three weeks of instruction we were made part of the French army, and went into the trenches alongside of French veterans of four years' experience, and we held up our end. But our regiment paid the price, too. We went over with fifty-six officers and 2,000 men, and we returned with but twenty of the original officers and 1,200 men, but none of my boys was taken prisoner, nor did we yield a foot or an inch of ground. This regiment had the unique distinction of being 191 days on the firing line—a term of service five days longer than that of any American regiment at the front."

Who knows better than General Pershing the worth of Negro soldiers? He had tested them in years of peace; he had come into Mexico with them; he was their generalissimo overseas. Of them he says: "I place the greatest confidence in the patriotism and devotion of our colored troops. Their work is splendid both in the front line and in the service of supplies."

ASSET AS A WORKER

In Numbers alone Negroes constitute one-seventh of the working force of this country. The "twenty Negars" of 1619 have become thirteen millions in three hundred years. In this day when volume of production on farmlands and in factories means so much the strong hands and sturdy muscles of the Negro peoples of our country have superlative values. Literally his brawn is contributing far more to the solution of a people perplexed by the problems of the high cost of living than is the brawn of the descendants of the Puritans. His honest labor to all America, yea, to the world is a pearl of great price.

In 1910, of the 3,178,554 Negro men listed in the census 981,922 were farm laborers and 798,509 were farmers. In other words, 56 per cent were farmers, a meaningful fact in a day of America's "back to the farm" movement, increasingly significant in an agricultural program not only of cotton and corn, but of diversified crops. Add to the list of farmers of 1910 those employed in building and hand trades, saw and planing mills, as also railway firemen, porters, draymen, teamsters and coal mine operators but taking no account of Negro professional men, and we have 71.2 per cent of males "engaged in such work as represents the very foundation of American industry." And what of the women? Fifty-two per cent were farmerettes. It is no new thing for Negro women to be in the fields. Twenty-eight per cent more were cooks and washerwomen. That is, 80 per cent of the Negro women were doing some of the "hardest and most necessary work in our home and industrial life." The Negro in industry is one of America's greatest assets.

In all countries the man who tends the land is the country's glory and safeguard. Millet has painted the French peasant as "The Sower" and the "Gleaner." That artist will make a real contribution who paints for appreciative Americans the Negro cabin in a cornfield tended if not owned by the Negro farmer, or the entire Negro family in the field at cotton picking time or a Negro artisan among the whirling wheels of modern industry. Shaw's Monument on Boston Common proclaims the heroism of the Negro soldier in the Civil War. Another Boston statue shows Lincoln with his great arms stretched out in freedom-giving power over a Negro slave. Some southern city will portray some day in bronze the faithfulness of the Negro slave to the Southerner's home and estate in the day of his master's absence as a Confederate soldier. I propose a statue to the Negro artisan, as a fitting though belated recognition of three hundred years of faithful and increasing service to American life, for long years limited to the South, now for the whole country.

INDUSTRIAL ACHIEVEMENTS

Too exclusively the Negro has been thought of in the terms of the domestic servant. In the right light it is an honorable distinction. At his best the domestic has belonged to the Order of the Knights of the Christian Round Table whose motto has been: "Whosoever will be great among you let him be your servant." He has often shown the real spirit and heart of "The Servant in the House." This old-time relation of life has gradually changed since the days of Emancipation. Only 21 per cent of all Negroes were of this class in 1910. The movement away from domestic service has been greatly accelerated since the wartime demands in industry came upon us. Even before the Great War Negro laborers were multiplying in lumber camps, mines, iron mills, and all forms of industry in the Sunny South. Increasingly also they were coming North as industrial laborers. Only in Southern cotton mills did the "poor whites" reign supreme.

The coming of the war meant accelerated industry and a new day for Negro labor. Negroes were needed in great numbers in factories, mines, munition plants, docks, stockyards, freight yards and in many other places not

previously entered. Negro women in greatly increased numbers found welcome also as clerks, factory hands, milliners, wrappers, checkers. Race was no hindrance when economic law made demands. A new day for the colored worker had dawned. His work was a success. The Department of Negro Economics of the United States Government in a careful study found that "with here and there an exception the Negro workers in the matter of turnover, absenteeism, wage scales, quantity and quality of the work on which they are employed, compared favorably with the white workers in the same plant on the same work. Here is substantial answer to the old charge of shiftlessness and laziness."

As a skilled workman he made good. Twenty-four thousand six hundred and forty-seven Negroes were employed by the United States Shipping Board when the armistice was signed. Of this number, 4,962 were skilled workmen and 19,685 were unskilled. At the conclusion of the war these numbers were respectively reduced to 3,872 and 10,203. In the case of the skilled workers this was a 20.7 per cent reduction. Of the unskilled 48 per cent reduction. These facts are altogether to the good in testing the success of the Negro skilled laborer. Other investigations of the Department of Negro Economics in various industrial plants throughout the country emphasize the same truth. The skilled Negro has very largely retained his position in all places where he has gained foothold during the last few years. It is to be remembered that Charles Knight made the record as a riveter in the war period, having driven 4,875 rivets in nine hours in the Bethlehem Steel Plant at Sparrow's Point, Md., and that Charles H. Jackson is the recent inventor of an armored diving suit, to be used as a device for marine salvage and permitting a descent of 360 feet beneath the water's surface.

There is such a thing as the thriftless Negro. He is still with us in sufficient though decreasing numbers. The real Negro is the working Negro. When new industries are planned and new developments projected the colored man is included in the reckoning. He is on the railroad section as well as in the Pullman car and diner. We find him in the stockyards of Chicago, the automobile industry of Detroit, the rubber works of Akron, the steel mills of Pittsburgh, Cleveland and other mid-western cities. The Negro was the determining factor in the steel strike of 1919. At last, all too tardily, the American Federation of Labor has admitted him to membership in the union. His number is multiplying among the longshoremen of Philadelphia, Baltimore, and New York. He digs coal in the mines of Kentucky, West Virginia, Indiana, and Kansas. Even after the war is over he is among the shipbuilders of Portsmouth, Newark, Philadelphia, Baltimore, Norfolk and Newport News. In the latter place 5,500 skilled Negro laborers work with white men side by side. Mr. Homer L. Ferguson, native of North Carolina, "the most human shipbuilder in America," sounds a real warning: "Don't you dare come down from the North to this yard and tell us that the black man in the South is an industrial failure—you who only use him as an elevator boy or a parlor-car porter or a chauffeur and refuse to give him an equal industrial opportunity with white labor." Varied industries in many places have called 300,000 to 500,000 from cabins, farms and plantations of the Southland for work that must be done —work left undone unless the strong hands of Negroes do it.

A RISING RACE

A progressive race, rather than a static one, is a national asset. In his poem, "Howard at Atlanta," Whittier struck the note which has been finely resounding in Negro life in all the years since "Linkum's Soldiers" emancipated a race.

> And he said: "Who hears can never
> Fear for or doubt you;
> What shall I tell the children
> Up North about you?"
> Then ran round a whisper, a murmur
> Some answer devising,
> And a little boy stood up; "Massa,
> Tell 'em, we're rising."

The Negro has been divinely endowed with the quality of quickly adjusting himself to his environment "whether to the tropical malarial swamps of Africa where man and beast are sluggish," to the plantation life of slavery in the South, to experiences of developing freedom when the bonds of slavery were cast aside, or to the larger life of economic and social expansion of an era of the Great War and succeeding reconstruction. He can be depended upon to adapt himself to the common ideals of American living. What the Negro becomes in America vitally depends upon what America, which he loves, becomes and the way in which the best of American life gives itself in assuring to all men freedom of movement, security of life and property, common justice and the square deal.

In educational scales the Negro has not been found wanting. He has risen remarkably. He has been significantly American in banishing the evil of illiteracy and ignorance. Dr. Philander P. Claxton, United States Commissioner of Education, writes as follows:

> "The people from the North, out of the goodness of their hearts, gave money in large quantities for the establishment of schools for the education of the Negroes in the southern states. Public schools also gradually helping illiteracy was brought down to 75 per cent, and to 60 per cent, and to 45 per cent, and it stood at 30 per cent in 1910. Only about 25 per cent now cannot read and write, and of these between the ages of 10 and 20, about 15 per cent. Nothing like it ever happened before at any time or any place in the history of the world. No other race ever rose frm illiteracy to literacy so rapidly as the colored people of the Southern States. Already there is less illiteracy than there was among the white people of the whole United States when they gained their freedom, and less than among the white people of the Southern States only fifty years ago."

New facts coming out of new experience would indicate more illiteracy than evidenced by this statement. Yet the achievement of fifty years has been so notable that the essential truth of Commissioner Claxton's words bears unquestioned witness to real Americanism.

The Negro is an asset to essential Americanism in the

leadership which his race has produced. In the later slavery and early reconstruction days the only Negro of national proportion was Frederick Douglass. No wonder that his picture along with that of Booker Washington is to be found hanging on the walls of Negro cabins and in the front rooms of the better and best Negro homes. The famous Atlanta speech of the Founder of Tuskegee won the interest and allegiance of the South. A people capable of producing such leaders is the richer as a race, vindicates the cause of education and possesses living assets for all American life.

NEGRO LEADERS

But these two are not the only leaders. They now are numerous in all walks of life, both North and South. Herein is vindicated the soundness of the American emphasis on education. The education of Negroes has produced leaders, all kinds of education have tended to this result, for all kinds of leadership were needed. In a critical time of storm and stress in these days of reconstruction finer growths have come into fruition, a steadying dynamic has been operating through the avenues of trained men and women. Whether Booker Washington was right or Dubois was right in educational emphasis is beside the mark. Both were right. Certainly the times have shown that the greatest danger lay in ignorance, the greatest security in training. The same kind of education that was good for the white man was good for the Negro. The results have been racial self respect, racial influence in sanity and self control, racial patience and forbearance, real achievements of Americanism. Is there not reason and right for Reverdy C. Ransom to proclaim prophetically: "I see, now near at hand, the opening day of the darker races of mankind in which Americans of African descent stand forth among the first Americans."

The Negro's commercial progress has been remarkable. Increasing numbers of his race have shown unshakable evidence of that soundest principle of American business success—thrift. In 1866 the Negroes of the country North and South owned 12,000 houses, operated 20,000 farms, conducted 2,100 businesses and had $20,000,000 of accumulated wealth. Fifty years later the number of homes owned had increased to 600,000, one out of every four, the operated farms to 981,000, the number of businesses to 45,000, and the accumulated wealth to $1,110,000,000. In 1867 four hundred Negroes were engaged in about forty lines of business; in 1917 they were engaged in two hundred lines and had $50,000,000 invested. Today there are seventy or more safe and sound banks in the hands of capable Negro financiers. Already members of the race have received grants for a thousand patents. In 1866 the valuation of property used for higher education was $60,000; in 1916 it was $21,500,000. For the same dates the valuation of church property increased from $1,500,000 to $76,000,000. Were the figures for increase along all lines for the last five years available a much more marked contrast would appear.

What shall be the answer of thoughtful, sober, Christian Americans who believe in the "square deal"? Shall it be anything less than full protection for the Negro's life and property, economic justice involving equal opportunities for labor with all others along with equitable pay, the preservation of the sanctity of his home, the girlhood and womanhood of his race, adequate facilities for recreation, wholesome amusement and entertainment, equal traveling accommodations for equal pay, adequate educational facilities to be furnished by state and nation and the qualifications for the use of the franchise as for all men and women? Shall it be anything less than a man's chance for manhood qualities? For the members of the Christian Church throughout our land shall it not be the application of the principles of the Golden Rule and the Sermon on the Mount? For colored and white men alike everywhere the standard is "Thou shalt love thy neighbor as thyself."

In the Cool of the Evening

IN the cool of the evening, when the low sweet whispers waken,
When the laborers turn them homeward, and the weary have their will,
When the censers of the roses o'er the forest-aisles are shaken,
Is it but the wind that cometh o'er the far green hill?

For they say 'tis but the sunset winds that wander through the heather,
Rustle all the meadow-grass and bend the dewy fern;
They say 'tis but the winds that bow the reeds in prayer together,
And fill the shaken pools with fire along the shadowy burn.

In the beauty of the twilight, in the Garden that He loveth,
They have veiled His lovely vesture with the darkness of a name!
Thro' His Garden, thro' His Garden, it is but the wind that moveth,
No more; but O, the miracle, the miracle is the same!

In the cool of the evening, when the sky is an old story
Slowly dying, but remembered, ay, and loved with passion still,
Hush! . . . the fringes of His garment, in the fading golden glory,
Softly rustling as He cometh o'er the far green hill.

ALFRED NOYES.

Wanted—A Congregation

Fifth Phase—Making Worship Worshipful

By Lloyd C. Douglas

ONE of our recently rich was touring what remains of France, with his overdressed family, two maids, a Pekinese pup, and a valet whom he addressed as "Jim" and by whom he was fond of being addressed as "Bill." This man understood that it was the proper thing to visit historic shrines, to view celebrated paintings, and to make appreciative noises before notable sculptured figures of the great; and all this he did because it was the proper thing. Lacking a background of historical information and the lore of the arts, however, he was experiencing considerable disappointment. Unable to look through a stone figure, and quite on past it for a distance of five hundred years to the causes and conditions which had had more to do with its production than the genius of the artist, to his untutored mind it was merely a huge chunk of rock which somebody, with an unfamiliar and unpronounceable name, had once hacked at with a chisel.

One day he pulled loose from his party and went alone into one of the most widely known of the picture galleries. He did not provide himself with a catalog, nor did he seek the advice of attendants relative to the masterpieces on view. He rushed about the place like a stranger hunting for the proper ticket-window in a metropolitan railroad station, pausing occasionally, for an instant, to lean over a railing, and dart a hurried, humming-bird glance at some priceless work of art, before scurrying away to peck at another. Within twenty minutes, he had his fill of the place and was quite ready to take his leave of it. On his way out, he spied the elderly verger sitting by a window, reading. Prompted by that raw insolence which sudden wealth seems usually to bestow upon the proletarian mind, it occurred to this man that he might ease his annoyance somewhat by baiting the old gentleman; so he approached him, and assuming a posture as nearly simulating hauteur as an ex-blacksmith's imagination could devise, he snarled, "I've been hearing, all my life, about these famous masterpieces. Masterpieces—bah! Daubs—I call 'em! Old trash! May have pleased, once upon a time—but not today! I want you to know that I have been disappointed!" Whereupon, the verger put down his book, polished his glasses, and, having regarded the noisy tourist for some moments in silence, replied, quietly, "Sir, these pictures are not on trial: *the spectators are!*"

THE DISAPPOINTED

There seems to be a general rumor to the effect that Christianity, as expressed by the church, is failing to please this generation. Almost everybody, both within and without the church, is either announcng blatantly his firm belief that the church confronts a crisis, or waggles his head solemnly when somebody else asserts it. Some people view the situation wtih alarm. Others, unable to add a cubit to their own spiritual stature, are glad enough to think that the norm and standard of the soul has been lowered, and poorly conceal their satisfaction over the general chatter relative to the failure of the church to maintain her grip upon the mind and heart of our age.

Prominent among the doleful, who are sincerely disturbed over this matter, are many members of our own profession. We have permitted ourselves to be stampeded by all this idle clatter. Really—it is mere impudence for our country, whose most permanent works still reek of green lumber, hot rivets, wet plaster, fresh paint and perspiration, to grow hysterially concerned about the fate of an institution that was ancient and venerable more than a millennium before civilization was apprized of the fact that this continent was in existence! The church has quite passed out of the experimental stage. She does not happen to be on trial. The spectators are, however; and when they presume to express their fear that she may not survive the temporary flurry of our present restlessness, they but advertise the vasty depths of their unplumbed ignorance of history, and the almost incredible lengths to which naive bumptiousness can aspire in a land of unbridled and unsupervised gabble. So much for the church—generically considered and spelled in caps.

FAILURES AND THEIR CAUSES

Regarded specifically, it is true that many churches have been unable to present a very attractive portrait of his life and love who spoke of a social commonwealth of souls in that gripping phrase—"The Kingdom." Possibly such failures may be traced to a large number of causes. At least three of these causes stand out rather prominently. One type of failure may easily be accounted for on the ground of an over-emphasis upon some minor point of doctrine which has been permitted to grow so huge as to drain the very life of the cultus that produced it—like a monstrous sarcoma! It may have gone in for "feet-washing" as a necessary and important ceremonial rite, for example. At first, this performance may have had some real symbolic beauty—though the imagination of the writer is far too sluggish to understand what beauty could ever have been thus expressed to the occidental mind: he merely assumes that such may have been the case, at first. But once the ceremony had lost its pristine spontaneity, it must have become a heavy load to carry. The sect could not relax its grip upon its burden, however. What it had written, it had written! Presently, so far as that body of believers is concerned, there is nothing much to Christianity except to get one's feet washed, and so large a volume of effort is required for the persistence of this rite that there is very little energy left for the main task. It is the old case of the tail wagging the dog. It is also like the steamboat of Lincoln's story that had a ten-foot boiler and a twelve-foot whistle. Every time it whistled, it stopped. I fancy that the sacrament of "feet-washing" is now nearly enough passê to be safely mentioned as a case in point to cover a great many similar pathological conditions still present with us. Such deflections from

the main task of the church account for part of her present discomfiture.

A second type of failure may be explained on the ground of an untrained and ineffective leadership in the pulpit. No church can get on very well or for a very long time which wilfully does violence to human intelligence. To endure, a church must be able to command the respect of thoughtful people. But this is a truism requiring no argument; at least not in this presence.

The third, and by far the most prevalent type of failure, may be accounted for on the ground that the churches of this order have almost completely ignored the "incurably" religious passion in men's hearts for a beautiful, reverential, dignified and consistent means of church-worship.

EVOLUTIONARY MOMENTUM

There is a curious phenomenon in nature known to biology as "evolutionary momentum." A certain animal develops a tusk, or a horn, or a set of spines, for purpose of defence. By natural selection, only such members of the species survive as are best equipped with the peculiar protection. But, after an interminable length of time, this thing, upon which the animal's ancestors had relied for defence, has so increased in length and weight that it becomes a serious menace. After that—Nemesis! By a process of "evolutionary momentum," the weapon becomes the machinery of his defeat who carries it. What was once a safeguard, becomes a shackle. The virtue becomes a vice.

When our forefathers repudiated the vatican, they decided to pitch out of the church everything that was loose at both ends. True, many a dingy old tenet which might have been more honored by the breach than the observance was permitted to remain—but everything that had any color, form, or beauty was enrolled on Protestantism's *index expurgatorius*. Gradually, the service of worship was denuded of its vestments, its historic symbolism, its awesome solemnities, its majestic music, its stately grandeur, its subtle appeal to the mystical quality of the human mind.

Doubtless the whole business of ceremonialism and symbolism had been grossly exaggerated. One suspects that it was this over-development of the ritual that had as much as anything to do with the great protest which sent such a flock of awkward young fledglings fluttering out of the old nest. It was a typical case of "evolutionary momentum." Generation after generation, these embellishments had been added to the service of worship—a feature at a time—until the combined accretion of ornate rites toppled of its own weight. Thereupon, new tendencies arose, pledged to have no more of such nonsense. They kept the faith. At this point, they kept the faith!

Our so-called "service of worship," in such churches as employ you and me to serve as their pastors, surely ought to satisfy the most exacting of our colonial fathers who had come to hate the sights, sounds and scents of ritualistic worship. It is only rarely that the service of worship in a "non-conformist" church excites a feeling of reverence. To be sure, many churches have not failed here. I am just talking about your church and mine. We know very well that our "service of worship" needs the breath of life put into it! But how are we going to manage it without being accused of "mysticism" or something else a very great deal worse?

OFF-HAND PRAYERS

Yet, this problem must be solved, somehow. "Evolutionary momentum" has been at work, again. The service became so ornate that it met disaster, and made an open bid for a charge of gross paganism, four hundred years ago. Now, it has become so denuded of its beauty that its stark ugliness repels. We preachers have become dreadfully poor psychologists. There is an instinctive heart-hunger for the mystical in worship that we have been unable to satisfy with our crude, bungling attempts at ritual and the rasping dissonances of the alleged music rendered by our untrained choirs. There has been entirely too much extemporaneous and ill-considered matter introduced into our "services of worship." Our "free" pulpit prayers, for example, have been so very free that they jar unpleasantly on the sensitive ear of the naturally devout. Indeed, our public prayers are filled with impertinences that are only saved from being blasphemous by the fact that we know not what we do. We pick up disgusting tricks of addressing The Absolute in terms of a contemptuous familiarity. How often one hears preachers mouthing that raucous phrase whose vogue the reverential fail to comprehend, "Now, Lord, just send us"—whatever-it-is—in the same inflection one uses when telephoning the butcher, "Now, Sam, just send us a few *lean* pork-chops, this time, can't you? No; no sausage, today, thank you. Yes—that will be all, Sam. Thanks—very much!"

Now, this will not do! Some of us have been wondering what is the matter with our churches; and some of us have been berating the generation for its godlessness. Many of us may find, upon investigation, that we have disgusted our potential constituency with our unwitting want of reverence. Many a senstive man would greatly prefer to take a book of essays with him to a shady bend in the river, on Sunday morning, than attend our church; whereas his whole soul cries out for a much closer contact with the divine than he can achieve by his communion with nature. But—it is a great deal better for that man's spiritual welfare that he should go out, Sunday morning, and watch the river, than to go to some church where the music is so ugly it positively frightens one, and the preacher talks to the Great Unseen as if he were chaffing with his next-door neighbor over the back-fence. Let it be repeated—this will not do! We who have been committing these serious blunders must mend our ways!

OLD FRIEND BLUE AGAIN

Readers of these articles will have noticed that whenever the writer would ease his mind of something a bit too rough and radical to be fathered with the first personal pronoun singular, he solemnly imputes the burden to one hypothetical D. Preston Blue, who serves in the capacity of official goat; and sends him forth into the wilderness. How do you like that "wilderness" idea? Well

—that's where the goat went, did he not? But, we're getting derailed here. Lend a hand, won't you, and let us jack this thing up on the track again.

D. Preston Blue, on vacation, has been suffering of severe misgivings over his "order of service." He has resolved to plan a brief ritual with some inspirational possibilities. After much careful and prayerful study, he has made a service which proceeds somewhat as follows. It will be recalled that Blue proposes to have the opening hymn sung without other announcement than is to be found on the printed bulletin. There is a great deal to be said about that bulletin for which no time or space is provided here—how it ought to be made, what purposes it should serve, and the excellent service it may render as an advertising medium.

This opening hymn is frankly announced on the bulletin as "The Hymn of Praise"—and it must be exactly as advertised. Blue reflects upon the time when a peripatetic tent-preacher had taken all Centerville by the ears, and a great (as to numbers) chorus nightly sang at the top of its lungs such doggerel as distinguished the singing-evangelist's own hymn-book (which was to be had at the opening of the meeting and during several impressive intervals thereafter, for the absurdly low price of forty cents)—that he, Blue, had temporarily adopted the book in his own services, at the request of a warmed-over brother who, in the tent, had found again something he declared he had lost (and never missed). So—for several weeks Broad Street church began its worship, on Sundays, by singing "Brighten the Corner Where You Are" or "You in Your Corner and I in Mine" and several other "corner" hymns which appear to have been produced, as to libretto, by Mr. Uriah Heep in collaboration with Pollyanna; the music brought forth by somebody who had attempted, unsuccessfully, to compose the score for a jazz opera, and had marketed his rejected offspring for the purpose indicated above. (If any blame attaches to these remarks, see Blue.)

NO LAUGHING MATTER

Well—this was the sort of "praise hymn" with which Broad Street church had tuned itself up to worship, for some weeks. It was a shame; and we do wrong to laugh. It is no laughing matter. When one considers the welfare of the honest stranger who may have gone into that place, on such an occasion, almost frantically starving for something that would nourish his soul, and had sensed that surge of revulsion which sweeps over a sensitive spirit forced to witness glaring indecencies and blasphemies, one understands that this is too serious to be taken lightly.

Blue is to have no more of this. His first hymn will be a hymn of praise, in fact as well as in name, and conditions are going to be created to make the congregation sing. Then comes silence—after the "amen" with which the hymn closes—and Blue means to see to it that the "amen" is sung with vigor and volume, remembering that most of the "amens," sung in his church, are rendered as if two-thirds the congregation and half the choir understood that there were to be no "amens" that day. Either do it; or quit it! What must be the thought of the keen-witted man who sees the church committing exactly the same blunders, and running amuck in precisely the same places in the service, Sunday after Sunday? Perhaps he thinks the manager of the institution is too stupid to have noticed, or too lazy to have mended.

The new order of service for Broad Street church begins, properly, with that impressive silence following the first hymn—not a long pause, but one full of meaning. And then, the minister is to say:

> In the Name of the Father, and of the Son, and of the Holy Ghost. The Lord is in his holy temple: let all the earth keep silence before him.

Immediately following the reading of these words, a male quartet is to sing, unaccompanied, and very softly, a beautiful setting of the sentence:

> Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.

THE CALL TO WORSHIP

To render this effectively will require a great deal of patient rehearsal by the quartet; but Blue knows that when these four men begin to realize the inspirational possibilities of this part of the service, they will gladly spend the time.

You and I have had a great deal to say about the wickedness of the stage, and doubtless there is even more that might be said on the same subject; but we should be ashamed when we remember that the stage is able to grip the public's imagination because of the indefatigable zeal and patience with which the actors school themselves in their parts. Why, before a performance is actually presented, and during the last few days of rehearsal, these people toil for uninterrupted hours, pausing neither for meals nor sleep, that they may work together to produce the desired effect at certain psychological moments! And, sometimes, preachers go into the pulpit and try to read a hymn, on the spur of the moment, and bungle, and fumble, and haggle at it until the sensitive want to cry out in mingled pain and disgust. No less often, they do not know what the Scripture Lesson is to be until the opening hymn is being sung; and they get up and read it without any advance preparation whatsoever. More frequently, they haven't the vaguest notion what the pastoral prayer is going to consider, or how it is going to consider it—a terra incognito, both as to form and content!

Any preacher who in his practice of opthalmology tries to remove the mote from the eye of the actor, while himself guilty of such blunders of indolence and indifference, had better desist until he is able to extract the two-by-four whch interferes with his own vision. But that isn't getting on very fast with Blue's new order of service, is it?

First, there was the invocation of God's presence; then, the prayer that the people's worship might be acceptable to Him. Now comes the minister's "call to worship" in the words:

> Seek ye the Lord while he may be found: call ye upon him while he is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, for he will have mercy; and to our God for he will abundantly pardon.

During the reading of these words, the organ begins, with much feeling, but barely audible to the congregation, the beautiful score of Mendelssohn's "If With All Your Hearts Ye Truly Seek Me."

And the congregation replies, reading from the printed order of worship on the bulletin, while the organ continues its accompaniment of the prayer for pardon, with slightly more volume:

> The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.

Following this plea for forgiveness, and acknowledgment of pardon, the minister is to introduce the praise element in the words:

> O magnify the Lord with me and let us exalt his name together.

It is natural that the congregation should wish to reply:

> O come, let us sing unto the Lord. Let us make a joyful noise to the rock of our salvation.

By this time, the organ, suiting itself to the mood of praise, has been gaining in volume until the congregation is encouraged to read these words boldly, as becomes the text. And immediately the words are ended, the full choir breaks forth with a rendition of the passage:

> O give thanks unto the Lord, for he is good: for his kindness endureth forever. O come, let us worship and bow down: let us kneel before the Lord our Maker: for he is our God, and we are the people of his pasture, and the sheep of his hand.

THE RUMMAGE SALE AD.

This pæan of praise sweeps into a great crescendo, closing on a "seventh" which is immediately followed by the dominant chord—the first syllable of "Praise God from Whom All Blessings Flow," in which everybody unites. Then the minister and the congregation sit down.

Mr. Blue understands that his projected service of worship has now arrived at a very critical moment. Shall the doors be thrown open, now, while the tardy tramp to their seats? It does not appear so. At this moment, the choir, without prelude or pause, bursts into its "praise anthem"—"bursts" because that is the way it must go into it! There must be no fussing for the place in the book, no tinkling introduction of a dozen measures; the choir must plunge into its praise anthem. And surely we have been richly endowed with such musical blessings! This should be one of the great events of the service—this anthem of praise. When it is done, the choir is seated. The service of worship—strictly speaking—is ended. Now let the tardy in, while the organist plays some incidental music, probably an improvization of the score of the next hymn to be sung immediately before the sermon.

Here follows the Scripture Reading, and after it the solo. Unless the solo is good, it should be left out. Until we can have inspiring solos, let us have none. Let us not permit our children to compare our church music with that of the moving-picture show, to our discredit. Then; the prayer.

Blue has now arrived at the "announcements." Mentally he reviews the customary performance. Belated messages, turned in after the bulletin had gone to press, are now to be read.

> The Ladies of Group Five have a very fine egg-beater for sale at the small price of Fifty Cents.

Here the preacher smiles foolishly and comments thereon. It is assumed, he says, that whenever Group Five—goodole Group Five—goes on the market with an egg-beater, it is some egg-beater—a veritable world-beater of an egg-beater, etc. (For shame!) He continues reading:

> These egg-beaters may be had from any member of Group Five or by telephoning Mrs. O. D. Liverus at her residence—number 9191-x.

It is this sort of drool, from the pulpit, that makes the intelligent and devout want to crawl under the seat, just through abject humiliation! But what is a man to do—Blue asks himself—when Mrs. O. D. Liverus comes down to the study, before the service, and hands me this note, saying, "I know I shouldn't do this, but oh, Mr. Blue, Mr. Blue!" Mr. Blue resolves that he will stand pat, hereafter, on his decision "Positively no announcements will be read from the pulpit!"

And suppose Mrs. Liverus gets angry! Well, it's time the saints were getting over their touchiness. Christianity shouldn't make people so edgy as all that. And when it does, there is something the matter with it.

This brings us up to the church "offering." And, because the time is all gone, it brings us also to the close of this story. The writer hereby invites the editor to urge him to a chapter on "Church Finances"—which is a live matter, and needs discussion.

Oh, we'll make a preacher out of this Blue fellow yet! For one thing, he is getting over his timidity. He has found out that he has a very important work to do, and must not be influenced too much by traditions and customs, especially when said traditions and customs are bad.

It is red-letter day in the preacher's experience when, after somebody has said, "Oh, but—Mis-ter B-loooo—we just nev-ver do it that way!" he is able to reply, smilingly, but confidently, "Oh yes, we do—from now on!" There is excellent psychology in that. Instantly the preacher becomes worth more to that particular parishioner. Oh—there may be a little sulking; but it all comes out right, in the end.

It is a high spot in the discouraged preacher's life when, after the choir director has looked over the projected order of worship, and has remarked, "We simply cannot do it!" —the minister is able to reply, "Well, we're going to, nevertheless!"

Contributors to This Issue

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Mr. Rockefeller Versus Judge Gary

By Alva W. Taylor

IN FORMER ARTICLES I stated that the obsolete policies of the Steel Trust and those corporations which follow its policies receive their most damning condemnation from a comparison with the enlightened methods of contemporary industrial concerns which likewise employ many thousands of men. In this article I wish to interpret the industrial principles laid down by John D. Rockefeller, Jr., in his address before the American Chambers of Commerce at Atlantic City on December 5, 1918. This address embodies the policies adopted by the Rockefeller interests. There are some items not yet fully applied, perhaps, but to contrast the methods of the Colorado Fuel and Iron Company with that of the United States Steel Corporation is to make straight denial of every objection and apology offered by Judge Gary and his associates regarding the impossibility and impracticability of modernizing their works.

It will be recalled that President Wilson's first industrial conference went on the rocks because of the collective bargaining issue. Judge Gary was, for some unaccountable reason, appointed on that conference as representative of the public. It would be quite as reasonable for a member of a partnership to be put on a jury to try his firm. Judge Gary led a small minority and defeated the whole end and aim of the conference, with Mr. Rockefeller battling ably on the other side. In that conference it was demonstrated that a commission appointed to represent the public might conceivably wholly misrepresent it, and that the plan to appoint compulsory arbitration tribunals is liable to turn justice into tyranny through the personnel of the adjudicating commission.

* * *

What the Steel Corporation Was Condemned For

The indictment of Steel's labor policy by the Interchurch's Commission may be briefly recapitulated as follows: The twelve-hour day, the seven-day week, the twenty-four-hour shift, the lack of conference and representation, and the autocratic "boss" system. Judge Gary's address before the annual meeting of the American Iron and Steel Institute on May 28, 1920, has been sent to many ministers throughout the country, together with an account of his company's social welfare work. The social welfare work was commended by the Interchurch Commission as among the very best but as in no way modifying their condemnation of the above mentioned methods of working their men. One will read Judge Gary's address in vain if in search of a modern and humane labor policy. Instead, one finds only generalizations that sound humane, and specific declarations that "the present so-called labor strikes, involving riot and injury to property and person, are instigated as a part of the campaign to demoralize the social and economic conditions of the country," led by conspirators whose design is to destroy the constitution. After his refusal to meet in any conciliatory way the representatives of his men before the great steel strike was called, it sounds rather conflicting to hear Judge Gary invoke his fellow steel employers "without interruption to give evidence of a disposition to conciliate and cooperate." The trouble, Judge Gary goes on, comes through agitators who "as a rule are insincere and selfish," and "in this list are included a few writers, lecturers, public speakers and self-appointed labor leaders, so-called." Of course strikes are never caused by poor wages, twelve-hour days, seven-day weeks and denial of the right of organization, conference and representation.

Under the old regime the Colorado Fuel and Iron Company once had a bloody strike. Mr. John D. Rockefeller, Jr., went personally to the state, investigated the matter from bottom to top, personally injected his ideas into the situation and the result is a new era. As ministers of the gospel the Interchurch Commission calls upon Judge Gary and his colleagues to likewise repent of their ways and show similar works meet for repentance.

* * *

Some of Mr. Rockefeller's Principles

The industrial creed of Mr. Rockefeller, Jr., can well be summed up by a few verbal quotations from his Atlantic City address on "Representation in Industry." The Italics are mine.

"The soundest industrial policy is that which has constantly in mind the welfare of employees as well as the making of profits, and which, when human considerations demand it, *subordinates profits to welfare.*"

"It is therefore the duty of everyone entrusted with industrial leadership to do all in his power to improve the conditions under which men work and live." There is no twelve-hour day or seven-day week in such a policy.

"Success cannot be brought about through the assumption by any one party of a position of dominance and *arbitrary* control."

"As industry has become increasingly specialized, the workman of today, instead of following the product from start to finish and being stimulated by the feeling that he is the sole creator of a useful article, as was more or less the case in early days, now devotes his energies for the most part to countless repetitions of a single act or process, which is but one of perhaps a hundred operations necessary to transform the raw material into a finished product."

"The worker loses sight of the significance of the part he plays in industry and feels himself to be merely one of the many cogs in a wheel. All the more, therefore, is it necessary that he should have contact with men engaged in other processes and fulfilling other functions in industry, that he may still realize he is a part, and a necessary though inconspicuous part, of a great enterprise."

"This sense of isolation and detachment from the accomplishments of industry, which too often comes to the workers of today, can be overcome only by contact with the other contributing parties. Where such contact is not possible directly, it must be brought about indirectly *through representation.*"

"As regards the organization of labor, it is just as possible and advantageous for labor to associate itself into organized groups for the advancement of its legitimate interests as for capital to combine for the same objects. Such associations of labor manifest themselves in *collective bargaining*, in an effort to secure *better working and living conditions, in providing machinery whereby grievances may easily and without prejudice to the individual be taken up with the management.*"

Mr. Rockefeller points out that labor is sometimes selfish and inconsiderate of the public welfare, but says capital is likewise, and he adds, "We ought not to allow the occasional failure in the working of the principle of the organization of labor to prejudice us against the principle itself, for the principle is fundamentally sound."

These extracts from Mr. Rockefeller's address give an excellent summary of that enlightened, humane and modern labor policy which, in one way or another, has been adopted by several of the great employment concerns in America and by an even greater proportion in Britain and was urged by our government during the war. But Judge Gary confessed to the Senate Committee that he was not well informed as to

the government demands on this matter during the war. In lofty self-sufficiency the Steel trust ignored Uncle Sam's democratic labor policies for war production. Mr. Rockefeller notes these policies as exemplary (pages 15-16 "Representation in Industry"), and concludes by saying, "Upon the heads of those leaders—it matters not to which of the four parties they belong (i. e., capital, management, labor or the public—who refuse to reorganize their industrial households according to the modern spirit will rest the responsibility for such drastic measures as may later be forced upon industry if the highest interests of all are not shortly considered and dealt with in a spirit of fairness."

* * *

Plans for Democratizing Industrial Relations

Mr. Rockefeller did not talk in glittering generalities about industrial relations but presented concrete plans for their democratization. Moreover, he is actually adopting them in his concerns. His plans may not be perfect, but we must give him credit for sincere desires to perfect them. The hope for industrial peace rests in employers of his type and spirit. Again we say the most severe condemnation of "Garyism" is the actual policies of such industrial concerns as Mr. Rockefeller's.

Mr. Rockefeller premises his advocacy of industrial representation on the governmental labor policy for war production, saying "The cooperation in war service of labor, capital, management and government has afforded a most striking and most gratifying illustration of this truth"—a policy which United States Steel did not so much as consider. He cites the Whitely Report as an exemplary British policy embodying sane and commendable principles and says, in a spirit of fairness noteworthy in a great capitalist, that the Reconstruction Program of the British Labor Party is "a most thoughtful and comprehensive document." This again is in striking contrast to those contemporaries who see in it nothing but bolshevism and red radicalism disguised.

The basis of the Rockefeller plan lies in the recognition of four parties to industry, namely, capital, management, labor and the community or public. Capital is to be awarded a fair return, but only after labor is given a living; management makes up the technical and administrative force that may comprise no investors at all; labor is given prior consideration because its investment "is a part of the worker's strength and life"; the community's right to representation is stoutly defended because it maintains law and order, provides agencies for transportation, furnishes systems of finance and credit, consumes the product and "ultimately provides the wages, salaries and profits that are distributed among the other parties." The plan provides that each of these four parties shall have democratically chosen representatives in the management of industry—"an effective structure of representation is that which is built from the bottom up." All employes are included in the representation. In each plant, each industrial district and in the concern as a whole representative councils are provided. Further, the plan "admits of extension to all corporations in the same industry, as well as to all industries in a community, in a nation, and in various nations." This statement serves our purpose of pointing the contrast with the feudal policies of Steel and gives edge to our reiterated statement that the severe condemnation of the Steel Corporation is not in the criticism of utopians nor in that of the Interchurch Commission, but in the criticism of its own industrial contemporaries.

It is due Mr. Rockefeller to make one more quotation from his address: "As the leaders of industry face this period of reconstruction, what will their attitude be? Will it be that of standpatters, who ignore the extraordinary changes which have come over the face of the civilized world and have taken place in the minds of men who, arming themselves to the teeth, attempt stubbornly to resist the inevitable and invite open warfare with other parties in industry . . . or one which take cognizance of the inherent right and justice of the principle underlying the new order; which recognizes that mighty changes are inevitable, many of them desirable; and which does not wait until forced to adopt new methods, but takes the lead in calling together the parties to industry for a round table conference to be held in the spirit of justice, fair-play and brotherhood, with a view of working out some plan of co-operation which will insure for all those concerned adequate representation, and afford labor an opportunity to earn a fair wage under such conditions as shall leave time not alone for food and sleep, but also for recreation and the development of the higher things of life."

P. S.—The complete Report of the Steel Investigation will be issued by Harcourt, Brace and Howe within a few days.

THE SUNDAY SCHOOL

Temperance Conviction *

ONE of the first speeches that he made in the United States after his spectacular and convincing trip in Europe, "Pussyfoot" Johnson made in our church here in Pittsburgh. He attracted a huge crowd which made a large and generous offering for the Anti-Saloon League. "Pussyfoot" is a man of one idea. He has one large conviction. He believes the world ought to go dry. He thinks it will go dry. He says England will go dry in ten years, if not before. His vision is broader than the United States; he thinks in world terms. He lost an eye in England. A crowd of medical students broke up one of his meetings and put out his eye. He was a good sport. He did not whine—he smiled. Now they say, "Pussyfoot's eye will make England dry." I notice that the brewers and distillers of Britain have just raised a fund of four millons of dollars and have engaged a lot of orators to go up and down the Island trying to undo what Johnson did. He must have done something!

The old gang used to sing in the taverns, "We want what we want when we want it," and then they proceeded to want and to get copious quantities of beer and whiskey. But a new group sprang up who knew what they wanted and when they wanted it. Business men, tired and disgusted with the inefficiency of drinking men, wanted a dry city. Wives suffering hardships and deprivations because the saloon-keeper got the husbands' money first, knew what they wanted. Reformers, knowing that all evils such as poverty, licentiousness, thieving and the rest ran back to the saloon, knew what they wanted. Preachers and millions of church members, seeing how their work was handicapped by the inroads of drink, knew what they wanted. Thus the Eighteenth Amendment was written into the Constitution!

Public opinion must still be cultivated and only men and women like "Pussyfoot" Johnson, who have deep and solid conviction, can be of any value.

As I studied Johnson, standing in my pulpit and speaking not as an orator but as a business man, he reminded me of Moody—a plain, solid man whom God has honored to do a conspicuous piece of work. God has so honored him because this man has an undying, unwavering, rock-biased conviction about this wet and dry business. It is of supreme importance that our Sunday-schools make much of temperance Sundays. The growing generation must be instructed in the most interesting ways concerning the effects of alcohol and the effects of the institution known as the saloon. Away with soft tolerance!

JOHN R. EWERS.

*Lesson for Sept. 19, "The Evils of Intemperance." Lesson text: Prov. 23:19-21, 29-35.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Minister Repeats Sermon Three Times

Churches in America are not all so thronged that the people cannot get in. But Rev. F. B. Meyer, who has been supplying the pulpit for Rev. G. H. Morrison in Wellington United Free Church, Glasgow, has drawn such crowds that the people could not all hear him at the regular service. The session of the church finally arranged for the same sermon to be repeated three times each Sunday to the different congregations that filled the church. His sermon on a recent Sunday was entitled "Message of the Ages."

British Disciples Face Delicate Problems

For many years there have been two Disciples bodies in Great Britain, the older having sprung up independently while the younger was the product of the American Disciples Foreign Missionary Society. The older body was very conservative in its theology, while the younger represented the more progressive spirit of American Disciples. The two bodies were merged in 1917, but the union has been a difficult one. The older group practices close communion, restricting the privileges of the Lord's Table to those who have been immersed. The other group has held to the wider fellowship of Christians. The subject was an acute one in the annual convention recently held, and a committee was appointed to consider the question which is made up of an equal number of each group and which will be in session at intervals during the coming year. The convention authorized the establishment of a training school for ministers at Birmingham. The journal representing the group, The Bible Advocate, has been losing money at the rate of fifty-five dollars a week and a new committee was appointed to manage it, composed of men prepared to face the deficit personally. There was a loss of membership last year of two hundred, but the Sunday schools reported a gain of four hundred.

Conference in India Declares for the Practice of Christian Union

The Bangalore Conference, held in India the last week in May, considered the whole question of the unity of the native church and came to some interesting conclusions. The following resolution was passed: "That this Conference of Indian Christians consisting of members belonging to the Anglican, Wesleyan, Lutheran, Baptist, Presbyterian and Syrian denominations, is of the opinion that the several denominations of the Christian church are in all essential respects within the one church catholic, and that, in the interests of true Christian fellowship and for the extension of the kingdom of Christ in this land, a recognition of the real status of the denominations within the one body of Christ and of their ministries as of equal validity is necessary." Plans were made for a formal recognition of the ministries of the denominations, but it was explicitly stated that this should in no wise contemplate any such thing as reordination, or the repudiation of past ministries. It was agreed that all Christians should have equal access at all communion tables. The conference came to an understanding that this union should become complete and organic just as soon as the native church became independent financially. Only the denominational interests of the home churches prevent that complete union at the present moment.

Wesleyan Methodists Defer Decision

The subject of Methodist reunion in England was the foremost topic at the annual conference this year. An effort to dismiss the subject without consideration did not receive any considerable support. It was felt by many, however, that a project of such magnitude should not be pushed unduly. It was voted to defer any final decision until the project had received consideration in the synods, trustees' meetings and quarterly meetings. The test votes showed, however, that there was a majority sentiment in favor of union. There are three divisions to Methodism in England and the union of these three divisions will make one denomination of considerable strength, though Methodism in England is not relatively so strong as in the United States.

Stirring of Liberal Sentiment in Church of England

The liberals in the church of England are speaking right out these days in behalf of the larger fellowship. The Bishop of Khartoum, who was in London recently, declared that he believed in the validity of the orders of the nonconformist churches. Dean Inge made an address recently in Hull city hall in which he was outspoken in his views. He said he would like to see people going to the church of England in the morning and to the Wesleyan church in the evening. The religious public was ready for a great step forward towards unity. As to the Lambeth Conference, "I am not without hope," said Dr. Inge, "but I fear that the leaders of our church are dominated by the fear of the Anglo-Catholic secession. There is a party in the Anglican church, good, earnest men, whose honest but impracticable principles cause them to classify all other Christians outside their denominations into those who unchurch them and those whom they unchurch—the only absolute schismatics in Christendom." He believed in the Mansfield Conference policy of active co-operation in preaching, practical work, and administering the sacraments. "I hope the bishops will bid us go forward on these lines. If they do not we shall have to go forward without them. The one thing which Anglicans have to do is to put away the elusive dream of reunion with Rome. Nothing short of submission will help us there—and we never will submit."

Religious Situation in Hawaiian Islands

After a century of missionary effort, the natives of the Hawaiian Islands are converts to the Christian religion. The Japanese immigration, however, which made the islands more Japanese than anything else, has caused a reversion to alien religion. The Buddhists are very strongly entrenched and have a hundred thousand dollar temple in Honolulu and smaller temples in almost every town where there are Japanese. They combine religion with racial propaganda and last year managed a persecution of Japanese Christians in which many Japanese lost their positions.

Great Gathering of Presbyterian Missionaries

That was a great gathering of Presbyterian missionaries in New York when one hundred and twenty-five men and women under appointment met with fifty missionaries who have returned on furlough. Twelve missionary appointees of the Reformed church were present. The largest number of missionary appointees from any theological seminary was from McCormick Theological Seminary of Chicago. The program dealt with the missionary aim and message and also with many of the more immediately practical concerns of a missionary's life.

May Have Found the Mayflower Timbers

The Tercentenary of the sailing of the Mayflower has aroused interest in the subject of the final fate of the ship. Dr. Rendel Harris, of England, believes that he has found the wood of the old ship in a barn at Old Jordan's in Buckinghamshire. Ship builders have examined the barn and have confirmed the theory that it is built of ship timber. There has long been a local tradition that the barn was built of ship's timber from the Mayflower. A cross-beam in the center of the barn is cracked and clamped with a piece of iron. It is known that the Mayflower had a cracked cross-beam which was mended with a piece of iron from a printing press.

Loss in the Disciples Ministry

The Disciples of Christ have been losing heavily in their ministerial force. On the first of January, 1919, their list of preachers was less than ten years before, though the membership in the churches had increased. The loss in the ministerial force in the succeeding year was 78. President Andrew D. Harmon, of Cotner College, Lincoln, Neb., who

gives the above figures, says that 40 per cent of the Disciples ministers have college degrees and 32 per cent have no college training at all. He estimates that half of the congregations of the denomination have no preaching or pastoral service.

Another Denominational Paper Gives Up

The difficulties of the publishing business were never so great, and many of the smaller religious periodicals are finding it impossible to exist. The Christian News, of Des Moines, Iowa, after many vicissitudes in recent years, has transferred its subscription list to The Christian Standard and the paper has discontinued publication. It had a local constituency in the state of Iowa.

Business Men Enter the Ministry

The Centenary Movement of the Methodist Episcopal church does not limit the measure of its influence by the money raised. Many men and women have been moved to give their lives to professional Christian work. Robert E. Crane, of Auburn, N. Y., was a lawyer with a large practice. Moved by the messages of the Centenary and by his own experience as a "four-minute man," he gave up the practice of law and went to Columbia University to take special courses preliminary to entering the ministry. Mr. Stuart B. Edmonson was a district manager of an insurance company at ten thousand dollars a year. He has given up his office in Chicago and accepted the pastorate of a suburban church at Lake Forest, Ill., at a salary one-fourth as much. He had been a preacher before but had despaired of the church. The Centenary Movement convinced him that the church had a future. He said, in making his decision, "There are some things better than gold."

Ministers Devote Time to Church Film Movement

The demand of the churches for film which is unobjectionable in houses of worship has led to the organization in New York of the International Film Corporation. Recently Rev. Barclay Acheson resigned his connection with the new corporation. His efforts will be seconded by those of Dr. C. W. Blanpied, who is connected with the Board of Home Missions of the Methodist Episcopal church. The latter will give part of his time to the good film movement. There are other corporations which are devoting part or all of their energies to the production of church films and it is believed that within a few years there will be an adequate and satisfactory supply of the kind of film which churches need in their work. The most common use of film in churches is not in connection with the Sunday services but in connection with the mid-week activities.

Successful City Minister

While church work in large cities is difficult, there is occasionally a piece of very successful promotion by some minister who possesses the qualifications necessary to such a task. Outstanding among such achievements is that of of Rev. C. R. Stauffer of Norwood church of Disciples, Cincinnati, who in eight years has brought a struggling little congregation up to a membership of a thousand. This church maintains the largest Sunday-school in Cincinnati, and the fourth largest among the Disciples of Christ. The congregation now has a property valued at sixty thousand dollars and has plans for further expansion in the way of a building enterprise.

Movement Now on for Union of Various Federations

With the collapse of the Interchurch World Movement there have emerged a number of questions with regard to the organization of Protestantism. There is an insistent demand for a union of the many federations. Why do we have a Home Missions Council and Federal Council of Churches and an Interchurch World Movement, with no coordination among them? There is also a Foreign Missions Council, a Council of Religious Education and certain other organizations which are each independent. The committee that is considering the reorganization of the Interchurch World Movement is disposed to consider also the advisability of the complete reorganization of the cooperative work of Protestantism.

Schism in the Ranks of Sabbatarians

There has come a schism in the ranks of those who are set to defend the Christian Lord's Day from the innovations of business and pleasure. There has been organized in New Hampshire the New Hampshire Sabbath Conference. Rev. Edward A. Tuck has severed his connection with the Lord's Day League and will henceforth work with the new organization.

World's Sunday School Day

Travelers who have gone to Japan for the World's Sunday school convention will foregather in Tokio for the first session on October 10. It is planned to make this day one of special interest in America and England by observing it as World's Sunday School Day. A responsive service has been prepared by Prof. H. Augustine Smith, of Boston University, which is to be used by the delegates in Tokio. This service has been sent to the various Sunday school papers of the country and by them will be made available for use in the American schools.

Allot Territority to Different Baptist Organizations

There will be no duplication of territory by the various Baptist bodies of the world in denominational and missionary propaganda. The meeting of the World Alliance in London settled all of that. It is agreed that the Northern Baptist Convention of America will be responsible for the work in Norway and Poland. The Southern Baptist Convention will work in Spain, Italy and Roumania. The British Baptist will cooperate with Northern Baptists of America in doing work in Czecho-Slovakia and the new Baltic states. The German Baptists are to work in Austria, Bulgaria and the Ukraine. The Baptist unions of Great Britain and of Sweden are to work in Finland. It will be seen that Baptists, like the Methodists, have set all of Europe before them as a mission field. In order to coordinate the work of the various organizations in this difficult task, Rev. J. H. Rushbrooke, pastor of Hampstead Gardens church, London, has been called as commissioner of the European Baptist missions. He has not yet announced whether he will accept.

City Church Wins the Chinese

It is sometimes easier to arouse enthusiasm about helping the Chinese in China than about doing something for them in America. This is not true in the case of the Jackson Boulevard Church of Disciples of Chicago. Rev. Austin Hunter has been conducting in this church during the past twelve years a Chinese department and now has a considerable Chinese membership, having received fifty-three Chinese into the Christian faith. Five more were recently baptized. These converts come into the church after a period of instruction in a Chinese Sunday School in which each pupil has an individual tutor who teaches the English language and the Bible at a single operation.

Congregational Church Building Sold

The changing population in Brooklyn, N. Y., has resulted in the sale of a historic building, the Beecher Memorial church. The community around the building is now almost altogether colored. Rev. C. B. Halliday, for many years Beecher's assistant, has been pastor of this church. On the site of the church a colored hospital will be erected. This process of church retreat is going on in most of the large cities of the land.

Methodists Have Big Program at State University

The growth of state universities in this country is well illustrated by the statistics with regard to the University of Minnesota. In 1890 there were 828 students. The enrolment in 1919 was 7,451, and it is estimated that the student body this year will reach the enormous total of 10,000. The Methodists had 919 students at the state university last year and their church adjacent to this university was totally inadequate for the task of caring for these students. The Wesley Foundation will invest $350,000 for work at this university, $250,000 of which will be used for the purpose of erecting a suitable building and the remainder will be endowment. The program of work at the state university is still in the process of experimentation, some of these foundations providing for instructional work in the Bible and Christian

ethics and others giving the major attention to socializing the denominational group and attaching it to the local church. Many student pastors are recruiting agents for the pews of the local church while others have a larger idea of what the ministry to the student involves. The number of religious workers coming from the state university has proved of the greatest interest to alert church leaders and it is believed that this number can be increased.

General Convention of the Disciples

The General Convention of Disciples of Christ will be held in St. Louis this year, October 18-25. The program committee is headed by Rev. A. McLean, president of the Foreign Missionary Society. The threat of disturbance again this year by a reactionary group that will hold a "doctrinal congress" preceding the convention adds interest to the gathering. This group is now carrying on a campaign to defeat for reelection Dr. F. W. Burnham, president of the United Christian Missionary Society. The sessions will be held in the St. Louis Coliseum which seats twelve thousand people and it is expected that some of the peak sessions will fill this vast auditorium.

Methodists to Preserve Historic Building

The oldest Methodist society in Illinois was the Shiloh church located at Three Springs. Rural conditions have changed and the old building, erected in 1875, has been falling into a bad state of repair. Recently the school of rural pastors being held at McKendree College, Lebanon, Ill., visited the old church and formed an association to provide funds for the repair and maintenance of the building. The Shiloh church was organized in 1795 and in it labored such well-known Methodists as Bishop McKendree and Peter Cartwright.

Pulpit Freedom in England

Theological reconstruction has made much greater progress in England than in the United States. Many matters which are still subjects of controversy here are regarded as commonplaces there. There are limits to freedom, however, and when a minister in Pembroke Chapel, in Liverpool, came out recently for a doctrine which was interpreted as Unitarianism, the Liverpool Baptist Association withdrew fellowship from the church. This action was defended by The Christian on the ground that Christianity was no vague quest but a reasonably developed body of truth to which an evangelical minister was pledged to be loyal. The offending minister had claimed the liberty to "preach any heresy under heaven." This was a little too strenuous a type of liberty for British Baptists to have fellowship with.

New Council of Boards of Benevolence Finds Quarters in Chicago

Since the last quadrennial conference of the Methodist Episcopal church, there has been organized, under the authority of that conference, the Council of Boards of Benevolence, which will coordinate the benevolent work of the denomination. This board has wisely chosen to locate itself in the center of the Methodist constituency in Chicago. The Book Concern has a large building at the corner of Rush and Superior streets, north of the loop, in which the new board will have an entire floor with 15,000 feet of office space. If the new board functions successfully there will undoubtedly be a strong tendency to unify all Methodist organizations in Chicago in the future, bringing the various boards to this city.

Dr. Mary Stone Will Work With Independent Board

One of the most prominent figures in the native Christian church of China has been Dr. Mary Stone who has been engaged in medical work. She has been heard by large audiences in a tour of this country. She has just sailed for China again and will engage in hospital work in Shanghai in cooperation with Miss Jennie Hughes, of the Methodist mission. Both will be supported by a new organization to be incorporated in China and to be interdenominational in character. Chinese nurses will be trained and Christian propaganda will be carried on in connection with the hospital.

Interchurch Workers are Now Scattered

The great offices of the Greenhut building in New York are now deserted and the workers of the Interchurch World Movement are gone. Some of these leaders have gone back to the denominational and other tasks which they only temporarily relinquished on behalf of the Interchurch. In the case of others it is with no little personal hardship that many of them on short notice have been forced to seek new positions. A special committee is working out a plan to salvage the movement and it is expected that its report will be received in the early fall. There seems to be particular need of conserving the results of the surveys. This will be done if possible. The most recent announcement in connection with the salvaging of the Movement is that the Council of Church Boards of Education has taken over the American Education department and will complete the survey which was begun by the Interchurch. The next meeting of the Association of American Colleges will be devoted to the American Education Survey and allied subjects. The Carnegie Foundation for the Advancement of Teaching will assist in the publication of the survey. Thus one by one the functions of the Interchurch World Movement are passing into other hands. But there can be no compensation for the opportunity lost for the coordination of all these functions in one comprehensive plan.

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Friends Disagree on the League of Nations

One hundred citizens of Philadelphia are included in the delegation of American Friends which went to England to attend a world conference in London. The Friends of all other nationalities voted for the League of Nations as now drawn up but the American delegates insisted upon reservations, most of them standing for the Lodge reservations. The American attitude was so insistent that the delegates from the United States threatened to bolt the conference if a blanket approval of the present League of Lations covenant was adopted.

Gipsy Smith Is Coming Back to the United States

No British preacher is more popular in the United States than Gypsy Smith, the evangelist. He is coming back to the United States for a tour this coming season. He is not only a speaker of power, but is also a singer and writer. One of his published works which is especially popular is called "The Lost Christ."

Great Summer School at Oxford

The intellectual life of the ministry has been greatly revived by sessions of summer schools at the great universities both in England and in America. The session in Oxford brought together ministers of every denomination and the lecturers also came from various communions. Prof. Paul Sabatier delivered some lectures and the addresses of Mr. Claud Montifiore showed that liberal Judaism had traveled a long way toward the ideals if not the doctrines of Christianity. President McGiffert (Union) and Professor Bacon (Yale), of America, were among the lecturers.

Dr. Gunsaulus Preaching in New York

New York audiences forgot the heat this summer in listening to some remarkable sermons by Chicago's great preacher, Rev. Frank W. Gunsaulus. He delivered a series of addresses called "Great Moral Leaders" in St. Nicholas Collegiate church. His sermon on Phillips Brooks traced the influence of Puritanism in the making of a great Episcopalian divine. That the outstanding Episcopalian preacher of American church history should have been influenced most deeply by the movement which made a protest against his own communion was used to illustrate many other paradoxes of history.

World Conference Endorses the League

The preliminary meeting of the World Conference on Faith and Order, held in Geneva, Switzerland, this summer ended on August 20. A continuation committee composed of Baptists, Congregationalists, Disciples of Christ, Eastern Orthodox, German Evangelicals, Lutherans, Methodists, Old Catholics, Presbyterians, Quakers and Reformed churchmen was appointed. The meeting unanimously adopted the following resolution, which was presented by an American delegate: "The Conference earnestly desires that those nations not yet within the League of Nations will soon be admitted to it."

Bishop Henson Enters on New Duties

Bishop Hensley Henson has been transferred recently from the see of Hereford, in England, to the most prominent position in the church aside from that of the two archbishops. He is now the bishop of Durham. In his cathedral he will be associated with Dean Weldon, a man of like spirit. In a recent pronouncement on the subject of Christian union, he says: "The more I get to know of our unhappy divisions, the more convinced I am that there is little justice in ascribing them to the spirit of schism. Men have become dissenters in the past for far nobler reasons than those of the schismatic, for the very reasons (I would dare to say) which are now pointing clearly to 'reunion.' Certainly I can say for myself that as Bishop of Hereford I always reckoned the Nonconformists among my colleagues in the great spiritual venture to which I was committed."

Dallas Churches Will Unite

The processes of church consolidation in large cities goes on. It is now announced that the City Temple and the Second Presbyterian church of Dallas will unite. The City Temple was presided over by ex-moderator Frank Smith until his demise recently. After the union of the two congregations is consummated the property of Second church will be sold and the funds used to start a new church in a promising suburb of Dallas. The pastor of Second church, Dr. Charles S. Stevens, will continue as pastor of the united church until December. It requires large and imposing churches in the cities to command public attention and consolidation is now the order of the day everywhere.

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EDITORIAL

A Prayer for Guidance in Praying

HEAVENLY FATHER, who art ever reaching into our lives with gentle hands of love, seeking to do us good and to lift us over the barriers that obstruct our way, quicken in our hearts a due sense of Thy nearness, of Thine approachableness, and of the sure reward with which Thou dost enrich all those who practice communion with Thee. Forgive us that we make such hard work of prayer. Our minds are beset with doubts and misgivings and the inhibitions of mortal misunderstandings, so that our soul lacks freedom and confidence in Thy presence. Woven in with all our golden impulses and hopes are the leaden instincts of passion and self-seeking which, when we look into Thy face, O Holy One, turn our words into ashes upon our lips.

Lord, teach us to pray! Remove from our hearts those things that hinder and embarrass our fellowship with Thee. How can we find inward peace, how go forward with firm feet, how attain the fair prizes of joy and influence and character save as Thou showest us where Thou hast hid them? And how canst Thou show us these fine meanings and values of life, save as we open our thoughts and our lips in easy communion with Thee? May Thy holy presence dissipate our doubt and Thy grace cleanse us from guilt and Thy purity burn from our minds all base desire, so that, having clean hands and a pure heart, we may ascend into the hill of the Lord.

Show us, our Father, what to ask for and how. Make us acquainted with Thy nature and character so that we shall ask only for those things that belong to Thee to give. Forbid that we ask amiss, even for the gifts Thou wouldest willingly bestow. Train in us that fine instinct of reverence which prompts Thy children both to shrink from approaching Thee and yet to dare to approach Thee. And may we keep open the pathway to Thy presence by oft traversing it in humble and earnest desire to know Thy will and to give Thee the joy of fulfilling it through us. In the name of Christ. Amen.

Democratic Progress Under British Leadership

STUDENTS of political evolution recognize as a commonplace the remarkable growth of the democratic spirit in all the lands over which Great Britain has exercised control. Since the days of the American Revolution, Australia, New Zealand, Canada and South Africa have ceased to be colonies and have become dominions. They are as self-governing and independent of British authority as the United States, and are held to the motherland by the most tenuous of political threads. Other regions like India, Egypt, Ireland and certain islands of the east and west have the status of colonies or dependencies, without as yet the privileges of complete self-determination. Yet in these areas, in spite of the immobile and conservative British attitude, constant progress has been made toward democracy. This is partly due to the activities of native leaders, and partly to the urgent demands of open-minded Englishmen, who keep before their people the ideals of British responsibility for world progress. Just now Egypt is being accorded a measure of self-direction which amounts almost to independence. India is far on the way to the same estate, though to be sure the movement is too slow to satisfy such ardent spirits as Tagore and other nationals. Ireland, by far the most difficult problem in the empire, could have self-government to-

morrow if its own people could agree upon a plan that would compose their own inveterate differences. On all the continents and on the shores of all the seven seas the most forward-looking efforts in behalf of democracy have been under the British auspices. They have often been made in spite of the considerable element in Britain which is essentially aristocratic and immoveable. But both at home and abroad the elemental British spirit is incorrigibly democratic, and may be trusted to work out, without too much irritating and presumptuous advice from outside, the elements of world democracy.

The First Requisite to Christian Union

THE Bishop of Zanzibar is known throughout the Anglican communion as an uncompromising upholder of the idea of apostolic succession in the ministry. It was he who made a great stir over the administration of the holy sacrament to some non-Episcopal Christians by a neighboring bishop. It is interesting to note that he has been perceptibly mellowed by recent events in his communion. Following the recent Lambeth Conference he said: "The bishops testify simply and solemnly to the fact that God has richly blessed non-Episcopal ministries as effective means of grace." This is, of course, a cautious and studied concession, but it shows that a change has come in the mind of this particular bishop. There can be no Christian union without a cordial recognition of the Christian status of the ministry and membership of each body participating in the union. Baptists and Disciples cannot unite with any Christian group until they are willing frankly to recognize that unimmersed members of other Christian churches are Christians and members of the church. Episcopalians will find union talk futile without recognizing fully the ministry of the evangelical churches as a valid ministry of Christ.

The Use of the Imprecatory Psalms

ON a certain Sunday in the year the members of the Established Church of England repeat the words of an imprecatory psalm which calls down evil on the head of the enemy of the nation in these terms: "Set thou an ungodly man to rule over him; and let Satan stand at his right hand. Let his days be few; and let another take his office. Let his children be fatherless; and his wife a widow. Let his children be vagabonds and beg their bread; and let them seek it also in disconsolate places. Let there be no man to pity him; nor to have compassion upon his fatherless children." Although the responsive services of the church are gone through in a perfunctory way by thousands of people, there has come to be a stirring of conscience on the part of the people over this particular service. This psalm is valuable as the record of a nation's sorrow and distress, but it is not edifying for another nation in different circumstances to repeat words which do not reflect the national spirit, or at least should not. Not only are the ritualistic churches being moved to a reform in the selection of the psalms which are read in the service, but the free churches feel this problem as well. There can be no consistent testimony to peace and world brotherhood on the part of the church until the ritual of all the churches breathes forth the spirit of goodwill and cooperation. Various parts of the Bible have their different uses, but not all of them are useful for responsive reading.

A State Ministry of Motherhood

NEW SOUTH WALES, in Australia, has set a good example to humanity and especially to the war ruined lands of Europe, as well as read a practical lesson to the race-suicide moralists, by establishing a Ministry of Motherhood. The establishment of this new cabinet office was one of the first acts of the new labor administration there. Its function will be to supervise and protect those mothers and children who are compelled to work for wages. The theory is that the business of being mothers is the most important in the state and that it is quite as legitimate to protect mothers as it is to protect "infant industries" or young forest trees or hogs and cattle. An endowment will be provided out of income taxes so graduated that excess incomes will bear the greater burden. It is expected that the tax will provide some $25,000,000 per year and the provisional plan is to pension all mothers who have more than two children. If it is logical for the whole community to provide education for all children without reference to what tax is paid by their parents, the principle should be applied to whatever lengths the public good requires. We have been very tardy about passing child labor laws, and where we do have them they are closely allied with a compulsory education law. We have been even more tardy in recognizing that the mothers of the poor are more needed in their homes than the mothers of the well-to-do classes are needed in theirs—because of the very poverty and insufficiency of the home. It does not represent a very high level of enlightenment to allow children to grow up on the streets or to harbor them in tenements under older sister "child mothers," or decrepit old men and women, while the mother helps to earn the daily bread.

A Difference in National Beginnings

THE celebration of the Pilgrim Tercentenary is a wholesome spiritual experience at this time. Our national memory needs to be refreshed as to the spirit in which our forebears made their beginnings in this country. Recently Roger W. Babson, equally prominent as a financial counsellor and as a Congregational layman, was in conversation with the President of the Argentine Republic. They were discussing the differences between North and South America. Both continents are rich in natural resources and were settled at the same time. Why are the republics of South America so backward? The President had a ready answer which is frank and searching. He said: "South America was settled by men from Spain in search of gold, with only a vision for gold;

North America was settled by the Pilgrim fathers with a vision for God and a desire to serve him." In these times when luxury and self-indulgence menace our national well-being we need to be reminded again that our national beginnings are rooted in spiritual soil. We shall continue to be a great people only as we hark back to that quality of character and of outlook which was the distinctive mark of the men and women of the Mayflower.

The Family Pew

THE appearance of the average American congregation of today is very different from that of a generation ago. Three decades ago the people went to church by families. This was partly a result of the pew-renting system. That system lacked in democracy and is being discarded by even the most conservative communions. But it did have some by-products which were good. In the modern church with free seats one sees but few families. Some member of the household "represents the family" and brings back the church announcements. Most congregations have a sufficient number of people in these families to pack the church to the door. The Sunday school has been partly responsible for the change. Large numbers of men attend organized Bible classes who never stay to the service of worship. Many parents think children cannot sit through two services. A well known American theologian declares that he would rather have his children stay away from Sunday school than to miss church. The habits of worship are established chiefly in the years of youth. The church does not need to revive pew rent to justify a revival of the family pew.

The Inconvenience of the Clock-Shifting Time Schedule

WE have had occasion more than once to comment upon the clumsy and meddlesome device of setting the clock forward and backward at the will of local communities. The plan of saving an hour of daylight appeals to many people as an excellent way to give larger leisure to working people, and save lighting expenses. If it were possible to secure uniform action the nation over, or even in a considerable number of communities, the situation would be more satisfactory. But such is not the case. A city like Chicago, by a majority vote of the city council, decides to adopt daylight saving time. But many of the suburbs decline to do so, and the remainder of the cities in the state observe the regular standard time. This is no particular inconvenience to the Chicago people, who soon become accustomed to it. But it is the occasion of literally endless confusion and inconvenience to the hundred thousand people who come into or pass through this town every day. It is not too much to say that in a majority of cases the people who thus come are ignorant or unconscious of the difference in time, and miss many of their engagements, and are disappointed in carrying out their plans by reason of the fiction perpetrated upon them by a mistaken notion of efficiency. Not less annoying is the experience of most Chicago people when taking trains to go elsewhere. Scores of instances could be given of the wasted hour suffered by those who forgot that the city time was an hour faster than standard time. If it is desirable to begin work an hour earlier, there is no greater difficulty in passing a law that shops shall open and business begin at seven instead of eight o'clock, than in enacting a law like the present one. But the present fiction is both clumsy and ineffective, for as many people are inconvenienced by it as are advantaged. Furthermore, there are whole sections of the local population, as in the stock yards district, who dislike and refuse to observe the clock-shifting device. It is to be hoped that after the change back to standard time in November, some better method will be contrived before another spring.

Seamy Side of Court Life, and the "Daily News"

FOR some days past there has appeared in the Chicago Daily News a series of sketches of personal experience and procedure by one of the most notorious and malodorous members of Chicago's legal fraternity. Years ago this man had the effrontery to attempe to secure the nomination for State's Attorney, but his unsavory record as an unscrupulous practitioner of devious legal methods soon put an end to any hope in that direction. The articles in question are such as might be expected from such a source, cynical comments on the manner in which cases are won for clients, not by fair and honorable procedure. but by those methods which are alone available in cases where the evidence against the accused is too plain to trust to anything but Erbstein devices to secure aquittal. The impression produced by these disclosures is that law and equity are small inconveniences to be gotten through or around by any means which a clever counsel can contrive. Naturally only those whose cases are shady or desperate would care to resort to such an attorney. His very connection with a case is itself a comment upon the character of his client. No doubt to a certain class of minds there is interest in reading the series of recitals now appearing in the Daily News. But it is surprising that a reputable journal could exploit a man of Erbstein's stripe.

The Bible as an Immoral Book

IT is a curious thing to note that in the Republic of Colombia, the colporteurs of the Bible Society have been arrested recently for circulating an immoral book! The Roman Catholic authorities have wished to stop Protestant propaganda and, with no other means at hand to accomplish this end, they have invoked the only law which could serve their purpose. The case of the colporteurs has been appealed to the procurator-general and he has seen the absurdity of holding the Bible to be an immoral book and has declared that the law against immoral books does not apply to the Bible. This is some indication, however, of the low level of intelligence in South American countries. The only foundation for enduring republics in South America is a popular understanding of the democracy set forth in the New Testament.

Interdenominational Leadership

ONE of the greatest lessons taught by the Interchurch World Movement, with all of its limitations of method and results, is the insistent need for cooperative planning and promotion in those areas where mere denominational effort is insufficient. Increasingly is it apparent that mere detached and competitive tactics among the various Christian bodies are ineffective, and in the end self-annihilating. The important tasks of whose achievement the Interchurch Movement nobly dreamed must be undertaken in the spirit of cooperation, and with due recognition of common values. The sentiment of unity in the church is growing and is undefeatable. It only needs wise and leaderlike direction.

What shall be this leadership? It is evident from the experience of the Interchurch Movement that the churches are little minded to create a new organization for the purposes of interdenominational activity. Whatever may have been the impulses of eagerness and perhaps impatience that led to the hasty construction of Interchurch plans and organization, sober reflection and some disillusioning experience have resulted in the conviction that the older and tested agencies of cooperative work may well be trusted to direct the future efforts of the churches in the same area.

Naturally the most conspicuous place in this interdenominational field is held by the Federal Council of the Churches of Christ in America. Closely related to it in significance and value are the Home Missions Council, the Council of Church Boards of Education, the Committee of Reference and Counsel of the Foreign Mission Conference, the Council of Sunday School Boards, and two or three other important bodies whose functions lie in contiguous sectors. These are all well organized, experienced and trusted instruments of intercommunional activity.

The reason that the complex of interests gathered quickly and urgently under the leadership of the Interchurch was not committed to the Federal Council and its related agencies was the feeling that they were too conservative and deliberate to meet the emergency. It was said that the leadership demanded by the new occasion must have dash and daring. It would not do to wait for the slow and cautious direction of the older bodies, especially the Federal Council. To an extent this criticism was justified. But it must be remembered that the Federal Council has been the pioneer during the difficult days of hesitance and apprehension regarding interdenominational work. Its leaders have gained worthful experience as to the stride that can be taken with assurance in securing the best cooperative results.

At the same time they are sensitive to the fact that the new time demands more aggressive and confident leadership than the past has warranted. They are well aware that in important regards the rise of the Interchurch constituted an indictment of the Federal Council. During all the months of intense effort and anxiety in which the Interchurch was projecting its plans they threw their unfailing devotion and cooperation into its promotion, ready, in spite of all misgivings, to see it take any place of leadership which the event might guarantee. Without jealousy or hesitence they have proved themselves the loyal supporters of the great experiment throughout its course.

Now that its success has proved less than was hoped, these leaders of the Federal Council and other organizations of interdenominational character, together with the men and women who constitute the strength of all the churches, know that the augmented responsibility for unified effort falls back upon these tried and tested agencies which in the impulse of the post-war enthusiasm were deemed inadequate for the task. It is clear beyond mistake that the churches want no new organizations created for these cooperative ministries. They are turning with a new appreciation and expectancy to the Federal Council, and perhaps with a new and critical demand for intelligent and progressive direction on its part.

For the Council and its cooperating boards it is the nick of time. It is the moment to take stock of all its assets and to determine its ability to meet the occasion. No criticism of its methods and personnel is without value. It must welcome suggestion and advice. It must be ready to throw away its useless machinery and revise its methods where they need revision. It needs to come closer to its constituent denominations, from which it derives the mandates for its service. It needs to interpret its character and functions to the nation at large, and not merely to groups of interested people in New York and New England. It needs to capitalise those of its commissions, like the ones dealing with Evangelism, Social Service, and International Good Will, and discontinue others that are moribund. It needs to establish vital contacts with the growing number of local councils and federations instead of dealing with them through even so efficient an instrument as the commission set apart for that purpose. It needs to be less academic and self-conscious, and more democratic, aggressive and enthusiastic. It needs a more widely distributed oversight, and a wider horizon. It needs to balance the undoubted and trusted influence it has among the cooperative Christian forces in Europe with a like impressiveness and moral authority among the American churches. Most of all, it needs such vital relations with the other interdenominational agencies that have been named as shall offer the churches a true and trustworthy leadership in all cooperative effort.

The quadrennial gathering is to be held in Boston during the first days of December. Much will depend upon that meeting in the determination of the future of cooperative work in America. If the Federal Council can at that time strike the note of wise and constructive leadership for which choice souls in all the churches are anxious, it will hearten and inspire thousands who have been distressed by the Interchurch debacle as if it meant the defeat of the entire cooperative program. It ought to be the last of the quadrennials and the first of a series of annual gatherings that with due proportion of urgency

and conservatism, of deliberation and audacity, shall lead on in the vast enterprise of interdenominational service for the local communities and the nation.

Woman in a New World

WOMAN, in the new world to which citizenship has introduced her, is experiencing many surprises. One of them is the new attitude assumed toward her by the male voter. The formula to which she has become accustomed, "Now, honey, you wouldn't understand that if I should explain it to you," is changed to, "Will you not, dear madam, accept a position on the county advisory committee of the party?" This change from good-natured impatience to admiring deference is so radical as to decide her that she must be a new being, as well as an inhabitant of a new world.

In a sense she is a new and quite different being. She has learned from experience what science is now teaching as a matter of course, that the difference of the sexes as regards the ability to acquire different kinds of knowledge is in the method by which knowledge is given to each and especially in their own and the public expectation of what should be the results of such training. Men *could* learn to tat, but they do not seek such knowledge and the public does not expect them to possess it. Woman has learned that the subject of politics is not more difficult than are some other subjects which she has found herself able to pursue, and, moreover, she has learned to excuse her occasional lapses by saying that there are some men who are not widely informed concerning national and international affairs.

She has learned to look upon life more seriously and more widely. The fear once generally expressed, that she would treat the ballot frivolously, does not promise to be fulfilled, at least while she is new to its privileges. Everywhere there is the evidence that she feels the ballot is hers to use, not to play with, and that she must use it with a sense of its power and of her responsibility in the affairs of city, state and nation.

In the new world she has learned some things which suggest possible dangers. She has learned the game. The effort to gain citizenship has revealed to her the mysteries of the lobby and the committee room. She knows how to match wits, to use her facts at the most effective moment, to "check up" on a candidate's record, to swing public opinion. If she should use this knowledge in a bad cause—and probably at times she will!—the resultant evils will be disastrous to herself and to the nation.

She has learned, too, the thrill of political ambition. She desired suffrage for the sake of democracy and justice, for the sake of righting wrongs done to those who had no means of redress, especially for the sake of the home and the family. Now that she has the ballot and knows how candidates are chosen and votes are made, she is still set on these high issues, but, incidentally, she would be glad of a place in the direct conduct of public affairs. Of course, she reasons, she must have such a place on the school board and the town council,—otherwise the local reforms for which she feels responsible will be neglected. Almost as logically, she should go to the state legislature and to congress. And, really, well, she wouldn't just mind being President, say in eight years from now! As is so often the case with well-intentioned men in public life, motives become more and more difficult to analyze as the call of personal ambition is blended with the call to service.

These dangers are a part of the price, but the goal is worth it. Woman needed the new world, and, even though she may not always act her part in it wisely or unselfishly, she was needed in the new world to which she has come.

Philosophy and Money

A Parable of Safed the Sage

THERE came to me a Rich Man, who spake unto me, saying, What is a Philosopher?

And I said, As is his name, so is he; one that loveth Wisdom.

And he said, Art thou a Philosopher?

And I said, Humblest am I among the most humble of her servants; yet am I a lover of Wisdom.

And he said, I am no Philosopher, but I am a Rich Man. What dost thou consider a Rich Man to be?

And I answered, As one whom God hath blessed so richly with abundance of Soup wheron he filleth himself so that he hath no room nor appetite for the Ice Cream, so is many a Rich Man; but also there are Others. Of which sort art thou?

And he said, If thou art a Philosopher, thou shouldest know. But art not thou thyself a lover of Money? Yea, doth not every Philosopher love Money more than any Rich Man loveth Philosophy?

And I said, That question hath been asked of old. And there was a Rich Man in Olden Time who thus asked a Philosopher wiser than I. And that Philosopher answered, The reason that Philosophers care more for Money than Rich Men care for Wisdom is that Philosophers know what they lack, and Rich Men know not.

And he said, The Philosopher who said that was a Wise Old Boy.

And I said, O thou Rich Man, thou art not altogether hopeless. Even like unto the Big Monsters of the Deep that yet are Mammals and not Fish, so hast thou something beside Gills; yea thou hast Lungs that are fitted for More Oxygen than thou canst extract from the Salt Water of Business; and now and then must thou Come Up to Breathe.

And I said unto him,

Hearken thou to me. The Philosopher is not saved by his Philosophy, and it is Right Possible for him to be at one and the same time a Philosopher and a Fool; neither is there any way under Heaven whereby either may be saved if he use not the gift of God for the welfare of others.

And he said, Thou art indeed a Wise Old Boy.

Shall Employers and Workers Fight or Cooperate?

By Worth M. Tippy

THE year since Labor Sunday, 1919, has been one of world-wide industrial conflict. It has witnessed the steel strike in the summer and early autumn of 1919, the coal strike in November, the railroad strike, the so-called outlaw strike in the spring, the longshoremen's strike in New York City, tense labor situations throughout the country over the open shop, as for example in Atlanta and Wichita, and an antagonism bordering on violence in the states of the great Northwest. A well-known statistician estimates that during August and September, 1919, the workers lost through strikes $41,272,000 in wages, and employers $4,127,000 in profits. At that rate the cost of strikes for the entire year would be a quarter of a billion dollars in wages and about $25,000,000 in profits.

Corresponding to these movements of labor has been like organization of capital, fighting for the open shop, with the conviction by labor that the open shop means a shop hostile to union labor, meeting force with force, as for example in the steel strike, conducting a nation-wide propaganda to influence public opinion. Not only are these conflicts producing enormous economic losses due to strikes, lockouts, various forms of sabotage and underproduction; but worse than that, and finally more dangerous, is the destruction of the solidarity of the nation, the growth of class hatred and class organization. The spirit of brotherhood and an effective cooperation between individuals, groups and classes is vital to democracy. If it cannot be secured, or if for any reason it is destroyed, the nation in which this takes place passes rapidly into autocratic control, or class rule, or anarchy; or through anarchy into autocracy, or class rule.

THE CHRISTIAN POINT OF VIEW

But as disciples of Jesus Christ we look upon these events also from another point of view. The spirit of brotherhood constitutes the central fact in the Christian religion. Class organization, class struggle, class hatred, may be essential to progress in a world governed by the law of competitive struggle, or as it is called in the Bible, the law of "an eye for an eye and a tooth for a tooth," but they are directly opposed to the spirit of Christ. They destroy what the church is striving to create: namely, the spirit of love and cooperation for the good of each and all. Therefore the true Marxian, acting on materialistic principles, hates all religion; and the true Christian, acting on spiritual principles, hates the idea of class struggle. The Christian looks upon the class struggle as upon war, to be resorted to only in extremity, when there is no other recourse, when the evils attendant upon a policy of non-resistance would be more intolerable than war itself. The sufferings of a down-trodden class may become so great, indeed they have been so great in the past, as to justify violence. I do not hesitate to say this. But such is not the case in the United States, nor in England, nor in France. In these great democracies the door to orderly and constructive social changes is wide open. Whatever obstructions exist may be expected to operate in any form of society. Certainly there is as much freedom of discussion, of the press, of legislation, of industrial organization in the United States as in Soviet Russia.

It is only needed in America for any group desiring radical social changes to convince the majority of the electorate that the changes are desirable, to create an adequate organization of that sentiment, and to exercise that amount of patience to effect the changes which would be necessary in any stable government, to bring about such changes. The mines and railroads, for example, may be nationalized whenever a working majority of the people become convinced that it is advisable. When a minority attempts to force nationalization prematurely by revolution or by revolutionary direct action, they array themselves at once against the commonwealth, and to oppose them at whatever sacrifices, becomes the duty of every other citizen.

The church is also interested in the industrial conflict not only because it sees the spiritual and ethical principles which it has inculcated being swept aside, but because of an equal concern for the welfare of individuals and of families. It has seen in Russia the civilization of a great people almost destroyed by a sudden and violent undertaking of profound social reconstruction. It knows that a like fate awaits any people where the same experiment is successfully launched. Bertrand Russell, returning from an inspection of soviet Russia with the British labor delegation, writes:

> For my part, after weighing this theory [Communism] carefully, and after admitting the whole of its indictment of bourgeois capitalism, I find myself definitely and strongly opposed to it. The Third Internationale is an organization which exists to promote the class war and to hasten the advent of revolution everywhere My objection is not that capitalism is less bad than the Bolsheviki believe, but that socialism is less good, at any rate in the form which can be brought about by war. The evils of war, especially of civil war, are certain and very great; the gains to be achieved by victory are problematical. In the course of a desperate struggle the heritage of civilization is likely to be lost, while hatred, suspicion and cruelty become normal in the relations of human beings. In order to succeed in war a concentration of power is necessary, and from concentration of power the very same evils flow as from the capitalist concentration of wealth. For these reasons chiefly I cannot support any movement which aims at world revolution. The injury to civilization done by revolution in one country may be repaired by the influence of another in which there has been no revolution; but in a universal cataclysm civilization might go under for a thousand years.

The nation at this hour faces the question, Is there any peaceful way out of the industrial unrest? Or must we count upon it, with its losses and dangers, as a permanent factor in American life, to be kept under control by coercion? Or is it possible that we also must pass through a bloody cataclysm like that of Russia? I think that any one who sits down quietly and thinks at the problem as dispassionately as he is able, will conclude that revolution is infinitely undesirable, and that, as was said by Goldwin Smith, statesmanship is the art of avoiding it; that coercion is no final way out of the present unrest; but that the continuance of that unrest is so costly and dangerous that it cannot be allowed if a successful solution of the problem can be found.

IS THERE A PEACEFUL WAY OUT

There is no solution, on the basis of the present organization of society, unless the parties to the unrest—holders of capital, industrial managers, workingmen and the state representing all the people—can be induced to come together, in amicable conferences, to work out cooperation. That is the hope of the hour; and to bring about that conference, locally and nationally, is just now the most important task before the American people. If employers and workers are to get together to work out cooperative relations in industries which shall put heart and power into production, which shall bring just and balanced returns to the two groups, there must first be devised a method by which they can get together and keep together. If no form of labor organization is permitted and if not only strikes but labor organization is fought to a finish or avoided by subterfuge, there appears no way out of our troubles, but rather a deepening of them. We shall have an autocratic management of industry on the one side, and either a kind of serfdom on the other, or a militant, bitter and class conscious organization of labor on the other growing yearly more revolutionary. That is just the danger of the present hour.

UNIONS AND SHOP COUNCILS

Two methods having possibility of immediate application have been devised to meet this problem: labor unions, for collective bargaining, and mutual shop organization of the workers in individual plants or series of plants. The two are not necessarily inconsistent. In England they are built together in the great national organization of industries now going on under the leadership of the government. The unions in that country represent labor in its larger aspects, the shop councils the local affairs of the shop. The unions may be and usually are the backbone of the shop councils, and this will come about naturally when relations are harmonious, as at present, for example, in the national organization of the garment industries of the United States. The right of collective action by the workers is recognized as fundamental by the Industrial Conference called by the President, in its report of March 6, 1920, and also in the platforms of each of the two great political parties for 1920. The Platform for American Industry adopted on May 18, 1920, by the National Association of Manufacturers recognizes it as a relative right, ending where injury to the public begins. The Chamber of Commerce of the United States, in the twelve principles of industrial relations issued officially on July 30, 1920, recognizes the same right, limiting it by the principle of the open shop, the legal responsibility of unions, and the valid exercise of public authority.

It should be kept in mind also that over 4,000,000 men and women in the United States are at work in industrial and commercial organizations which deal with their workingmen through regular unions. Great industries like mining, transportation and garment making are and have long been on a union basis. These industries represent a long and valuable experience. They have developed leaders who understand organization, who know the results of industrial conflict from bitter experience and who therefore realize the importance of stable relations. They are harassed by extremists and ambitious rivals in their own ranks, and by employers who are ready at a favorable opportunity to break up their organizations; but if trusted and dealt with justly, they may be counted on to cooperate in working out industrial peace.

PRESENT EXPERIMENTATION

Most important experimentation is now taking place in several hundred factories in the United States, in the form of local shop organization of workers as distinguished from regular union organization. These have assumed certain fairly standardized forms, which are sometimes designated respectively as the Leitch plan, in which the management and the workers are organized after the general scheme of the Federal Government; the Hart, Schaffner and Marx plan which is a preferential shop and places responsibility for shop discipline on the men by a thoroughgoing system; the Filene plan, in which the entire government of the store is in the hands of the total personnel; the Rockefeller plan which was applied to the Colorado Fuel and Iron Company after the Ludlow tragedy, in which representatives of the management and of the workers sit in joint conference on questions of cooperation, conciliation, safety, sanitation, housing, recreation and education.

It is not my purpose to go into these plans—their successes, their failures, their limitations—nor to discuss the value or the evils of trade unions; but to urge the recognition of the necessity of collective action by the workers, and the importance of employers abandoning the attitude of uncompromising hostility to labor organization and assuming in its place a willingness to meet and cooperate with their employes under whatever mutual safeguards they may think necessary. The important thing just now is a change of attitude, a willingness to get together, a nation-wide effort, led by employers, to find a way to work together. Even so hostile a body to organized labor as the United States Steel Organization, should not only abandon its twelve hour day, its seven day week and its long shifts, but should also work out a sincere organization of its plants. It could at least go as far as the United States Harvester Company, or the Colorado Fuel and Iron Company. I am encouraged to say that it has had the matter of organization under consideration, and that it has

given assurances that it will remove such abuses as those mentioned.

Let us recognize that the task is extremely difficult, and can be accomplished only with great patience and through an extended period of time. Capital and labor have fought each other so long that it will be hard to get together. Neither side will trust the other at first. Dogmatic and selfish men on both sides will do all in their power to obstruct cooperation. The revolutionists will fight it with fanatical zeal and skill. The problem is not the same in different factories and in different industrial centers, and the sincerity and capacity of existing leadership makes the problem correspondingly easy or difficult. If all industries could have such leadership as now exists on both sides in the men's garment industry, then we should be well on our way to industrial peace. I am convinced that such leadership is latent, but it has to be found.

SPIRITUAL PRINCIPLES IN INDUSTRY

But, is there not something deeper to be considered, namely, the spiritual principles upon which employers and workers are to come together, and upon which a permanent, happy and really productive industrial organization of the nation can be built? Our industrial life has been built in part upon wrong and un-Christian foundations, and one great task which lies immediately before us is a great work of education, which shall change our beliefs as well as our practices, and put the six working days on the basis of Christian principles. Is it not the essence of our problem to substitute the golden rule as a controlling motive for our doctrine of competitive struggle? That law of struggle or competition, as the historic and dominant law of industry, has pitted employer against employe, corporation against corporation, nation against nation. It was responsible away back for the great war with its gigantic economic and human losses. It has pitted capitalist and employer against the workers, and the workers against capitalist and employer in a struggle which threatens another cataclysm and at least the temporary ruin of civilization. The workers have not been considered first of all as human beings, with families and children—men to be given opportunities, to be helped to self-expression, to be inspired by large rewards; but parts of a mechanism, a terrible, powerful, wonderful mechanism, which on the whole has worked them hard and often reduced years of technical skill to unskilled work by the creation of machines of remarkable complexity. They have been subject to unemployment, millions of them to shifting places of abode—there are a million and a half migrant workers in the United States—and millions of them, their wives and their children, have until late lived on the borderland of poverty. They have been forced to be selfish with their children; their homes have been unattractive; they could not pay their way in the church, and their lives have not been sufficiently inspired by opportunity.

The employment manager of a ship-building plant said to me in May, 1917: "We shall have a dangerous time with labor at the end of the war. And we as employers are mainly to blame. We have treated our workmen as hands rather than as men, and have not trusted them with cooperation." In that particular industry the trouble began as he predicted, but the company saved the situation by a rapid and intelligent readjustment.

WE WANT THE GOLDEN RULE

Now we want the golden rule, "Do unto others as you would have them do unto you," and Christ's saying, "Thou shalt love thy neighbor as thyself," set up in factories and applied to the total personnel, from stockholders, directors and president to the unskilled day worker. We want the old words of Micah: "What doth Jehovah require of thee, but to do justly, to love kindness and to walk humbly with thy God," for it means the same. We want the concern for the individual life, which is basic in the teaching of Jesus, to have a controlling place in industrial relations. The golden rule applied to a factory must mean certain great ideas out of which can grow Christian practices. It means first that management and men shall work out some effective and sincere form of organization mutually satisfactory, which shall give the men self-expression, recognition of their manhood, self-protection, and a chance to put their thought and power into action productively; and which shall give to capital and management equally just and self-respecting recognition.

It means secondly, not only living wages but the largest and justest possible return for the work done by the workers, and especially for increased production. Returns to capital and management are usually disproportionate, and labor is justly demanding a larger proportionate share in the form of a permanently higher level of wages. From the point of view of the church, this is not only a matter of rights, but grows out of the necessity of the worker and his family if they are to have good housing, good food, sufficient clothing and recreation, and if they are to be able to educate the children and provide against sickness and old age.

The golden rule means, in the third place, new human relationships between owners of capital, managers, superintendents, and the men and their families. It is worth a heavy price to restore those relationships. In every considerable plant there should be some employed person whose duty it is to promote those relationships, who, for example, might go to the president one day and say, "I want you to get into your car and go to the home of Ivan Kolinsky on B Street—his little girl has died and a call from you will mean much to him and to the men."

WORKERS MUST LOVE DISCIPLINE

Is it not time to recognize also that business ought to be so organized as to contribute to the spiritual development of all involved—stockholders, directors, bankers, management, superintendents, workingmen—they and their families? As at present conducted, the competitive principle necessarily breeds wrong ways of making money, sabotage, suspicion, hatred and antagonism. These are destructive of the Christian life and tend to undo the constructive work of the church, the school and the home.

The golden rule means the same spirit and the same cooperation by the men as by their employers. We shall need, as a church, to say that to them with the same earnestness, and possibly with greater courage. We are not nearly so free to point out the evils of trade unionism, as of employers. The social service leaders of the churches have laid themselves liable to the charge of unfairness and onesidedness in these important relations. There rests upon the ministry a manifest duty to be teachers of truth from the point of view of the teachings of our Lord, without respect of persons. The problem the nation is facing in the present industrial conflict is difficult and world-wide, but it is capable of solution. What is needed is faith in God, in Christian principles and in the fairness of employers and workers as a whole. Those extremists who turn to violence and those reactionaries who trust in force are the joint enemies of the public welfare, of religion and of morality. But the men of faith and good will, who believe in the golden rule, who are determined to use whatever power they have to work out a better industrial organization, based on the principle of the sermon on the mount—they are the hope of the nation.

OPPORTUNITY OF THE CHURCH

And here it is that the church comes into its own and has its opportunity. How great is that opportunity is shown by the following paragraphs of a letter from the labor manager of a large industry:

> "I participated in a thorough attempt of the Chamber of Commerce of the United States to direct the industrial evolution through which we are now passing and discovered there how impossible it is for the employers themselves to meet the situation.
>
> "I also had occasion to study thoroughly and participate somewhat in the work of the President's second industrial conference and to see how little could really be done by the government in these matters. Indeed the report of the conference reflects the difficulties and looks in the direction of voluntary arrangements in each industry.
>
> "There seems to be left the power of the church as a means for educating men's minds, their motives and interests, to the necessities of the present situation. The change of viewpoint must be so great in most cases as to require the aid of some powerful influence outside of the business motives. Herein lies the church's opportunity, not only to supplement the work of organized business and the government in the direction of an orderly evolution of industrial relations but to actually propose new plans and policies based upon fundamental principles."

Pages From a London Diary

By Joseph Fort Newton

Called four years ago from a pulpit in a small city, whose name was utterly unknown on the other side of the sea, to the pulpit of the City Temple, London, the most commanding pulpit in English-speaking Protestantism, Dr. Joseph Fort Newton carried into his strange new environment a singularly impressionable and discriminating mind. He conceived his ministry in terms of a sort of ambassadorship, modest but responsible, in which his task was to interpret to each other the two cousin nations on the two sides of the Atlantic.

During his ministry in London, from July 1, 1916 to November 1919, he kept with some regularity a diary from which he has allowed us to make the following notes. As the entries here related have to do not with events but with moods, impressions, observations and reflections no dates are given as they are of but little, if any, consequence. A large part of the diary will appear in a forthcoming book by Dr. Newton to be entitled, "The City Temple; an Ambassadorship."—THE EDITORS.

YES, it is London, and if I had been set down here from anywhere, or from nowhere, I should have known it. All things turn to the left, as they do in the Inferno of Dante. And how quiet. Compared with the din of New York and the nightmare of the Chicago Loop, London is as quiet as a country village. No sky-scrapers, few street cars, and no hideous over-head railways. Slowly it works its spell, everywhere the hauntings of history, everywhere the stir and throb and tragedy of history in the making. But London has seen war before; it is a very old city, weary with much experience, and willing to forgive much *because* it understands much.

—St. Paul's and the Abbey make very different impressions upon me. Somehow the impression made by St. Paul's, so massive and magnificent, is intellectual, rather than spiritual. So it is with all of Wren's churches. The work of a brilliant man in a brilliant age, they lack that ineffable thing one can neither define nor resist. How different it is in the grey old Abbey. Stately, austerely beautiful in the summer sunlight, it is the home of that Eternal Loveliness which breaks the heart, and mends it. If one cannot pray in the Abbey, where men have prayed for ages, and where the echoes of their voices seem to cling to its wondrous arches, he cannot pray at all. Who can measure the influence of such a building! It stands for order in the land, for order in the street, for order in the secret places of the soul.

—Religion is in eclipse; the church seems dead. There is a vast and seemingly unbridgeable gulf between the church and the working classes, and it widens every day. Much of the life of England, as of America, is pagan, and the new paganism is harder and more materialistic than the old. The irreligious man of today has no fear, no reverence, no superstition even. Evidently it is the beginning of the emancipated, atheistic, international democracy, so long predicted. Still, when I see the conditions in which not a few of the working folk live, I am not surprised. In London, and even on the countryside, people are living in environments—sometimes two families in one room—which make it difficult to maintain the dignity, much less the decencies of life. Physical disease and

moral decay are inevitable, and the spiritual life seems like a fourth dimension. Much is said about unrest; what amazes me is the infinite patience of the people. But there will be a day of reckoning.

—Took tea today with Donald Hankey, whose little book of essays, "A Student in Arms," is the most inspired interpretation of the private soldier yet written. Nor do I wonder at it, after meeting him. Modest, with a hesitating courtesy of address, there is something haunting about the lad, something lovely yet simple and strong. He agreed that he had perhaps painted military life in too rosy a color, but said that he would show the other side later. One feels that he knows the way to Emmaus, and that when he wrote "The Beloved Captain," he wrote right out of his heart, as frankly as he talked to me. When I think of a man like that serving as a target for bullets, or floundering in the muddy, lousy trenches, I understand why the boys at the front pray in one breath and swear in the next. The contradictions of war!

—Three times recently I have heard Dr. Forsyth lecture, and I am as much puzzled by his speaking as by his writing. I found myself interested less in his thesis than in the curiously involved processes of his mind. Some years ago I read his famous article on "The Lust for Lucidity," a vice of which his worst enemy, if he has an enemy, would never accuse him. It is indeed strange. I have read all that he has written about the Cross, and yet I have no idea of what he means by it. As was said of Newman, his single sentences are lucid, often luminous, but the total result is a fog, like a Scottish mist hovering over Mt. Calvary. One recalls the epigram of Erasmus about the divines of his day, that "they strike the fire of subtlety from the flint of obscurity." But perhaps it is my fault. When he writes of literature and art he is as inspiring as he is winsome.

—Went down yesterday to Selborne where, well nigh two hundred years ago, Gilbert White watched the Hangar grow green in May and orange and scarlet in October, and learned to be wise. One can almost see the old bachelor clergyman, his face marked with pockpits, as he walked over the chalk hills, which he called "majestic mountains." He was a man who knew his own mind, and worked his little plot of earth free from the delusions of grandeur, and published his golden book of nature lore in the year of the fall of the Bastile. Because of this coincidence of dates, it has been said that White was more concerned with the course of events in a martin's nest than the crash of empires. Even so, but it may be that the laws of the universe through which empires fall are best known by a man who has the quietness of heart which will not frighten a mother-bird when he visits her. White asked the universe one question, and waited to hear the answer: Take away fear, and what follows? The answer is: Peace, even the peace without which a man cannot learn that "when redstarts shake their tails they move them horizontally."

—Have just returned from the Induction of R. J. Campbell as vicar of Christ Church, Westminster, and I find my feelings hard to analyze. The Bishop of London preached a simple, practical sermon, in which there was not a phrase of inspiration—except what he quoted from Browning. Campbell seemed aloof and pensive, as one who has journeyed a long way and passed many graves along the road. He stood at the altar, holding a Bible aloft in his hand, and accepted the Thirty-nine Articles—and I remembered what he had often said of the intellect equal to such a feat. As to his sincerity I make no question, but I wondered what had happened in his heart, and how such a thing could be. Temperament, no doubt, explains much. The very qualities which made him so stimulating a preacher, made him a poor guide for theological wayfarers, the more so when, unfixed from his orbit, he became a wandering star. For he was ever a lonely, pilgrim soul, a trail of fire burning at white heat, restless, impulsive, erratic. Such a mind has no place in English Nonconformity, in which there is so much that is not only definite, but hard, unyielding, and ungracious. By temperament he belonged in the Church of England, and I wish him peace and fruitfulness in its wide fellowship, its sweet and tempered ways, and its veneration for those symbols which enshrine the wisdom and faith of the past.

—Went to the King's Weigh Church this evening and heard Dr. Orchard for the first time. He is an extraordinary preacher, of vital mind, of authentic insight, of challenging personality. From an advanced liberal position he has swung toward the New Catholicism, seeking to lead men by the sacramental approach to the mystical experience. Seldom, if ever, have I heard a preacher more searching, more aglow with the divine passion. With the light of God in his face he said: "You need Christ, and I can give him to you,"—and I, for one, felt Christ ministered to me through a sweet religious soul in whom he lives again. Surely that is the ultimate grace and glory of the pulpit. It was more than an offer of Christ; it was a sacrament of communication.

—How beautiful is the spirit of reverence which pervades an English church service, in contrast with the too informal air of much of our American worship. The sense of awe, of quiet, of yearning prayer, makes an atmosphere favorable to inspiration and insight. It makes preaching a different thing. In intellectual average and moral passion there is little difference between English and American preaching, but the emphasis is different. The English preacher seeks to educate and edify his people in the fundamentals of their faith and duty; the American preacher is more intent upon applying religion to the affairs of the moment. The Englishman goes to church, as to a house of holy mystery, to escape from the turmoil of the world, to be refreshed in spirit, to regain the large backgrounds of his life against which to set the problems of tomorrow. It has been said that the distinctive note of the American pulpit is vitality; of the English pulpit serenity. Perhaps each might learn from the other.

—So everything is to be rationed, bread, butter, meat and—the truth. But that has been rationed all along. It is a war fought in the dark by a people fed on lies. One recalls the line in the Iliad, which might have been written this morning: "But we mortals hear only the news, and

know nothing at all." Propaganda is the most terrible weapon so far discovered by the war. It is more deadly than poisoned gas. If the wind is in the right direction gas may kill a few, but the possibilities of the manipulation of the public mind by propaganda are as limitless as they are horrible. Without the facts how can we think intelligently? Yet a few men control and ration our knowledge of the facts. One is so helpless in the face of it. No one asks for news that would aid the enemy, and that is an excuse for covering and smothering every kind of inefficiency, every kind of blunder. Once having this power, they will keep it for years after the war—the truth of which no one of us will live long enough to learn.

—Lloyd George spoke in the City Temple today, and it was an astonishing performance, alike for its wizardry of eloquence and its moral camouflage. For weeks he has been under a machine gun fire of criticism, and the audience was manifestly hostile. But within ten minutes he had them standing and throwing up their hats. It was pure magic. I felt the force of it. But after it was over and I had time to think it through, I found that he had said almost nothing. He is a man of ideas, I should say, rather than of principles, as Asquith is a man of principles rather than of ideas. Not once has he given me a sense of sincerity. The "Evening Star" said that he is not a statesman, but a stuntsman, and I am inclined to agree with it. Yet his record of actual achievement is colossal, and I know of no personality in this kingdom that could take his place. Like Roosevelt, he knows how to dramatize what he does, making himself the hero of his story, and it is so skilfully done that few see through the trick. Even while I cannot trust him he fascinates me.

—There is more liberty of thought in England, much more, than in America. Liberty, in fact, means a different thing in England from what it does with us. There it signifies the right to think, feel and act differently from other people; here it is the right to develop according to standardized attitude of thought and conduct. If one deviates from that attitude, he is lashed into line by the scourge of opinion. Nor is this conformity imposed upon us from without. It is inherent in our social growth and habit. The average American knows ten times as many people as the average Englishman, and talks ten times as much. We are gregarious; we gossip; and because everyone knows the affairs of everyone else, we are afraid of one another. For that reason, even in peace times public opinion moves with a regimented ruthlessness unknown in England, where the majority has no such arrogant tyranny as it has among us.

—The truth seems to be that of the ancient slogan, "Liberty, Equality, Fraternity," England chose liberty, we selected equality, and neither of us has yet learned to pronounce, much less practice, fraternity. Politically England is more democratic than we are. Socially we are more democratic than England. Equality makes for the good of the state, liberty for the good of the individual; but somehow the two must be joined, if we are to have noble men and a stable state, and it is in fraternity that the solution is to be found.

—Today is the anniversary of the opening of the Battle of the Somme, and the "Times" has three long columns of In Memoriam notices, to read which is like listening to a requiem—like those imploring voices that cry and wail in the opening bars of the Dead March in Saul. Yet, as the Dead March ends in an outburst of exultation, so here the trumpet of triumph sounds above the sob of sorrow. Again and again a new word appears: "In *proud* and loving memory;" and three times this text is quoted in a spirit of heavenly paradox: "He asked life of Thee, and Thou gavest it him, even life for ever and ever." No, no; on this day two years ago those lads of the Somme did not die; they only changed the manner of their lives. They rest with King Arthur in Avalon, beyond the glassy waves.

VERSE

Death

I AM the key that parts the gates of Fame;
I am the cloak that covers cowering Shame;
I am the final goal of every race;
I am the storm-tossed spirit's resting-place.

The messenger of sure and swift relief,
Welcomed with wailings and reproachful grief,
The friend of those that have no friend but me,
I break all chains, and set all captives free.

I am the cloud that, when Earth's day is done,
An instant veils an unextinguished sun;
I am the brooding hush that follows strife,
The waking from a dream that Man calls—Life!

FLORENCE EARLE COATES.

Enlisted

ON! March on to ends that we know not!
Long we've tramped the dust of the road,
Slept at night by the wayside, leaning
(Step! Keep step!) on the daytime's load.

Near at hand the green of the meadows;
Fresh and cool the whispering grass.
Rest in the shade the willow-trees offer
(Step! Keep step!) that wave as we pass.

Weak hearts waver—look back and linger;
Cowards hasten with downcast eye.
(Step! Keep step!) Thou Lord of the highway,
Grant that we march steadily by!

ALDIS DUNBAR.

Contributors to This Issue

WORTH M. TIPPY, D.D., Social Service Secretary of the Federal Council of Churches of Christ.

JOSEPH FORT NEWTON, D.D., minister Church of the Divine Paternity, New York.

A COMMUNICATION

EDITOR THE CHRISTIAN CENTURY:

YOUR editorial in The Christian Century of August 26th entitled, "A Passing Dogma," seems to us to be based upon such a misconception of the facts as they relate to the practice of our mission churches in China that we desire to ask that you give equal publicity to this statement. The assumption that certain things which you relate as facts are well known to those "in any sort of vital touch with the mission field" is not borne out by those of us who have visited the fields.

Your statement reads as follows: "Indeed the situation in China is even more concrete than the correspondence of Mr. Elmore discloses. The fact is that it is no mere question for academic debate, over there, nor one in connection with which mission forces are waiting for permission from the home base before they take action. The mission churches have already exercised their congregational prerogatives and taken action. Most if not all of the mission churches of Disciples in China have been for some time receiving unimmersed Christians into their membership. They feel that, under God, they cannot do otherwise. The membership reports sent to missionary headquarters in America have made no distinction between immersed and unimmersed members. And while for prudential reasons the China Mission has issued a request that hereafter in the reports to the society in America, only the number of the immersed be given as the number of members, this action affects only the report sent home, and not at all the actual practice by the churches." The following are the facts in the case as we understand them:

1. It is not the practice of the Chinese churches to receive the unimmersed into membership. Neither the China Mission nor any congregation of native Chinese have ever taken action to receive the unimmersed, nor have they planned to do so.

2. No native church in our China mission is yet in a position to exercise its own prerogative on such a question even if it were inclined to do so. It is with deep regret that we state we have no independent, self-supporting churches in China as yet. All are supported in some degree by friends in America. Consequently they do not attempt to take independent action regardless of the wishes of those who support them. Whether intentionally or not, you have certainly given the impression that the churches as such have taken some congregational action sanctioning open membership. This has not been done and we do not see how it could be done under the circumstances even if the native churches were so inclined.

3. It has not been the intention of the China mission to include in the statistics of membership sent to America the names of any Christians who may be worshipping with the congregation but who have not been immersed. If this has been done in any case it has been without the knowledge or sanction of the China mission.

Besides the above statement, we feel that an additional word should be said in explanation of how a misunderstanding might possibly arise with regard to the real situation in China.

On a field like China, where the churches are small, the Christian leaders few, and the little bands of Christians surrounded by millions of heathen people who have absolutely no conception of the one true God, it is necessary to make the very few Christians coming into the community, feel absolutely at home in the congregation of natives, whether they are members of one of our churches or not. These people are recognized in the activities of the churches even more than here in America and sometimes because of the lack of leaders even used as Christian workers. The attitude of the missionaries and native Christians toward them is the same as here. They are taught the New Testament way as we understand it and if they desire immersion are received formally into the churches. Sometimes, however, such a person prefers to keep his membership in the home church where he was converted from heathenism and does not wish to be immersed. His connection with our church may go on for years and being prominent in the work the distinction as to whether he is on the membership roll or not might be overlooked. This might lead to a mistake being made as to these members being counted in statistics sent home. On the mission field less attention is paid to a printed church membership roll than here at home and considerably more attention is paid to the group of people gathering together for worship and giving evidence of a holy life.

One of the secretaries of the society was present at the last annual convention, held in China in May of this year. He explains clearly why there was probably a request this year, in asking for statistics, that only bonafide members be reported. The explanation follows: Mr. Baird in his address at the annual convention brought up the question of open membership in view of the tendency in China toward union and the actual proposal of certain communions for organic union. A statement by him expressed his belief that a number of our stations in China were already practicing it. This no doubt arose from his belief that the use of Christians of other communions is virtually a recognition of their membership in the churches. In consideration of his address by the resolutions committee which functions similarly to the resolutions committee of our national convention in America, his entire address, including this feature, was considered. The committee was representative of all the stations and consisted of ten members. There was prompt denial of the statement made in the address and not one member of the committee expressed himself as agreeing with Mr. Baird's statement. In fact the committee voted to appoint a representative who on the floor of the convention should express disapproval of this and other statements in the address. The committee agreed, therefore, that the question of open membership did not require a resolution or discussion in the convention. However, in view of the statement in the address and that there might be no doubt about the posi-

tion of the mission on the part of anybody, it was mutually agreed without any formal motion, that in calling for statistics each station should be reminded that only those who had been immersed were to be included. The instructions about the statistics were for the purpose of making clear to all the policy of the mission *as it has been all the time,* and not to introduce a new or different method. All this was done on the initiative of the committee itself with no suggestion from the visiting secretary publicly or privately or in any correspondence from America. These facts are verified by three missionaries now home from China, two of whom served on the resolutions committee. This seems to us positive proof that the China mission can be implicitly trusted to meet any emergency which may arise and that a group of consecrated leaders such as these missionaries are, will not only maintain true loyalty to Christ, but will also be keenly sensitive as to their relation to the constituency which supports them.

In conclusion, we wish to say again, and with all possible emphasis, that the China mission is not practicing open membership or advocating open membership.

A. McLean, C. W. Plopper,
Chas. R. Oakley, L. N. D. Wells,
R. A. Doan, Bert Wilson,
David W. Teachout, John E. Pounds,
Joseph D. Armistead, T. W. Grafton,
Myers Y. Cooper, Stephen J. Corey,

Executive Committee
of the Foreign Christian Missionary Society.

The Lawrence Strike

THE Social Service Commission of the Federal Council of Churches has just issued a report covering its very thorough study of the great textile trade strike in Lawrence which lasted from February 3 to June 4, 1919. It is a pamphlet of twenty-four pages and can be obtained by sending ten cents to the Commission's headquarters at 105 E. 22nd St., N. Y. The investigation was thorough-going and dispassionate and the report is keenly analytical and unprejudiced in its form and method. It is somewhat belated in the date of its publication, coming as it does fifteen months after the conclusion of the strike. The investigation was meant to be objective and could not have been made such while the strike was on, but three or four months would no doubt have sufficed to put all the studies in sufficient perspective and some useful purposes might have been served by publishing them one year ago. The difficulties that prevented this are not given, but I have no doubt they were sufficient and the report is not any the less useful at the present time because of this.

This sort of thing is the most useful contribution the Social Service Commission of the Federal Council can make at the present time in relation to industrial strife. It is well put in the concluding paragraphs as follows; "The social principle governing the relations of the general public to a wage dispute would seem to be that the community, which has the largest interest in the controversy, is entitled to all the facts. So long as it is possible for employers to conceal from the public essential facts there can be no adequate settlement of disputes. . . In the end the most potent force in a controversy is an insistent public moral demand that justice be done. In the organization of moral opinion the church is pre-eminently fitted to take the lead." Again: "Every economic issue has a moral aspect. The church whose community has become the scene of bitter industrial strife can maintain silence only at incalculable moral sacrifice. . . . It must discipline its offenders of whatever rank or continually apologize for their presence within its walls."

* * *

The Causes and The Calling of The Strike

There are many striking resemblances to the situation in the steel strike. There were many nationalities, little organization, a very low wage scale before the war raises were made; the mills are owned by absentee investors; the mills dominate the town as their chief and almost only industrial factor; there was the usual prejudice against foreigners, with managers and administrators largely Protestant and workers largely Catholic, and there was one dominating concern or "trust," the American Woolen Co., whose policies fixed those of the "independents," many of whom held a much more liberal attitude toward labor.

A demand for a reduction in hours had been granted, but with a corresponding reduction in wages. The mills were willing to do this because markets had fallen with the cancellation of war contracts. The more conservative labor counsellors were in favor of accepting the reduction until markets improved, with full intention of demanding a raise when they did, but their counsels did not prevail. The more agressive counsel was for a walk-out in demand of the nine hour wage for the eight hour day. While wages had been raised an average of 87 percent they felt the cost of living had gone up more, that the pre-war wage base upon which this raise had been made was too low and that the companies had made immense war profits. The employers refused to reveal their wage scale but it was found, after all increases including the strike raise, to average, in one large establishment employing 7,000 workers, $22 per week for men and $17 for women. This, of course, did not make it possible for the logical breadwinner to earn a living for the family. In fact, both men and women worked, and homes and children suffered accordingly. All savings were at the expense of a decent American standard of living. (The American Woolen Co.'s profits were $13,883,155 in 1917 or 23 percent on the capital stock, the average for eight of the leading corporations for 1916-1918 was 22.6 percent or a total of nearly twenty-three million dollars. These figures do not appear in this report but were taken by W. Jett Lauck from the Poor and Moody Manuals and here quoted from his report to the United States Railway Board on "The Relation Between Wages and The Increased Cost of Living.")

The Report says "the calling of the strike at this time was "economically inopportune," that "it was a war maneuver and it was virtually a 'war psychology' that prevailed": also that there was the after-the-war reaction from "the strain of work, intensified by the long period of the war, for change, for adventure, and for a rest."

* * *

The Conduct of the Strike

The strike was opposed by the United Textile Workers, affiliated with the American Federation of Labor. The organizing of the Amalgamated had to take place largely along with the walk-out and it was never able to command the

support of more than one-half of the workers. The public was unable to reconcile the strike with the falling market, not recognizing obviously the great surplus of profits since revealed. So long as order prevailed public sympathy with the strikers seemed to prevail, but as soon as there was a disturbance "the strikers had to bear presumptive blame for every disorderly act for which responsibility could not be directly assigned." The radicals came in with their propaganda also and still further prejudiced the strike. "In many cases the police, whether knowingly and by design or not, incited to violence." Many of them were imported, and a close study of their conduct found much harshness and brutality. It is no wonder that they were called "Cossacks." All processions and parades were interdicted and every open means for propaganda or for inspiring their men was denied the strike leaders. Many strikers were beaten up, clubs were indiscriminately used in making arrests and as great violence visited upon strikers and their leaders as they were even accused of visiting upon strike breakers. There was some throwing of stones and other petty violence by strikers.

The most striking phenomenon was the leadership given by three ministers. One of them lost his charge for his activities and one had the full support of his congregation. They were frankly advocates of passive or non-resistance, and in all their work counselled "no violence" even to the extent of accepting suffering. This pacifist attitude begot much scorn just at the close of war but, on the other hand, their lofty and sacrificial conduct won many, and their whole influence was helpful to those leaders who tried to avoid all violence. "The attitude of these young idealists constituted almost the only sympathetic relation between the strike and organized religion." Two or three of the local ministers joined in an offer of mediation, which the employers promptly refused. The leading Catholic priest was emphatically hostile, though a vast majority of the strikers were Catholics.

* * *

The Result of the Strike

The employers refused all offers of mediation even when made by the Massachusetts Federation of Churches with the full support of mill managers, local citizens and the mayor. The strikers offered to accept the award of a certain "prominent and wealthy citizen, a former manufacturer," the governor of the state supporting the proposal, but the employers refused even this. A representative of the United States Department of Labor proposed they meet the wage issue as inevitable and without being forced to do so, but this was refused. A New York Times correspondent was told "that the strike could have been settled any day if the radical leaders could have been excluded." The report finds that there were radicals among the leaders. The result of the strike, however, is the incoming of the more radical Amalgamated Textile Workers of America, not affiliated with the A. F. of L. and a denouement strangely out of line with the contention that the situation must be saved from radical leadership. The original demand for a 12½ per cent raise in wages was increased by the United Textile Workers to 15 per cent, and granted, presumably because of their hostility to the Amalgamated. At any rate after much war and loss the strike was formally lost, though the demands of the workers were all won, and the more radical organization is now stronger than ever.

Suppose the employers had accepted arbitrating: all later done could have been done without strife and loss. Suppose they had freely opened their books on wages and profits or could have been compelled to have done so: arbitration would have been inevitable. Suppose there had been conference and common counsel and thus understanding between employers and employees, with open books and frank dealing as partners in the enterprise: it would have saved much for both sides, not alone in money, but in good-will. The conclusion in this report is that the wage was inadequate, the refusal of arbitration not justified, and that a spirit of conference and conciliation would have avoided the strike. The following words are a striking summary; "The main difficulty is that the employers have lacked the facilities for gaining the viewpoint of the workers; they do not distinguish between material demands and spiritual aspirations; they are alive to economic and mechanical problems, but they have not realized that industry presupposes a science of human relationships." . . . "A successful industry in these days must have a labor policy that takes account of the emergence of new ideals in the world of labor and of the many illuminating experiments that have been made in democratic management."

ALVA W. TAYLOR.

CORRESPONDENCE

Foster's "Youthful Indiscretions"

EDITOR THE CHRISTIAN CENTURY:

SIR: Please reread the article by Alva W. Taylor, of the editorial staff of The Christian Century on "Why The Church Failed." Then read what Mr. Taylor calls "Foster's Youthful indiscretions:"

"The wage system must be abolished."

"The thieves at present in control of the industries must be stripped of their booty, and society so reorganized that every individual shall have free access to the social means of production. This social organization will be a revolution."

"Only after such a revolution will the great inequalities of modern society disappear."

"The syndicalist sees in the state only an instrument of oppression."

"The workers in each industry shall manage the affairs of their particular industry; the miners shall manage the mines; the railroaders manage the railroads, and so on through all the lines of human activity."

"Capitalism is organized robbery."

"Capitalists have no more right to the wealth they have amassed than a burglar has to his loot."

"The so-called legal and inalienable rights of man are but pretenses with which to deceive workingmen."

"In modern society, as in all ages, might is right."

"The end justifies the means."

The result is fearsome. It is one thing when W. Z. Foster voices such vicious assaults on individual rights guaranteed by the Constitution. It is quite another thing when The Christian Century lends its influence to such doctrines. Class appeals and economic adventures of incalculable effect do not accord with the spirit of the first page prayer.

Augusta, Ga. LANDON A. THOMAS.

"A Passing Dogma"

EDITOR THE CHRISTIAN CENTURY:

SIR: If the editor can give the space necessary, I, for one, wish to endorse, primarily, at least, the editorial of Aug. 26, "A Passing Dogma." I fully believe and have so believed for some time, that the "dogma of immersion-baptism" is "passing," or to be more correct, has passed from one Disciple's mind, namely, the editor of The Christian Century. I also believe that this Disciple's mind is learning to distinguish between immersion and baptism," and that "it sees the absurdity of the earlier dogma which affirmed that the word 'immerse' and its derivatives could be satisfactorily substituted through the New Testament for the word 'baptize' and its derivatives." I am quite sure that the editor does not misrepresent his own mind and feelings in this matter, and possibly a small constituency of readers throughout the country.

But will you pardon me if I suggest that this represents the conclusions of belated minds? Thousands believed that, long before the editor was born, and opposed the "dogma of immersion for baptism" as strongly then, as he does now. The only strange thing about it is, that one should rise up from the ranks of the Disciples, using the same old club that was used by their opponents more than a generation since! It has an uncanny aspect to say the least.

But I protest that this does not represent the mind of the great body of believers who stand pledged to the restoration of the Church of the New Testament. It does not. The great body of Disciples believe to-day, as they ever have, in the fundamental teaching of the Christ and his apostles. They believe that no man, or set of men, even for so desirable a thing as Christian union, has any moral or other right to change or eliminate a single command of Jesus Christ. If men can change entirely the ordinance of baptism and make it stand for any one of three or more distinct and different things, then they can eliminate it entirely.

I have wondered why the editor thought it necessary to make this statement in "A Passing Dogma:" "Yet it must be added that there is a strong and unanimous feeling among their (the Disciples) leadership against the use of any mode in their own practice save the historic and symbolic act of immersion." Does he really believe that immersion is both "historic" and "symbolic"? If historic, why reject it as a "passing dogma"? Christ is historic. Some there are who would reject him. Is immersion "symbolic"? What did it symbolize? and when did the thing it symbolized cease to exist, or pass away?

Speaking in commercial terms, why send sprinkling and pouring to others for "endorsement," before we cash it? Why not cash it at 100 percent on the dollar, on our own account? Why is it supposed to be better when it comes to us endorsed by another? Why not be generous, broad-minded and liberal? If we accept any thing save immersion as baptism from others, at face value, why not practice it ourselves? Why not? I make no prophetic claim, but it is my judgment that it will not be long until some one accepting the conclusions of the editor of the "Christian Century," will both believe and teach that very thing. But the great mass of Disciples will never believe or teach any such thing. They stand pledged to the restoration of the church of the New Testament, in faith, ordinances and life. Humanity will never improve upon that church, unless we surpass the wisdom of its founder and builder, Jesus the Christ. When this task has been accomplished, then will Christian union be possible, and not until then.

Blackwell, Okla. J. T. OGLE.

The Essential Thing

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "A Passing Dogma," in the issue of August 26, you say that the Disciples' mind "is learning to think of immersion as the form or mode of baptism, and it is able to conceive of the essential thing in baptism being accomplished by some other form or mode."

Now, what is the "essential thing"? Is it a conscious and willing compliance with the desire of Christ as expressed in the great commission? If so, are those who are "christened" in infancy, before they have exercised faith or repentance and before they have made any kind of a confession of Christ, scripturally and really baptized? If an infant were immersed would it be able to claim in after years "the essential thing" called baptism? Do you in practice make any discrimination between those who like the Chinese submit to an act that they are taught is baptism and those who claim nothing more than to have been told that they were baptized when babes and who have no personal recollection of the event? Did I do right in repudiating my christening, when, as a penitent believer, I submitted to baptism, or have I been twice baptized?

Little Rock, Ky. WARD RUSSELL.

[The essential thing in baptism is initiation into the church of Christ. We think no reader of The Christian Century will deny that, as a matter of fact, this essential thing is accomplished in millions of cases without immersion.—THE EDITOR.]

THE SUNDAY SCHOOL

Saul, David and Solomon *

IN a multiplicity of lessons there is confusion, and nothing could be worse than trying to gather up a whole handful of ideas about these three ancient kings. Their only value to us consists in finding some point of contact between their experience and our own. I find that in the danger of success. All three of these kings began well; Saul went out to battle and avenged the enemies of his nation, David brought the ark back to his people and Solomon asked God for wisdom. All three rose to power. Then success turned the heads of them all. Saul disobeyed God, thinking he knew more about it than the deity. David, softened by luxury, turned to pamper his desires, while Solomon after a brilliant start also passed through success to failure.

I have found much satisfaction in reading Russian novels and in studying the Russian character. There is something wholesome, primitive, winsome, sacrificial about the Russian. For one thing, he fears success. In our country we never stop to analyze the situation, we take it for granted that success is the only philosophy possible. We grasp, struggle, plunge, browbeat, shove aside, override—ever seeking that only goal worth while for a westerner—success. We worship at the shrine of success. A Magazine devoted to telling the life-stories of successful men makes this statement: "Success is getting what you go after." Is that so? Well, doesn't it make some difference what you go after and how much you get? One would think so. Is a rich saloon-keeper such an admirable creature? Is a grafter a god? Then add robbers, murderers and harlots to your list of successful people. We have gone mad on success—anything for success. Buy your way into the Senate! Crush your workers to fill your glass! Destroy property to establish your theory! Cheat to get money! Use cheap methods to win converts! Gather a mob Sunday-school and then exploit it for your own fame! Money, numbers, size, show, newspaper comment, stuff, impedimenta—more stuff. Never mind quality; never mind reality; never mind honesty; never mind self-respect; never mind your neighbor—success, pomp, praise and pelf. Is it not insane?

Now your Russian, on the contrary, has thought all this through, for he is essentially a thinker. He has read about Saul and he knows why Saul lost his kingdom. He has read about David and he knows how success and lazy ease ruined the soul of the shepherd king. He has read about Solomon and he knows how the brilliant monarch was spoiled completely by success. He figures that success makes him hard, makes him cruel, causes him to lose sympathy with the poor and the weak (have you noticed how nearly every Russian novel features an idiot or a tubercular person and makes such a one the object of sympathy—almost reverence?); causes him to lose his own soul. Now tell me who is nearest the truth—Westerner or Russian? I do not stand here to defend the Russians. I confess that I am of the West, western, but I cannot close my eyes to the beauty of certain Russian traits. We know that success is a very, very dangerous thing.

JOHN R. EWERS.

*Lesson for Sept. 26. Review. Selection for reading, Psalm 72.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Bishops Deal Firmly with Modern Questions

The bishops in attendance at Lambeth Conference dealt with many other matters than Christian union, though the question of union was the most absorbing. Sex questions were dealt with without gloves. The bishops took a firm position against birth control and the use of prophylactic remedies. They are opposed to divorce, but leave national churches free to afford some relief to the innocent party in a divorce action. In dealing with the question of modern cults, the pronouncement is gentle and sympathetic. The bishops recognize that in Christian Science, theosophy and spiritualism, there is evidence of a heart hunger which the church has not completely satisfied, and they find the remedy in a more diversified ministry. Ministers are urged to take these things into account in their parish.

Noted Preacher on His Way Back to New York

Dr. Kelman has spent the summer in the Orient, visiting his daughter in China, who is a missionary. He is on his way back and it is expected that he will land in Vancouver, B. C., this week. He has spent a large part of the summer in a summer resort of Japan called Karuizawa. He will begin preaching again at Fifth Avenue Presbyterian church of New York the first Sunday in October. In the meantime his pulpit has been filled with eminent churchmen. Dr. F. W. Gunsaulus preached one Sunday and Dr. Campbell Morgan is announced for the last two Sundays in September. This great church is generally conceded to be the cathedral church of New York Protestantism, and the brilliant communion in which Dr. John Hall and Dr. Jowett were the outstanding figures is being maintained by the equally adequate ministry of Dr. Kelman.

Disciples Women Plan Large Things

The first of the women's missionary societies of the great denominations to become autonomous was that of the Disciples. The Christian Woman's Board of Missions was organized in 1874 and was from the beginning an independent society. While the women's society during the current year became a department of the United Christian Missionary Society which is the merger of all the Disciples general organizations, it is related to the new organization on terms quite favorable to the women. One-half of the management of the United Society is made up of women. The Disciples women at the Des Moines convention three years ago adopted a program to whose goals they are working very successfully. They have proposed to send out a hundred new missionaries to foreign fields, a hundred new missionaries to the home field, and to reach by the end of the period an income of a million dollars. There is every reason to believe that these aims will be realized.

Episcopalians Look to Liberia

The Spirit of Missions, an Episcopalian journal, reports the return of Bishop Overs from Liberia to America. How this church looks on the Liberian field is set forth in these words: "What Uganda is to the English, what the Kamerun is to the American Presbyterians, what Angola and Zuzuland are to the Congregationalists, this may Liberia become to the American Episcopal church—the brightest spot on the whole map of our missions. We cannot afford to let this challenge go unanswered, or to forego the privilege of sharing in so far-reaching an opportunity. With the unfailing and prayerful support of the church at home nothing is impossible for the church abroad. May God grant that we may speedily demolish the strongholds of corruption and ignorance, and erect in Liberia the eternal foundations of the Kingdom of God!"

State of Montana is Surveyed

The conditions in states which were once regarded as frontier states have been given an accurate survey by the Interchurch World Movement and by the Home Missions Council. The state of Montana has been studied with particular care, and as a result of this study conditions are pretty well understood. The church buildings of the state are very humble, but not so far out of proportion to the homes of this rich and growing but still relatively new country. The ministers usually preach to more than one congregation and this is especially true of the liturgical churches. Large numbers of the ministers are compelled to supplement their incomes by secular work. Among the ministers there is considerable unrest, and many of them are frankly perplexed by their problems.

Will Hold Conferences on Mexican Work

It is claimed by home mission leaders of the various religious denominations that a million and a half of Mexicans have come to the United States since the death of Madero. Most of these have made permanent homes for themselves in this country. Though they were nominally Roman Catholic in Mexico, they have no deep loyalities to that communion, as a rule, and many of them are seeking the ministry of Protestant churches. This fact has lately been recognized by Protestant leaders and a number of conferences will be held this fall on Mexican work, notably at El Paso, Tucson and Albuquerque. The social conditions and the religious needs of these newcomers will be given careful study. The right kind of treatment of the Latin immigrants would go a long way in the direction of permanent peace with our Mexican neighbors across the line, for every returning immigrant should leave us in friendly spirit by reason of our religious ministrations.

Unique Financial System in a British Church

Rev. Harry Foster Burns of First Parish in Dorchester, Boston, has been spending the summer in England, and in his wanderings came upon Brighton, the city which gave to the world two great preachers, F. W. Robertson and R. J. Campbell. In visiting the Congregational church where Mr. Campbell once ministered, he found a unique financial system in operation. In Campbell's day the minister would have no remuneration save one-fourth of the plate offerings, and one whole offering every three months. The church had been struggling with its finance, and this arrangement seemed very generous on the part of the minister, and was accepted. Mr. Campbell did not suffer by it, and it is being continued under the ministry of Rev. Rhonda Williams, who as a preacher is worthy of the best Brighton traditions. Mr. Williams is now making a visit to this country.

Presbyterians Looking for New Stated Clerk

The Presbyterian church is having a hard time finding a suitable successor for Dr. W. H. Roberts, who was stated clerk for many years in the General Assembly, and who died recently. The name that is most mentioned at the present time is that of Rev. Dr. J. Ross Stevenson, president of the Princeton Theological Seminary. It is believed that he will be tendered the position. Dr. Stevenson was for seven years pastor of Fifth Avenue Presbyterian church of New York. The burdens of this stated clerk's office have increased with the years and this year the publication of the minutes of the General Assembly is greatly delayed.

Electric Sign at Large Cost

The biggest electric sign in use on a church anywhere in the United States is the one on the Union Methodist church of New York. This church, located at 48th street just west of Broadway, has recently spent three thousand dollars on such a sign. There is a cross at the top with a United States flag underneath, and beneath that the church flag. The sign has the inscription "Union Church and Social Center. Always Open." The Methodist Board of Home Missions has bought two apartment houses adjacent to the church and converted them into homes for girls, and there are now accommodations for 65 girls. There are also dormitories in the neighborhood for boys whch have accommodation for twenty boys. When the church plant

is complete there will be room for 120 boys. Rev. John G. Benson, the pastor, has made a survey of his section of the city and finds that the residents are almost altogether transients. Former members of the church are under pledge to visit the church and give it aid. These absentee members are a great strength to the work.

Will Send Bridal Veils to Korea

The shameless profiteer has traveled far. We hear of him recently in Korea. The merchants of Chosen have gotten a monopoly on bridal veils and charge an exhorbitant price for their use. This has led the World's Sunday-school Association to issue an appeal for bridal veils in America to be sent to Korea, and put in the hands of missionaries for the use of anxious young brides who cannot pay the prevailing prices. It is at this season of the year that the Association also makes an appeal for dolls to be sent to the mission fields for Christmas.

Methodists Anticipate Large Gain in Membership This Year

The churches seem to be experiencing a revival of evangelistic spirit this year, and the Presbyterian statistics have been distinctly encouraging. The Methodists have in hand the reports from the spring conferences, and these show a gain for the past year of 68,628 members. If the fall conferences do as well in proportion to existing membership, the net gain of the church this year would be 20,000, an unprecedented figure. The enterprises of Methodism are now well financed for five years, and it is the purpose of the leaders to give attention to the spiritual program of the church.

Thinks Ministers Have Too Long Vacations

Rev. William Safford Jones thinks ministers have too long vacations, at least those in the east who close up their churches for three months during the summer months. He is pastor of the Channing Memorial Unitarian church of Newport, and the churches of his denomination in that section commonly close in the summer. The Channing Memorial church is open seven days in the week, and the idea of worship has a strong emphasis in its program. This summer the minister attended the Harvard Summer School of Theology, for which Unitarians provided special fellowship, and the members of Dr. Jones' church organized themselves in such a way as to keep the activities going. The church is rich in its memory of William Ellery Channing, and of Dr. Samuel Hopkins, who was the hero of Harriet Beecher Stowe's book, "The Minister's Wooing."

Congregation Confers Degree

The affection which Christian congregations have for their ministers has led to them using the title "doctor" for men who have never been honored in this way by institutions of learning. Because of the lack of reliable information, secular newspapers—and sometimes religious ones, too—use the title for men who do not have an academic right to it. The North Springfield Presbyterian church in Ohio has developed an innovation, however, by arranging to confer the degree in a formal way. Their minister, Rev. Henry M. Walker, was rounding out forty years of service with the congregation and he had never been honored by a college. The congregation felt that Mr Walker's scholarly attainments were such as to merit this recognition.

Group of Russians Become Presbyterians

The immigrants of this country tend to grow dissatisfied with everything which separates them from other good Americans. For this reason there is a constant leakage from those denominations whose chief appeal is loyalty to a foreign land. This is illustrated in the action of twenty-five Russians of Stamford, Conn., who left the fellowship of the Orthodox church of Russia in which they were reared, and asked for fellowship in the local Presbyterian church. This was granted. For language reasons they maintain in the Presbyterian building their own services which have some marked features. On entering the church building each man says his own prayers audibly for fifteen minutes. Then there follows a more orderly service in which there is testimony and scripture reading.

Winona Has Banner Season

The Assembly at Winona Lake, Ind., has just finished the most successful season in its history. The new auditorium which seats six thousand people was filled on several occasions. The debate on the League of Nations was the peak of the season. Over five hundred ministers, representing twenty-eight different denominations, attended a summer school. This school was designed to revive the intellectual interests of the ministers and to quicken their spiritual life. One of the interesting features of the Assembly was the group of boys from the Chicago Boys' Club which was in attendance through the summer. Active preparations are being made for the General Assembly of the Presbyterian church which will be held at Winona in May and the convention of the Northern Baptist Convention which will be held in June.

Methodists Will Aid Downtown Church

The Board of Home Missions and Church Extension of the Methodist Episcopal church has voted $8,000 in aid of St. Paul's Methodist church of Chicago. This money will be used to renovate the basement and open up reading rooms and social rooms. The church is located in a boarding-house district on the west side and has important social obligations to the community which it could not hope to discharge with its own resources. Previously Protestant city mission money has been devoted to the purpose of building up self-supporting churches. Those that did not seem to have promise of future strength were not aided but allowed to die. This policy is now beginning to be seen to be erroneous. The more fortunate sections of the community and of the communion are under obligation to assist the less fortunate in the maintenance of religious work. The modest appropriation in this case is important as an earnest of future policy.

Church With a Community Program

The new community ideals are helping churches to get a larger vision of their place in the community life. Denominational churches are broadening out enough to become community churches. Such a church is the one at North Middleton, Ky., which is the only one ministering to that community of 1,100 people. The membership of this church is five hundred. It has activities of a community nature that commend it to all the people and it has succeeded through service. The patriotic activities, boys' work and big community dinners are features.

How Christian Endeavor Provides Vacations

The Christian Endeavor organization of Great Britain has a great idea in its holiday homes. There are eight or ten of these institutions in different parts of the United Kingdom. The enterprise does not rest on a charity basis but the young people get their accommodations on a cost basis plus a five per cent return on the capital invested. The charges at these holiday homes run from eight to ten dollars a week and the young people sometimes run out on a bank holiday as well as for the long vacation. On Sunday religious services are held and every effort is made to keep the environment right for the young folks.

Community Singing in Every Block

The Union Congregational church, of Boston, has a unique plan of community work. The district in which the church is located is laid out in spheres of influence and every street and avenue is organized for entertainment purposes. Choirs of boys and girls travel through the district and sing. Since this method of work has been adopted, the street depredations have ceased and there has been a distinctly higher tone in the community life. Incidentally the street singing is one of the very best kinds of publicity that the church could devise. Everybody likes to hear children's voices in song and the people will go to church to hear more of the music.

Ex-Moderator Becomes Bank President

Presbyterians are interested in the announcement that Mr. John Willis Baer, last year the Moderator of the northern Presbyterian General Assembly, has recently accepted the position of president of the Union National Bank of Pasadena, California. It is a substantial concern with a capitalization of $1,500,000.

Mr. Baer was never ordained a clergyman and he is the first lay moderator in the history of his church. He served for several years as Christian Endeavor's national secretary and is a very effective public speaker.

Presbyterians Defend the Lord's Day

At the last meeting of the General Assembly of the Presbyterian church action was taken creating a Permanent Committee on Sabbath Observance. This committee has established headquarters in New York and has decided to go forward in its work without waiting on the financial propaganda. Six thousand dollars has been borrowed and already a literature is being created. Tracts are in print, notably "Saving the Sabbath for America" by Dr. Bowlby, and "The First Principles of Sabbath Observance," by Dr. McQuilkin. The committee has been making a study of the various new Sunday laws of all the states and will soon be able to give accurate information with regard to the legislative phases of the question. It is hoped that once every year sermons may be preached in every Presbyterian pulpit on Sunday observance. The organization cooperates in many ways with the interdenominational Lord's Day Alliance. The Presbyterian committee publishes a paper, called the "Leader."

Evangelizing Medical Students

The section of Chicago where the great hospitals, medical schools, dental schools and training schools for nurses are located is a section where the churches have been in retreat. St. Paul's Methodist church has remained at its post near Cook County hospital and has pioneered the way in methods for young people. The constituency of this church is almost altogether a boarding-house constituency. It is now announced by the Episcopalians that they will build a parish house near the Church of the Epiphany and carry on work similar to that of the Methodists. This work will be under the department of social service of the church.

Growth of Prayer Manual Movement

When volumes of printed prayers first began to appear among the non-liturgical evangelical denominations, they were often greeted with a kind of shock and even with ridicule. The common attitude which labelled "canned prayers" as improper devotional diet for Christians had long persisted in those circles. That this attitude is changing is to be noted in the appreciable increase in number of devotional manuals. Dr. Orchard has helped to give them vogue in England and in America there are now a number of such books. The General Council of Women's Boards of Missions of the Presbyterian church publishes a year-book of prayer and there is agitation in the denomination for prayer manuals of more general interest. It has become clear to thoughtful people that we can learn to pray from others, and that the repression of the spontaneity of the heart is by no means an inevitable consequence of the appropriation of such aid as others can give.

Professors Leaving Church Schools

The denominational colleges will have to change their policies in the matter of salaries if they are to keep their instructors. One Methodist school in Ohio has lost six teachers to the state university in a single summer. Almost every college can bear testimony to the loss of one if not several. The instructors who leave are apt to be men of outstanding ability. The consideration which moves them is partly that of salary. There are other considerations, however. The state university does not have as heavy a teaching schedule for the individual teacher and in consequence there is more time for research and for writing. Once the church schools are compelled to take the left-overs of the profession, there will be a speedy end of church school influence. The remedy that is being pressed by the boards of education is increased endowment and a better working schedule for the men in the professional chairs.

Plan a Large Church for Negroes

The immigration of the Negroes into northern cities has been one of the marked tendencies of recent years. New

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York now has a Negro population of 280,000, the largest Negro population of any city in the world. Of this great community only 80,000 are connected with any church, although in the southland they were very religious. The Congregationalists have seen the need, and are proposing to establish a church whose auditorium will make provision for six thousand worshippers in the midst of a Negro population of 60,000 people. There will be social and recreational facilities connected with the church. Negroes when left to themselves form very small and ineffective churches, but the cause of this is largely economic.

Miss Maude Royden Has Wedding Service

Miss Maude Royden, the popular woman preacher of London, is not authorized by the Church of England to perform a wedding service. Recently her associate in the work, Miss Christian D. Duthie, was married to the well-known author, Mr. Douglas Sladen. After a civil ceremony, the couple listened to a wedding address by Miss Royden and the reading of the fourth chapter of the first Epistle of John. There were no presents and no special wedding garments. Miss Royden appears continuously in some new role. She has the publicity consciousness of all great preachers. Her pulpit in Kensington Hall has drawn large audiences during the past year.

Presbyterian Church Insists It Has Not Failed

The pessimist who juggles church statistics is accustomed to say that the church has failed. Members of the Presbyterian church admit that there is occasionally a year of reverses but as time goes on the institution does not fail. In the past fifty years the population of America has increased 185 per cent while the membership of this church has increased 350 per cent and its giving has increased 635 per cent. There was a growth in membership this past year. This historic and powerful institution seems at present to show no signs of failing.

Salvation Army Changes Headquarters

Sweeping changes are coming in the work of the Salvation Army. Its grist was largely provided by the saloon in the days gone by, but that supply has been cut off. If anyone thinks that prohibition does not prohibit, he has only to ask the salvation army officers. In the eastern states thirty of their industrial homes have been closed in which there used to be 19,000 people. In these homes the inmates mended old clothing for a subsistence, and the amount produced by this labor was said to reach a total of a million dollars a year. Under the new plan of organization, the United States will have three provincial headquarters, instead

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How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

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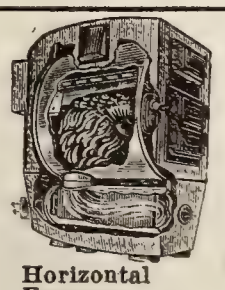
Black tea (hot)—1 cupful (5 fl. oz.)	*1.54 gr.*
Green tea (cold)—1 glassful (8 fl. oz., exclusive of ice)	*2.02 gr.*
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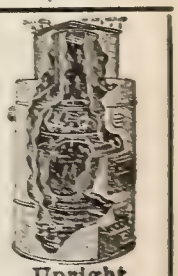

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of two as formerly. A new one is being opened in San Francisco. The other two are in New York and Chicago. Training schools are being opened this fall for the training of religious workers. Commissioner William Peart will go from New York to Chicago to take charge, and Commissioner Thomas Estill will leave Chicago for New York. Lieutenant Commander Adam Gufford will be called from Boston to San Francisco.

Money Loaned in Large Sums

The Board of Extension of the Disciples now has a fund which is rapidly nearing the two million mark. The money is loaned at a low rate of interest. The loans are now much more generous than in former years. At a recent meeting of this board a twenty thousand dollar loan was granted to a congregation at Charleston, W. Va., Third Christian Church, of Philadelphia, was granted a loan of thirty thousand dollars. Many loans of smaller amounts were voted. This board will merge its work in the inclusive United Christian Missionary Society soon. Its secretary, Rev. George W. Muckley, the guiding genius of its growth, and the entire personnel of its leadership will remain unchanged.

Handbook of the Pilgrims

The American Bible Society is to be praised for its awareness in preparing this year to celebrate Mayflower Universal Bible Sunday. This society has issued two handbooks by Rev. Charles Stelzle which set forth fresh facts with regard to the Pilgrims. Mr. Stelzle has visited many interesting places in New England and he gives a human and up-to-date interpretation of the men who more than any other group influenced American history in its beginnings. These booklets are distributed to ministers who plan to observe Bible Sunday. They are called "In the Name of God, Amen" and "A Little Journey to Plymouth Where the Mayflower Landed." Mr. Stelzle finds the secret of the influence of the Pilgrims in their community interest. He regards them as men ahead of their time in their social ideals.

Free Seats in English Churches

Not only is the custom of renting pews fast falling into disfavor in America, but this practice is falling under the ban in England. The Bishop of Birmingham (Dr. Gore) has announced that he will consecrate no more churches in which the pew rent system is in vogue. The next session of the National Church Assembly will consider a bill proposed for the consideration of Parliament whose effect would be to establish the principle of free seats.

Many Baptist Churches Without Ministers

In the state of Virginia there are 1132 churches of the Baptist faith, and 244 of them are without ministers. For these 244 churches there are in sight only nine ministers. This represents in some measure a condition which prevails in most of the religious communions, and in some states more acutely than among the Virginia Baptists.

Finds Few Agencies of Social Amelioration

The new Disciples mission recently opened up in Paraguay and headed by Rev. C. Manly Morton has made an auspicious beginning. Mr. Morton reports general apathy in that country toward the Roman Catholic church, but warns against interpreting that mood as friendliness for Protestantism. The new missionary plans to supply the country with such agencies of social amelioration as will express the evangelical attitude in religion. There is no institution for boy orphans in the republic and the only girl orphanage is connected with an insane asylum. Mr. Morton plans to do some special service work in connection with the American packing houses which operate in that country.

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Mission Work in Santo Domingo on Modern Basis

Santo Domingo has remained for centuries in a primitive condition. Its people are a mixture of African and European blood, with perhaps a slight infusion of the Indian. Ninety-five per cent of the population are illiterate. There are no roads and the journey across the island must be made by boat and takes ten days. The United States marines recently landed on the island and its administration is now in their hands. Protestant mission work will be started at once and none of the evangelical sects will preach their peculiarities, for the work is to be on a union basis from the outset and will be managed by a single board of trustees. The missionary program calls for more than a million dollars during the next five years, with thirty foreign workers and fifty native workers. An institutional church will be organized in the city of Santo Domingo, and there will be an industrial school, a hospital and a book store. A similar program for the city of Santiago is being planned. Five other cities will have an institutional church and a hospital. This will be the first time a new field has been entered on the basis of a united Protestant force. With such a modern program it is confidently expected by the missionary leaders that this island will show large and significant results in a relatively short time. Though the island is in some nominal sense Roman Catholic, large numbers of the people live in primitive heathenism.

Cooperation in a City Neighborhood

In the great steel city of Pittsburgh the difficulties of church work have brought an increasing amount of cooperation among church workers. Four great churches in the East End district have been having union Sunday evening services during the summer in the open air and in the early autumn will join in an evangelistic enterprise in a tent. The ministers of these churches will do the preaching. Prominent in this group is Rev. John Ray Ewers, pastor of the East End church of Disciples. Instead of taking his vacation in the summer time as most ministers do, Mr. Ewers remained at his task all summer and in the winter will spend a month in Florida.

Unitarians Will Build at Chicago

The Meadville Theological Seminary is to have a building at the University of Chicago and eventually a large part of the instructional work of that institution will be done in Chicago. This Unitarian organization has long been known for the volume of its endowments and the scarcity of its students. It is thought that a location near a great university may remedy this situation. Senator Morton D. Hull has provided the funds for the erection of a building near the First Unitarian church on Fifty-seventh street. The new building will be erected some time during 1921.

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EDITORIAL

A Prayer for Leaders

GOD give us men whose words will thrill and save us, whose vision of the pathway of Thy going is clear and sure, who serve Thy cause with a mind undivided by lesser loyalties, into whose guardianship we may commit without fear the treasures of our hopes and hearts. Confused and troubled, we pray for light upon the unfamiliar way in which Thou art urging us to walk. Our sight is so unclear; the issues which we face are so complex; the motives of those who offer us their counsels are so mixed with self-interest and pettiness and irrelevant loyalties that we walk in darkness and are in peril of missing the road.

Thou, Lord, art our true leader. It is Thy will and no man's will that we seek to know and to do. Yet Thou leadest us through men of like passions with ourselves, whose eyes have been opened and to whom Thou hast shown the truth and the way more clearly than to others. Send among us men on whom the flaming tongues of Pentecost are seen, that we may heed their messages and follow where they may lead. As in days of old Thou didst send prophets and heroes to call their fellows to take arms against the tyrranies with which man had grown used to oppressing his fellows, send among us now men of the lion heart, of flaming vision, whose faces shine from communion with Thee in the mount.

Bless our unshepherded humanity. Have compassion, O Christ, upon the teeming multitudes who in the illusions and slavery of tradition and custom look up to their teachers but are not fed. Gather about Thy feet on the lilied hillside men of apostolic stuff and send them into church and state charged with a commission from Thee. Oh, walk the shores of our storm-stricken world and tread its city streets again, seeking for men whom only Thou canst make the master builders of Thy Kingdom—Thy Kingdom for whose coming we ever pray. Amen.

Mr. Hughes on Justice for the Poor

EX-JUSTICE HUGHES, in a recent address before the American Bar Association at St. Louis, strongly urged the establishing of free legal aid bureaus for the benefit of the poor. In the Old Testament we read of those who sat at the gate for judgment. It was a free court, and rich and poor appeared on an equality and without costs or attorney's fees. The old prophets denounced no wrong of their time with greater severity than that of doing injustice to the poor. The very charter of our democracy is at test in the question of guaranteeing real justice, easily obtained, to him who has no means to pay for the process of securing it. Mr. Hughes said, "There is no more serious menace than the discontent which is fostered by the belief that one cannot enforce his legal rights because of his poverty. To spread that notion is to open a broad road to bolshevism." Unlike many anxious defenders of our social organization, Mr. Hughes did not attempt to stop the "open road to bolshevism" by denying something that is patently true and denouncing those who proclaimed it. Instead he admitted the truthfulness of the charge and argued for the establishment of a free legal aid bureau. More than that, he contended that mere free advice was not enough, but that skilled attorneyship must be provided. In other words, it is quite as logical and necessary to provide a "defender" as a "prosecutor." The time will come when every city will have a "public defender" just as it

now has a county prosecutor. Then the poverty stricken man who is indicted will have a regular counsel and the poor man who has a property or other suit will have an equal chance before the law with his opponent who has funds to hire skilled brains and to pay court costs. Justice to the poor is the irreducible minimum of a civilization that can call itself Christian, and justice delayed or made expensive is justice defeated.

Religion and Its Literature

MOST of the things we remember come to us through the eye-gate. Yet the adult constituency of our churches get most of their impressions through the ear-gate. In the days when men and women spent much time reading the Bible and religious books, they had deep convictions about religion. In these days the more fleeting impressions find no solid lodging place in consciousness. These facts make the Methodist effort to increase the religious reading in their denomination of great significance. The first Sunday in October will be observed as Good Literature Sunday. On that day the Methodist newspapers will be commended to the congregations, and there will be an effort to increase religious reading of every sort. In the period of their rapid growth, most of the now strong denominations made large use of the printed page. The religious press had more subscribers than today. The sale of religious books was more general than now. If the literature of the earlier day was often partisan in spirit and narrow in its outlook, at least the people who read it were not so ignorant of the subject matter of religion as most religious people are today. The minister of catholic sympathies will introduce his people to the great religious books of all history; he will recognize his indebtedness to the religious press, and he will especially seek to increase the reading of the greatest of all the books.

The Boy Scouts' Jamboree

BOY SCOUTS from all over the world have just closed what they called an International Jamboree in London. Representatives were sent from all the western countries and from South Africa and Japan. London gave them royal hospitality and for several weeks they camped and played and went sight-seeing and gave entertainments to hundreds of thousands. The Boy Scouts are among the most valuable of our modern social organizations. They build for character, chivalry and social service on the solid basis of the boy as he is. They utilize his boyish interests and through them and out of them train him in comradeship, in playing the game fairly and squarely, in politeness, in a sense of civic responsibility and democratic self-respect and independence. Cities call upon the Boy Scouts to act as guides for conventions and visitors, the United States Government detailed them to sell bonds, war drives utilized their energies to take pledges, the Bureau of Public Health enlists them to help in the crusade on rats, sanitary organizations receive their help in town and city "clean-ups." During the war they rendered remarkable service in a multitude of ways, especially in England. Their training utilizes all the native boyish love for the open, for the game and for ceremonial of a primitive kind. It builds Christian character not only by theoretical lessons but by drill and concrete practice. There is no intrusion of adult dogmas or ancient doctrines that do not function in a lad's mind. There is no dry-as-dust lecturing on things that are remote from a youth's interests. Instead, character building is accomplished through the good scientific means of expression and play as a medium for permanent impression and the building of habitual attitudes of mind and heart. Some day our churches will employ scout masters as they now do choir leaders, and they will take over, as their duty and opportunity, the special training of all that class of lads who quit the Sunday school in such great numbers in mid-adolesence.

"Rally Day" Two Millenniums Ago and Now

EVEN in the Old Testament days when there were no automobiles and no summer resorts, there were backslidings and periods of ebb-tide in religious interest. Micah makes no complaint about the movie show undermining religious worship but he does find that the dramatic in religious worship has eclipsed the moral and spiritual. The danger of luxury as a competitor of socially-minded religion was ever present in the mind of Isaiah. He tells the story of the foolish ornaments of the women and the luxurious couches and drinking paraphernalia of the men, with solemn warnings attached. The religion of ancient Israel was rhythmic. The preachers and promoters of a more vital piety will have in the autumn of 1920 some conditions that are peculiar to the time. There is a note of moral weariness and pessimism among the people. The loss of faith in honored doctrines of the past has brought with it an all-devouring skepticism which consumes every belief for the moment. The church as an institution is being challenged to give a reason for its very existence. The Sunday-school has declined in popularity. It will take more than a rally day to meet these conditions. Only a prolonged and united effort on the part of God's remnant will meet the needs of the season.

A Real Issue, If Not the Only Vital One

IT is announced from Baltimore that an organization bearing the title, "The Association Against the Prohibition Amendment," has been formed with headquarters in that city and that it expects to promote its membership up to a million. The Anti-Saloon League represents churches with a membership of some twenty million. A great advance in civilization, like the abolition of the saloon and the banning of alcoholic poison will never be annulled. A referendum upon the question of repeal today would be defeated. Multitudes whose inherent conservatism prevented them from espousing the cause while it was a crusad would now, by the same conservative temper, refuse

to vote repeal. Nor will the Volstead act be repealed. No one wants it done save those who profit by the trade, certain alien populations, a small majority in a few metropolitan cities and in one or two states. The genuinely American part of America, that is, the great west and midwest, is decisively dry. Mr. William G. McAdoo says that to make an exception of light wines and beer would mean the complete break-down of the people's will in the matter of prohibition. The politicians who favor such a measure all protest plausibly that they do not want the open saloon back. This new "Association Against the Prohibition Amendment" comes out squarely for the repeal of the eighteenth amendment and the return of the open saloon. Prohibitionists welcome such a clear-cutting of the issue, but will lose no sleep over it. The question of "liberalizing" the Volstead Act, however, and of enforcing the law are vital. Every churchman should vote for that representative in Congress and in his state's legislature who can be implicitly trusted on these questions. It comes near being the only vital question in this otherwise dull and hypocritical campaign.

The Disciples Foreign Society and Its Missionaries

IN its treatment of the aspirations of the China missionaries and native Chinese Christians who asked for liberty to take a full and untrammelled part in the movement for the unity of the evangelical Christian forces in China, the Disciples foreign missionary officials have brought disappointment to the great body of their loyal supporters. A providential situation arose on the mission field concerning which those on the field, both missionaries and native Christians, felt impelled to take some positive action. In humility and loyalty, instead of acting on their own united and unanimous judgment, the missionaries appointed the secretary of the mission to communicate their aspirations and convictions to the officers of the society in the homeland. Without expressly denying their request, the officials conveyed by correspondence the tremulousness and fear with which their own counsels are haunted, and by a circuitous policy of irrelevant inquiry made it clear to the missionaries that it would be inadvisable to commit their mission to any positive step in the direction of a united church of Christ in China. The effect of this timid and uncandid, but withal repressive, policy on the part of the society officials has been to smother the ardent aspirations of the mission and to tempt the missionaries themselves into a self-stultifying course under a false but natural sense of their obligation to their official superiors.

This, in general and impersonal terms, is a digest of the situation that has been suddenly precipitated by the unauthorized but not unfortunate publication of a small fraction of the correspondence that has passed since August 1919 between the secretary and other members of the Disciples China mission and the executive committee of the Foreign Society on the question of the practice of Christian unity. More specifically and personally: The correspondence was published by Rev. R. E. Elmore, a Cincinnati minister, a member of the executive committee, who had just resigned from the committee. The medium he selected for his disclosures was the Christian Standard, a reactionary Disciples newspaper which has been engaged for a score of years in an incessant attack upon the Foreign Society on grounds of the latter's alleged sympathy with modern and progressive missionary methods and points of view. The secretary of the China mission who had been appointed by his colleagues to communicate their united convictions and desires to the home office, was Rev. Frank Garrett, for twenty-five years an honored representative of his communion on the China field. Mr. Garrett pointed to two union movements among the Christian forces in that land with which it was felt by all to be both desirable and morally obligatory for the Disciples forces to be allied. One was a sort of cooperative federation plan for all the churches in the city of Nanking. The other was a movement for organic union of all the Christian forces of China, beginning with the Presbyterian, Congregationalist and London Missionary societies which had already practically effected a working basis under the title of the United Church of Christ in China.

It was felt by Mr. Garrett and his fellow missionaries that their efforts and forces must in all good conscience be joined in these two significant endeavors, embodying, as they seemed plainly to do, the essential plea and motive of the Disciples body which sent them out. Participation in either of these projects would involve, it was clearly seen, as any kind of Christian union must necessarily involve, the unconditional exchange of members by due credentials from local church to local church among all the congregations constituting the united body. Mr. Garrett so stated the situation, on behalf of the missionaries, in communications sent to the executive committee here in America. His representations were reinforced by letters from Rev. Alexander Paul, Rev. Paul Stevenson, Rev. W. Remfrey Hunt and other missionaries in China. The action on the basis of which Secretary Garrett initiated the correspondence with the home office was taken at the annual convention of the China mission held in the early summer of 1919, at Kuling. The whole question, with all its implications, was thoroughly discussed at that time, and by unanimous vote Mr. Garrett was appointed to communicate with the home base. He advised the executive committee that the question involved was chiefly that of the free exchange of members, in which case the Disciples congregations would, of course, be called upon at times to receive unimmersed Presbyterians, Congregationalists and other Christians into their fellowship. There was no question raised as to the continued practice of immersion as the sole mode of baptism. This practice to which Disciples churches were accustomed could continue unmodified by any terms of either the Nanking federation or the wider project for organic union. The Disciples missionaries naturally felt an obligation to

be in at the beginning of such a movement, inasmuch as the chief burden of their preaching, both in the homeland and among their coworkers in the foreign field, had always been the duty of practicing Christian union, not only as an expedient of men but as an obligation imposed upon all his followers by the Head of the church himself.

How, now, were these overtures received by the executive committee? Not, certainly, without sympathy. It is clear from the disclosures Mr. Elmore has made of the discussion in the committee's councils that the overtures came as no surprise or shock—except, as he would have us believe, in the case of Mr. Elmore himself. The sessions of the committee revealed just enough sympathy to justify an attack upon it by the forces of reaction, but not enough courage to meet the situation with statesmanship and vision. While deferring action on the proposals from the China field the committee did two things. Certain of its members wrote to the field, advising the missionaries of the indiscretion of their course in presenting this problem to the committee at this time, suggesting that there was no need of hasty action, that the matter would have to be considered at length and consented to by the public sentiment of the home churches as well as by the leaders, and reminding the missionaries that they were a part of a large organization whose ongoing would be vitally disturbed by the exercise of that liberty which as individual Christians they without question possessed. To this letter Mr. Garrett replied in January with the admirable humility of a disciplined soldier: "I trust that in the future you will not have occasion to call attention to any deviation from this line of conduct on the part of the China missionaries."

The other thing the committee did was to write to the officials of other mission boards asking for information about the union movements referred to in Mr. Garrett's overture. These inquiries netted replies substantially identical with Mr. Garrett's own representations, namely, that so far as the organic union movement was concerned it had not as yet gone beyond the three original societies participating—Presbyterian, Congregationalist and London Missionary Society. Whereupon, with a hardly concealed sigh of relief, Secretary Stephen J. Corey wrote to Rev. L. N. D. Wells, another member of the executive committee, telling him that the union developments in China were not "anywhere near as far advanced" as was indicated in Mr. Garrett's first letter. "I really feel," he says, "that our mission overstepped itself a bit in putting things before us as they did. . . It was simply the earnestness and enthusiasm of a meeting which they held during their convention expressing itself through Brother Garrett, who was decidedly for the movement and gave his own interpretation." "No one else," Dr. Corey continues, "seems to be thinking a great deal about it since the discussion and certainly no steps have been taken which would indicate that things are pushing.

Thus, by direct communication and by an oblique policy of irrelevant inquiry the aspirations of the missionaries for a ground-floor, constructive participation in the movement for a united church in China were stifled by the officials of the missionary society. As a consequence, by common consent, in deference to the mind of the executive committee which had interpreted their action of 1919 as an indiscretion, the subject of Christian union with its implications of exchange of members with churches practicing baptism by affusion, was not discussed at the 1920 convention of the China mission held in April in Nanking, though it was treated with great candor in the presidential address of Rev. George B. Baird. Secretary R. A. Doan, of the Foreign Society, who was traveling in the Orient, attended the 1920 gathering "at the request of the executive committee to inquire into this very matter" of the movement toward unity and the attitude of the Disciples Chinese churches toward it and its implications. In view of the previous correspondence with the home board and of Mr. Doan's personal presence the loyalty of the missionaries inhibited all open discussion of the question save in the resolutions committee.

The essence of the recital we have here made, apart from details of events, personalities and personal opinions, is that a deep-seated conviction and longing of the Disciples missionaries in China, held ardently and with virtual unanimity by them, and communicated in humility and prayer to the officiary of their supporting society, has been effectually smothered through the stern sense of duty by which men and women of missionary character are controlled. Under the persuasion that any testimony to their conviction will seriously harm the missionary society, if not, possibly, divide their communion, these missionaries are tempted now to a policy of silence or of ambiguous denial which constitutes the gravest moral peril which the cause of Christ can encounter.

Where is the blame to be lodged for this wretched and disquieting condition into which the Disciples fellowship has now come? The answer shouts itself at anyone who is at all familiar with the past decade of policy of the Foreign Society. It lodges in the timidity, the hesitance, the tremulousness, the distrust of the sound judgment of the churches, which the strident but impotent voices of reaction have created in the hearts of the officials of the Foreign Society. A strong, courageous, constructive and decisive course by President McLean and the executive commitee would have won the support of the overwhelming majority of Disciples, who believe in their missionaries more than they believe in any other of their leaders, with whose support of their missionaries there goes no desire to bind them to any fixed formulas or procedures, but only a godspeed in the freedom to establish the Christian faith by ways that God may reveal to them in the lands where now the darkness of paganism reigns. For the Disciples communion no more critical day has ever dawned. The issues their communion is facing at this moment are no longer theological, but ethical. The question is not one now of higher criticism, "open membership," or any such disputable thing. It is a question of moral sincerity and of common honor. The St. Louis convention next month may mark the approach of destiny. And destiny will come not in the forms of statecraft or churchcraft, but with the open countenance of simplicity and sincerity and courage, or in the disguise of dissimulation and equivocation and cowardice.

"And the Souls of Men"

A VERSE in the Book of Revelation that provides a lurid summary of the traffic that went on in the Rome of the writer's day, includes "merchandise of gold, and silver, and precious stones, and wheat, and beasts, and sheep, and horses and chariots, and slaves, *and the souls of men.*" The progress of civilization and Christianity has made it possible to eliminate one item from this category, that of slaves. But all the rest, including the souls of men and women, remain in the indicting list. And it is the suspicion that the conditions under which large numbers of our fellow citizens exist in the industrial order are worse than those that prevailed in earlier and cruder days, that is awakening the church to serious thought and to enlightened efforts to remedy the injustice.

It is no longer to be doubted that it is the duty of the church to make itself aware of the prevailing conditions in the industrial world, and where they are unjust and unsocial, to make its protest so strong that it shall be heard. The agitation that has resulted from the Interchurch Movement's investigation of the steel strike is proof of the timeliness of the study. The outcry made by the kept press of the steel interests has been sufficient to show how deep was the thrust made into the side of an autocratic and arrogant business. The New York World pointedly remarks: "The steel trust may make a pretense of indifference to all appeals, but it cannot fail to note how steadily the weight of opinion is increasing against it. Industry, the government, and the organized churches, acting as separate units, are of one mind. The ranks are closing around the steel trust in a way to cause it grave concern."

In happy contrast with the callous indifference to appeals for fair play, and even for the open-minded consideration of prevailing conditions, which has been and continues to be the attitude of Judge Gary's organization, there is to be noted the admirable steps taken by the Proctor and Gamble Company of Cincinnati to provide their workers not only with just and wholesome conditions, but to admit them to an actual share in the management of a great manufacturing business. In addition to a very large amount of welfare work, in which that company has stood among the foremost in an effort to provide proper conditions and wholesome recreational opportunities for its people, this new and very important step has been taken. Various schemes of profit-sharing have been initiated by different business organizations in may parts of the country. Some of these are in the form of bonuses and some of pensions. But none of them have gone the length of according actual share in management to the workers themselves. This radical but inevitable step is now taken by the Proctor and Gamble Company, and it marks the beginning of a new era in amicable relations between the companies and their working people. By the election of certain members of the board of directors from their own ranks, the workers actually become a part of the controlling organization, and are able to have a direct voice in shaping its policies.

Every advance of this character in the effort to secure human and cordial relations between the capitalistic and managerial factors on the one side, and the working group on the other, must be hailed by the church with increasing satisfaction. For the church not only represents the community which is the innocent and usually the suffering bystander in all industrial misunderstandings, but far more than this, it represents the organized conscience of the community as it finds itself disturbed and alarmed by injustice and unsocial conduct manifested by either side in its relations with the other. The demand made so frequently by capitalists and captains of industry that the church ought to keep its hands off industrial matters and concern itself alone with the preaching of the gospel is not only inept but impossible. A church that fails to recognize the duty of interpreting the gospel in terms of social relations and responsibilities is a church that has ceased to have significance for modern life.

Hitherto the attitude of the working classes toward the employing companies has been increasingly one of suspicion and hostility. The earlier sentiments of appreciation elicited by the extensive welfare plans put in operation by many of the companies have given place rightly or wrongly to the conviction that these schemes are less the disinterested efforts of friendly employers than skilfully contrived devices to put the workers under obligation and to tie them with a sort of forced loyalty to the business. These opinions are in most instances quite wrong and unjust, but they prevail, and give promise of increasing in mordant expression. On the other hand, the exorbitant and often insolent demand of the labor groups, not always wisely led, exasperate the employers, and lead to the bitter purpose of crushing the unions and reducing the laborers to dependence and submission. This condition brings on inevitable conflict. Strikes and lockouts are the result. Both companies and laborers suffer tragically. But the real sufferer is the public. Its economic losses are much greater than those of either the companies or the laborers. But still greater are its moral losses, since the entire community suffers the diminution of self-respect, and the growing conviction that the moral bases of life need reconstruction where such antagonisms are possible.

It is at this point that the church becomes increasingly conscious of its duty and its responsibility. It is unwilling as in the past to take complacently the employer's point of view in the face of so many facts which point to the partial and unaware nature of much of the capitalistic attitude. On the other hand, it comes to understand with deepening conviction the mistakes and tragedies of much of the labor leadership of the time. But at the same time it perceives the growth of ideals and aspirations on the part of vast numbers of people who are no longer willing to be counted merely as "hands," but are aware of unrealized hopes and ambitions to which they are as much entitled as any other class in the community.

The first step in the attainment of just conditions to which the church must set itself with increasing intelligence and enthusiasm is the knowledge of the facts. These

are not to be mastered by a hasty summarizing of opinion from either side, but by patient and laborious inquiry into actual conditions in the industrial world. And whatever bias one may have regarding industrial conditions, it is increasingly clear that the recently completed inquiries of the Interchurch commission regarding the steel strike, and the investigation of the Social Service Commission of the Federal Council regarding the Lawrence strike in the textile trade industry are serious, open-minded and conclusive researches into actual conditions, with definite recommendations both to the companies and the workers. The first duty of all who would have an intelligent part in the social reconstruction which the gospel demands is a careful examination of the facts presented in such reports—facts which cannot be waived aside by prejudice nor answered merely by partisan zeal.

This new attitude of concern, investigation and solicitude on the part of the church promises deliverance from the blight of ignorance and indifference toward industrial matters in great urban communities which has been the complacent state of mind of the church during the past generation. Increasingly Christian people have to take cognizance of certain manifest unchristian aspects of the industrial order. Wherever the dwarfing of personality is inevitable as the result of lack of continuous opportunities for work, inadequate income, inadequate leisure, the mortgaging of future citizenship by child labor and the failure of protection for women workers, there Christianity has the right and obligation of testimony and remedial effort. Wherever our present industrial order is inconsistent with the Christian ideals of brotherhood through the selfish and divisive spirit in the productive process, through unjustifiable inequalities in the distribution of wealth, or through other forms of social indifference on the part of the controlling groups, it is the business of the church to insist upon the ideals of Jesus, which are not only practicable but the only practicable escape from the present social distress.

For these and many other reasons it is a satisfaction that the church through its most impressive and intelligent leaders is imperiously summoned to awareness and to moral and spiritual intervention in the critical situation which now confronts the industrial order. No excited and indignant protests of an interested bourgeois governing class in the church can prevail for a moment to restrict this inquiry or inhibit the fair testimony of the church on this the most momentous issue of the generation. For this reason all intelligent Christians, ministers, teachers and laymen alike, will welcome such a dispassionate and informed discussion of the entire field of industrialism as that which is provided by the recently published monograph issued by the Federal Council's Committee on the War and the Religious Outlook, reviewed by Professor Taylor in this issue of The Christian Century. This remarkable utterance discusses with judicial and unbiased candor the historic attitude of the church toward industry, the Christian ideal for society, certain unchristian aspects of the present industrial order, the question as to whether the system as a whole is capable of adjustment to Christian ideals, or whether it needs to be replaced, as previous industrial systems have been, by something more equitable; furthermore the inquiry as to what present steps are practicable, what individual Christians can do, and what the church as a whole should undertake in order to Christianize the industrial order. Only after intelligent study of conditions as presented in such a comprehensive survey are men and women of any one of the many groups now interested in the problems and affected by present conditions competent to speak with intelligence and authority on the industrial question.

A Better Day

MANY of our comparisons of the church of today with that of yesterday are to the advantage of the latter. We say, and no doubt truly, that the men and women of our time read their Bibles less than did their fathers and mothers, that they are less faithful in church attendance and in other ways apparently less loyal to the church as an institution. But we are bound to admit that in the matter of giving, as regards both amounts and methods, twentieth century church members seem to be far nearer the New Testament ideal than were even the recognized saints of an earlier day.

Church expenses, in the early time, were low, and even at that they were grudgingly met. In one pioneer church it was customary for the elders to take turns in preaching and the deacons in serving as janitor. A "bee" supplied the necessary fuel, and the only item requiring cash was the communion wine. The most prosperous member, a bachelor, was asked to contribute fifty cents per year for this purpose. He was highly indignant. "I haven't got any family," he protested, "and I don't go to meetin' regular. It's not fair to tax me as much as they do a man with a wife and children, all members and all partakin' frequent!" No doubt this was an extreme case, but it shows the spirit of the time.

The favorite financial method of our grandparents was that of the donation party, which might not have been a bad one, save as those who brought sausage and potatoes to the parsonage usually remained to consume their own contributions, leaving the preacher and his family to a disarranged house and an empty larder.

Next came the era of the strawberry festival, a method avowedly directed to two of man's primitive instincts,—his desire for food and drink and his mania for taking chances. The method developed some unique types, or rather, perhaps, brought these types into prominence in church life. There was the overmastering female whose preeminence was due to her ability to sell people tickets over their protests. Her appearance on the main street of the town was an announcement that a church show of some sort was projected, and was further taken by business men as a warning signal, bidding them retire to their private offices. There was the jolly fellow about town, who seldom entered a church on other occasions, but whose social qualities made him invaluable as auctioneer

and general promoter at all entertainments. There was the pretty girl whose complexion and smile elected her to sell "chances" on the near-silver fruit-basket, and who jarred even the doubtful ethics of a church festival by advising her best young man to guess "round about" the winning number. There was the grumbling husband, always in evidence the next day after an entertaiment to declare that his wife wasn't allowed to work like that at home, and, by jiminy, he'd never again stand for her half-killing herself at one of these confounded church suppers!

That day has passed. Now, on a given date, well-instructed Christian men and women call upon the members of the church and ask them to make pledges, as the Lord has prospered them, for the work of the kingdom the wide world over. Thus far, at least, we are more Scriptural than those who went before us. We have come a long, long way from the donation party and the strawberry festival .

The Roadrunner

A Parable of Safed the Sage

I AND Keturah we went into a far land, even unto California, and we sojourned there certain days. And our friends in that place were kind unto us, neither did we set foot upon the ground if they could prevent it; for they took us in their gas-driven Chariots, and showed unto us a Good Time.

And as we rode along a great Highway, we beheld a Bird that is tall and graceful, that runneth along the road or beside it, and that seldom flieth. And they called that Bird the Roadrunner.

And they told me this story about that Bird, and I know not if it be true or false; save that I think no one in California would speak falsely about anything, save it might be to indulge in a Very Mild Exaggeration concerning the Climate. And this is the story which they told unto me:

The Roadrunner hath an inveterate enemy in the Rattlesnake; and he avoideth not the Snake by flying, as do other birds, but he runneth along the ground, where the Snake doth sometimes get him Now a Rattlesnake enjoyeth a good sound sleep upon the sunny top of a Rock, or in some other warm place. And when a Roadrunner seeth a rattlesnake asleep, he hasteneth and calleth all the other Roadrunners. And they come, and every one beareth in his beak a pad which he plucketh from the Cactus that groweth where the Snakes and the Roadrunners most do congregate. And they draw nigh quietly, and lay their Cactus Ringwise round the Serpent. Then do they go away and get Some More Cactus. And when they have laid that, then do they go away again, and Get Some More and Then Some. And the Serpent sleepeth and heareth them not.

And when they have him Walled In, then do they waken him. And he rouseth himself from his slumbers, and behold, there is a Roadrunner nigh unto him. And he coileth himself and striketh at the Roadrunner, but pricketh himself upon the Cactus. Then doth a Roadrunner approach him from the other side, and he doeth likewise. And it cometh to pass in time that the Serpent becometh Crazy and striketh at random, and every time he woundeth himself in a new place. And when the Roadrunners see that he hath gone Clean Nutty, then do they leap over him, and draw nigh unto him, and even pick at him with their bills; and when he striketh back, behold he landeth every time against the Cactus Thorns. Thus doth he Sting Himself to Death, and the Roadrunners hold a Merry Wake above him.

Now I have seen men who were Hemmed In after this fashion, so that what a certain poet hath called the Fell Clutch of Circumstance doth hold them in its grip, and Tantalize them so that they Sting Themselves to Death in their Frantick Efforts to break through. And mine heart grieveth for them.

And unto every one of them would I speak, saying, Oh, my brother, I know not how to break a way for thee through the Thorny Hedge that doth encompass thee; but this I know, it is not Good Sense nor yet Religion that thou shouldest Impale Thyself upon the Thorns. Whatever thou doest, go not Daffy over it, for then shalt thou work thine own destruction. Consider first of all, that there is one direction where the path is not closed, and that is Up. Calm thine own spirit, and look unto God; so shalt thou face with whatever good sense thou hast, and it is not much, and whatever grace a Mighty God can give unto thee, and that may be Considerable, the situation which thou art Up Against. And fret not thyself because of the Roadrunners. Keep thou still, and let them do the Worrying. And if thou lose the little Sense thou hast, and employ the abundant grace which God shall give unto thee, there will yet appear somewhere a little Crevice among the Cactus; and allbeit thou be Pricked in getting out, still it will not kill thee. And thou shalt yet outlive the Roadrunners.

Wherefore, possess thy soul in patience; trust in thy God, and when thou findest a Hole in the Cactus, though it prick thee, Go To It, and Go Through.

The Singer

THE world gave him a sneer
And scorned his foolish dream,
But, dauntless as sincere,
He followed still the gleam;
No place could he adorn
Among the great and strong:
The world gave him its scorn,
He gave the world—a song.

But trouble came to earth
And made all mortals sad;
It stilled the house of mirth,
No spirit then was glad;
Through all that bitter night
Was one whose heart was strong:
They brought him forth with might,
And asked of him—a song!

THOMAS CURTIS CLARK.

The Negro As a Cultural Asset

By Rodney W. Roundy

A NEGRO literature has been produced. Dunbar has become the Bobbie Burns of a race's heart throbs. James Waldon Johnson has made another addition to American literature in his "Fifty Years and Other Poems." Booker Washington has told the story of his life and work in volumes truly biographical and American. J. W. Holloway's new volume of poems adds to the unveiling of the Negro's inner life. No one can get away from the passion and appeal of Dubois' "Soul of Black Folks." Nor can he fail in appreciation of the treatment of vital themes and of the literary quality of "Darkwater," even though the extremes in statements and dramatic setting are not appealing. Braithwaite, literary editor of the Boston Transcript, Isaac Fisher of Fisk University, Kelly Miller and many others write for a nation as well as for a race. Can nobler American ideals be put into prose or poetry than in those words in which Kelly Miller, Dean of the College of Liberal Arts of Howard University, pledges the Negro youth of today:

"I will never bring disgrace upon my race by any unworthy deed or dishonorable act; I will live a clean, decent, manly life, and will ever respect and defend the virtue and honor of womanhood. I will uphold and obey the just laws of my country and of the community in which I live and will encourage others to do likewise; I will not allow prejudice, injustice, insult or outrage to cower my spirit or sour my soul, but will ever preserve the inner freedom of heart and conscience; I will not allow myself to be overcome of evil but will strive to overcome evil with good; I will endeavor to develop and unceasingly to quicken the sense of racial duty and responsibility; I will in all these ways aim to uplift my race, so that, to everyone bound to it by ties of blood, it shall become a bond of ennoblement, and not a byword of reproach."

THE NEGRO PRESS

There are four hundred Negro newspapers and periodicals in the land. This influence, largely for good, is being multiplied. Few of these publications are radical in appeal, none are really "red." The following from a western paper with wide circulation in the South well illustrates the loyal constructive quality of the editorial point of view:

"We have never carried the red flag. We have never thrown a bomb nor wrecked a railroad. We have never betrayed the secrets of our government to the enemy. We have never joined in any bolshevik movement, and, what is more to the point, we never will. When we shoulder a gun it will never be against our government. Are we then asking too much of the powers that be to throw the full protection of the law about us, and give us a man's chance?"

The week following Christmas, 1919, the new Dunbar Theatre on South Broad Street, Philadelphia was opened to the public. It was built from money invested by colored people from all over the country but largely of Philadelphia. Its cost was $400,000. Its arrangements and appointments make a most creditable structure from architectural and dramatic points of view. Its manager is a colored man. It is one of a series of theatres located in all the large northern cities. On the evening of my attendance the Lafayette Players, a colored troupe presented "Within the Law." The play was simple and wholesome. The dramatic action was good. There were no forced attempts at scenic effect nor efforts in song or action to approach the suggestive in the name of art, Greek or any other. The moral tone was positive. The audience entirely colored was attentive, appreciative, enthusiastic. Six or eight years ago no colored group of players would have dared to make so serious an attempt. They would have confined themselves to elocutionary productions or plantation melodies if in serious tone, if in lighter vein, to the ordinary minstrel performance.

First among Negro musicians ranks Samuel Coleridge-Taylor. Those familiar with his Hawaiian production as well as "Atonement" realize his artistic standing among eminent composers. Harry T. Burleigh, composer and singer, whose name for many years has been associated with St. George's in New York City, thrills and inspires all classes of men. Roland W. Hayes is fast becoming a great tenor of his race. During the past season he has been singing to large audiences of both races throughout the country. He soon goes to Africa as a student to uncover new facts and melodies coming up through Negro life from its native haunts to its present habitat. Dett's "Listen to the Lambs" and similar compositions have helped to bring freshly to a world audience the old "spiritual." Will Marion Cook with his orchestra and accompanying singers has been pleasing English audiences during the past season.

Turning from composers and singers of outstanding reputation to a painter, Henry O. Tanner's work is of such quality that "The Resurrection of Lazarus" hangs in the Luxembourg Galleries of Paris. The director of the gallery pronounces the picture "an expression of exalted achievement." "The Betrayal," "The Annunciation," "Christ and Nicodemus" and "The Flight into Egypt" are to be found in various American Galleries. Meta Warrick Fuller of Philadelphia, a sculptor, in her "Secret Sorrow" particularly obtained the praise of Rodin as he said: "You are a sculptor; you have the sense of form." Without the work of Negroes America would be the loser in masterpieces of art and literature.

The Negro's emotional endowment is a national asset. With him emotion needs balancing by rational processes but it must always be remembered that the "sense of reality roots itself in feeling." As Prof. Work puts it: "the Negro is not so different from other men in his thought as he is in his feelings. In thought, he is generic; in feeling more specific. His feelings are broader and deeper than those of other men and they have more

directive influence and power over him than other men's feelings have upon them." Hence arises the great power of the Negro preacher in the realms of justice and faith. Real preachers are contributors to the inner wealth of a nation's life. Many so-called Negro preachers have been ignorant and immoral but, when true to their calling in the best sense, few men have wielded greater relative influence for good in directing action than those who have become the prophetic voices of their people's better life. Crudely they have often spoken but always effectively. With a better education they are becoming and will be even more potent in mental and spiritual influence.

The Negro is optimistic. He dares to hope—is there any higher form of courage? His hopes have been deferred—but he has hoped on. He has drunk deeply at the well of persistence, as the melody runs "Goin' to hold out to the end, Let trials come as they will come," "Keepa inching along! Jesus will come by and by."

His optimism is so genuine that he is fundamentally good natured rather than easy going. Who dares say America needs not that tonic in her life? President King, for many years president of the American Missionary Association whose services to the Christian education of the Negro are most noteworthy, has said: "The pure Negro seems often to have a temperamental kindliness of disposition, a good-natured readiness to make the most of a situation, and to find none insufferable, that, while it may often be an obstacle to advancement, has a great gift to make to the contentment and happiness of life. It is possible to make life quite too strenuous, to live so completely in the future as never really to live in the present,—to take no enjoyment in life as it passes. And this is the certain danger of the American rush. The Negro's tendency has in it a real element of strength, and much suggestion for an over-enterprising people that has become frantic in its haste."

ENJOYS RELIGION

The Negro even enjoys his religion . Would an aeroplane visitor from the East say that of the Anglo-Saxon as he sees the lines on his face when he comes from his place of Sabbath worship? Happiness to the Negro is not a by-product; it is the direct result of his faith. With a soul which is assured that all things will turn out according to the laws of right, really believes that "God's in his Heaven" he has joy in believing. Clouds may sometimes overcast the sky; these are only incidents in the life of faith. As Prof. Work puts it ,in his "Folk Songs of the American Negro": "The believer can smile through tears and shout Hallelujah in a minor strain." So, for every sorrow song like "Nobody Knows the Trouble I See," there are many of those blasts of joy, like "Great Camp Meeting," "Shout All Over God's Heaven" and "Golden Slippers."

The patience of the Negro is a national asset. Go back over the three hundred years of the race in this land of America. Has it been a history of insurrection? Far from it. Was there not cause? Was fear the restraining element? No, a thousand times, no. It was chiefly the patience of the slave, not that of a people. In recalling his own experience with Negro troops in the Civil War Thomas W. Higginson wrote: "I often ask myself why it was that, with this capacity for daring and endurance the Negroes had not kept the land in a perpetual flame of insurrection. The answer was to be found in the peculiar temperament of the race, in their religious faith, and in the habit of patience the centuries had fortified." Shall not impatient hasty America, the country of Americanitis, in taking its account of stock place on the credit side this inexhaustible resource? With millions of people multiplying, wealth accumulating, life on all hands becoming more compex and miscellaneous, the Negroes themselves extending their habitations to all parts of the land, let us thank God and take courage for this fact of patience.

SELF-RESPECT

The Negro has a growing wholesome self respect revealing itself in terms of good sense. Is there not worthy expression of this conquering gift in that interpretation which comes to us from Inez A. Godman, a colored woman of Madison, Conn.:

> Of all troubled races in this troubled old world the American Negro has the most inspiring trouble. The Negro in this country is comparatively fresh in his problems. He has not ages of race quarrels and animosities to overcome. His race is making a new start in a new country where the great majority of his fellow countrymen believe in giving him a fair show. They may be rather apathetic about expressing their belief—we Americans don't care to bother—but the belief is there just the same and it gives a very different foundation upon which to build from that, for instance, of the Armenian race in Turkey. This land of America is a land of plenty and in a good degree the Negro has his chance to it. Troubles? To be sure! to be sure! Things are being born these days and there is no birth without travail. What are troubles to the worthy soul but stepping stones to glory? Would you like it, young man, if the way of the Negro was easy and soft; now would you? Not on your life! The way of ease brings no honor. If the soul is worthy it prefers the progress of the Race to its own peace and comfort.
>
> Somewhere among our boys and girls today are the future leaders of the Race. No one can spot them now but they walk among us with earnest eyes and eager souls, and upon the fibre of their souls depends the future of the Race. Perhaps you don't care about the future of the Race. Perhaps you care only for your own pleasure. Step aside then for God's sake, step aside! He is folding, forming a new Race in His mighty crucible. If you are not willing to be born again by fire, toddle away as fast as your toothpick shoes and steeple heels can carry you. God's needs are great just now. Clear the way for those more worthy. If the mothers of the Race hitch their wagon to a star and the sons and daughters of the Race forge propellers and wings for the wagons, the star ahead, alone, will set the only limit for the Race.

The religion of the Negro is a national asset. How effectively has Dean Benjamin Brawley of Morehouse College spoken for his race: "Not only, however, does the Negro give promise because of his economic worth; not only does he deserve the fullest rights of citizenship on the basis of his work as a soldier; he brings nothing less than a great spiritual contribution to civilization in America. His is a race of enthusiasm, imagination, and high spiritual fervor. He revels in the sighing of the wind, the falling of the stars, the laughter of children, and already his music is recognized as the most original that

the country has produced; from his deep-toned melodies wails a note of intolerable pathos. But over all the doubt and fear through which it passes there still rests with the great heart of the race an abiding trust in God. Around us everywhere are commercialism, politics, graft —sordidness, selfishness, cynicism. We need faith and hope and love, a new birth of idealism, more fervent faith in the unseen; and the stone that the builders rejected is become the head of the corner. Already the work of some members of the race has pointed the way to great things in the realm of conscious art; but above even art soars the great world of the spirit. This it is that America most sadly needs; this it is that her most fiercely persecuted children bring to her."

Christian Unity Through United Service

By L. W. McCreary

CHRISTIAN leaders of today are almost unanimously agreed that the immediate outlook for the church is alarming. It was thought that the church would profit by the experiences of the war and that hereafter a closer unity and cooperation would characterize all religious endeavor. Instead, it may be seriously doubted if there has been a time in the last twenty years when denominationalism has been more assertive. Its movements are more subtle just now because they lurk behind an attempted brotherliness. It is true, there is a real ache for Christian unity in the hearts of forward-looking churchmen, but the denominational appeals by the socalled Forward Movements of the religious bodies show that denominationalism has never been more active. The great mass of men outside the church care nothing for our denominational differences, and while it is true that the coming generation will more and more ignore them, at present denominational machinery is all we have with which to cope with conditions. If somehow we could get the denominations themselves to look outward rather than inward the challenge of a needy world might be sufficient to change the curve of endeavor. So long as the church constituencies are intent upon saving their several denominations, just so long will the church stand impotent in the presence of appalling need.

That organized denominationalism to-day seems destined to fail in winning the world constitutes our chief hope for tomorrow. Physicians sometimes tell us that when certain diseases have laid hold upon the body little can be done but to allow them to run their course. In other words, the patient must get sicker in order to recover. Denominationalism has about run its course. It is persistent because it is fighting its last battle. The throes of the present crisis in church life may be but the travail of a new birth which will compel the church to lose her life in order to save it to the Master's program. Our Lord's prayer for the union of all believers, reinforced by his life of lowly service, is the blazed trail along which the church must move to the redemption of the world.

It seems quite evident that for years to come the churches will not get together on polity. Doubtless there is a growing spirit of democracy in church government, but those denominations in which democracy is least prominent seem to have distinct advantages in certain forms of government. Some day we shall make the discovery that there is one thing vastly more important than any particular form of church polity, namely, to get the thing done that Christ wants done for the salvation of the world. Some day we shall learn that the church is only an expedient; that the Bible instead of handing down a finished form of church government, as Moses was given explicit direction for building the tabernacle, has rather enunciated the principles that must govern the body through which the Kingdom of God is to manifest itself.

Likewise it seems quite certain that we shall not unite on a sacramental basis. All religious communions are agreed that baptism and the Lord's Supper are rites to be observed in the church. A wide divergence of opinion exists concerning the eucharist, yet each denomination finds blessing and value in its own particular approach to this feast of love. The majority of churches to-day do not practice baptism as it was practiced in the first century, but the Lord seems to have set the seal of his approval upon other forms of committment by the individual that seek to enthrone righteousness and love in the life. Baptism stands for enlistment. It comes at the beginning of the Christian life. The cross, which constitutes the chief glory of Christ's life, is the thing to which he attaches most importance. The real service in which one presents his body a living sacrifice daily must follow baptism, and on this our Lord placed the true emphasis.

Nor does it now seem that we shall get together on church doctrines. Indeed this is the point at which the churches have wasted years in fruitless contention. What was the doctrine of Christ? Let any group of leaders come together and spend six months studying his life and program, and then outline his doctrine if they can. They will discover that a summary of his entire ministry could be made in a single sentence—God is your Father and all men are your brothers, and you must live and act in accordance with that truth. The Master's emphasis was on life, not doctrine. He predicated heaven and our assurance of it on one condition—that we serve the needs of his little ones. In that most graphic picture of the Judgment in the twenty-fifth chapter of Matthew our Lord places the sheep upon the right and the goats upon the left, saying to those upon the left, "Depart," and to those upon the right, "Come inherit." Why? Because ye believed in and preached faith, repentance and baptism? Not so! Though the Master preached it, and would have us follow him in this. Because ye believe in the "restoration of primitive Christianity?" Not so! Although his simple form of life and teaching needs to be restored. Because ye preached Christian union? Not so! Notwithstanding the need of preaching and living this message. Read it with care. Come, because ye

ministered to one of the least of my needy ones. Our passport then to heaven is obtained through service.

This does not mean that any attempts that are now being made to unite the scattered branches of the Lord's family are to be deprecated. All honest endeavor of this nature should be encouraged. We need definite propaganda to show the need for Christian union. We shall make many mistakes and blunder repeatedly before Christian unity is realized. This should not deter us from making the effort. Errors of this nature will receive gracious forgiveness from our Father in heaven. He who prayed most passionately for the union of his followers would prefer over-ambition to indifference in behalf of this cause. Ray Stannard Baker in "The Friendly Road" was asked by a capitalist if he was a Socialist. His reply was: "I hardly know what I am, but I know what I should like to be." "And what is that?" said the man of affairs. "I should like to be an Introducer and introduce the employer to the employee, that each might get the other's viewpoint." In this day of the world's rebuilding many of us can render no greater service than to be introducers, introducing one denomination to the ideals and purposes and program of the others. For we may be assured that Christian union will never come until we understand and are able to evaluate the beautiful and worth while things of each sister denomination.

When Christian union comes it will be on a basis of service. When once we become passionately committed to the purpose of Christ to minister to the needs of wayward humanity, questions of doctrine and polity will take secondary rank. We shall be ready to do what our Lord did in service for the world. Yonder in a beautiful valley in Ohio I once knew a happy couple who had linked their fortunes for life in the bonds of marriage. They seemed so well mated that the entire community prophesied only happiness for their future. After two or three years had passed, and a little child had come into their home, the entire neighborhood was shocked one day with the news of a separation. Finally proceedings were instigated and a divorce granted. By some technicality of law which I have never understood, the custody of the child was given to the father. Then the young mother went out to earn her living and the child was taken to his grandparents, while the father, who was a traveling man, plunged deeper into business in his endeavor to forget the past. But as he labored he was constantly reminded of the fact that he had brought disgrace to his child; he was robbing the boy of the things which only a Christian home could deposit in a child's life. At the same time the mother's heart was pining for her son, and she, too, was reasoning that she was denying to the child of her heart a wealth of mother love, and to that extent crippling his future. Their common love for the child bridged the differences and brought them together again to be reunited in a bond that is deep and abiding and has continued through the years. So when our hearts are centered upon the great program to which our Master committed his life, theological disputes, differences in church management, forms and ceremonies will seem as nothing compared with a united service that shall feed the hungry, clothe the naked, visit the fatherless, and thus minister as did the Master of Men to the children of his Father. Nothing but a union of service will satisfy the needs of humanity to-day, and only such union will meet the desire of the Father's heart.

VERSE

The New World

HERE, on this rock, and on this sterile soil,
Began the kingdom, not of kings, but men:
Began the making of the world again.
Here centuries sank, and from the hither brink
A new world reached and raised an old world link,
When English hands, by wider vision taught,
Threw down the feudal bars the Norman brought,
And here revived, in spite of sword and stake,
Their ancient freedom of the Wapentake!
Here struck the seed—the Pilgrim's roofless town,
Here equal rights and equal bonds were set,
Where all the people, equal franchised, met;
Where doom was writ of privilege and crown;
Where human breath blew all the idols down;
Where crests were naught, where vulture flags were furled,
And common men began to own the world.

JOHN BOYLE O'REILLY.

Love's Triumph

FOR Love is stronger than Death; His lilies live
White on the blackest pall that Death can spread;
His songs to nights of fear Faith's radiance give,
His garlands grace with life the sleeping dead.
In sunshine sweet His perfumed roses bloom,
Fairest where Death's destroying feet have trod,
Wreathing the crumbling marbles of the tomb,
Till Earth's grave-altar breathes incense to God.
Long, long ere Sin to death gave lifeless birth,
Love sang joy-songs of life in Heaven above;
He runs before all life that blesses earth,
And will, till Death shall sing the life of Love.

ROBERT J. BURDETTE.

The Child Speaks

I AM the Future, for in me there lies
What through the ages our land shall be;
Yet what I am is what you are to me—
I am the question to which you make replies.

TUDOR JENKS.

Contributors to This Issue

RODNEY W. ROUNDY, associate secretary, representing his race in the Home Missions Council.

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The Church Speaks on Industry

("The Church and Industrial Reconstruction," by the Committee of the Federal Council of Churches on The War and The Religious Outlook.)

SOME time ago the Church of England issued a small volume on the industrial situation which is popularly called the Archbishop's Report. It was a study and report presented to the Archbishops and took advanced ground on the subject. The pronouncement of the Catholic National War Council is already familiar and we now have a like document from a distinguished body of American Rabbis. These major pronouncements were subsequent to the various expressions of such bodies as the Methodist Episcopal Church and the Canadian Wesleyans, the report of a group of Quaker employers and the now well known sixteen points and four resolutions of the Federal Council of Churches which has been adopted by the Y. M. and Y. W. C. A. and most of the religious bodies affiliating with the Federal Council. To this list is now added as a sort of summation and magnum opus the mature work of the Federal Council's Committee. The preliminary writing was done by President Faunce, Prof. Wm. Adams Brown, Dr. Herbert N. Shenton, Rev. Howard Melish, Rev. Frank M. Crouch, F. Ernest Johnson, Miss Florence Simms, Prof. W. E. Hocking, Alva W. Taylor, and Sidney McCrea Cavert. As secretary of the committee, Mr. Cavert did particularly strong work in welding the chapters together into a composite that reads as though it were the writing of one hand. It is the most complete and thorough-going study and pronouncement of the entire group of utterances above mentioned and is declared by such authorities as Bishop McConnell to be the most adequate statement ever issued on the social duty of the church and of Christian people. It is written directly to the conscience of the church and is passed on to the public by the Committee on The War and The Religious Outlook, among whose members are such well known names as those of George W. Coleman, Harry Emerson Fosdick, Charles W. Gilkey, Henry Churchill King, Bishop Francis J. McConnell, Charles S. McFarland, President W. Douglas MacKenzie, Shailer Mathews, John R. Mott, Frank Mason North, Bishop Roots, Robert E. Speer, Anson Phelps Stokes, James I. Vance, and Bishop Lambuth. "It summons the church to reconsider its own gospel, to redefine its attitude toward the present social order, and to interpret for our time the way of life involved in Christian discipleship."

* * *

The Christian Ideal for Society.

The fundamental principles of Jesus are interpreted as being "(1) the supreme worth of personality in the sight of God, (2) the brotherhood of all men as children of one father, (3) the obligation of service to one's fellows, (4) the law of love as the ruling motive of life, (5) the duty of faith in God and humanity." Upon these fundamentals Jesus projected the Kingdom of God, by which he meant "a social order which is not merely of man's devising but which it is God's purpose to establish in the world and of which he is the head." Jesus' conception of the supreme worth of a personality is inconsistent "with any social relationships that prevent full self-development by subordinating one human being to the uses of another and making one man little more than a means to another's convenience or gain." Jesus considered the human race as a family. To bring in the kingdom of God there must be a progressive realization of those close relationships in society which characterize the human family. "We are all so much members one of another that one's larger self-interest is wrapped up in the common good." "To state the Christian ideal for man in terms of individual salvation or self-development alone is therefore impossible." Love is not simply an emotional attitude, "it is an active desire that all men shall have the fulness of life that one desires for himself. It involves the directing of the will toward the common good." All such barriers as material goods, birth or nationality are artificial. "The creative instincts tend to unite humanity while the acquisitive instincts divide." God has an infinite faith in man and the Christian concept of a common family under one Father implies an abiding faith in one another. Jesus taught us faith in man quite as much as faith in God, and there can be no Christian commonwealth, no true democracy, except as it is built upon such faith. Out of this faith in man and through the application of the principles of brotherhood Jesus would build his Kingdom of God on earth. Its supreme law is the "will to serve." "The trouble is not simply that men do not consistently apply the principle, but that they do not generally believe that it is to be applied." Possessions, business, education, all talents, are to be used for the service of society and so applied as to do good always and harm never. By a Christian society we mean "a society such that when as Christians we enter into the various secular callings in which our lives must be lived on earth, we do not find our fundamental Christian faith invalidated by assumptions which govern conduct in the economic sphere."

* * *

Unchristian Aspects of the Present Industrial Order

The present social and industrial order is not all bad. Indeed, it is no doubt the best the world has ever had. But it is far from perfect; it is an ideal order in process and not so very far advanced as yet toward the goal of the Kingdom of God. An analysis of the fundamental elements in any industrial order inconsistent with the principles laid down is given in chapter two. They can be briefly summed up in the common reckoning of labor as a commodity or the impersonal dealing with the "labor market"; the dwarfing of personality through modern machine production with its highly specialized forms of labor which suppress the creative instinct; inadequate leisure and the consequent lack of any compensation for the loss of craftsmanship; inadequate income for the development of a full family inheritance in terms of education, thus dwarfing the market future; child labor and inadequate protection of women who labor.

This analysis is backed up by an array of citations and statistics that make it strikingly adequate. In the following chapter it is carried farther in a statement on "The Christian Attitude Toward the System as a Whole," in which private property, the wage system and competition are discussed. All are frankly accepted as implicit in the system under which we live, but it is pointed out that "capitalism" is only one hundred and fifty years old and that no system has been final. Protest is made against "property as power," over against which "property for use" or service is advocated. The "wage system" is found to be a great advance over the system it supplanted, but "to own the labor of the laborer is to control a large part of his life" and does not guarantee him a just share of the product. Agreement is expressed with Lord Leverhulme, the great British employer, that "the wage system dulls and deadens the keenness of even the best and most conscientious workers," and with the Catholic War Council that "the majority must become owners, at least in part, of the instruments of production." Competition solely as means of profits and self-seeking "does not so operate as to distribute wealth according to service rendered." In our day competition between free individuals has largely broken down and we have instead competition between classes. Emulation is necessary, but "we must abandon selfishness as the chief principle of action if we are to be true to Jesus' emphasis upon seeking

first the kingdom of God," and business must acquire a code of ethics like that adopted by such humanitarian professions as, for instance, medicine.

* * *

Practical Steps Toward a More Christian Industrial Order

More than one-half of the volume is devoted to a discussion of those efforts and activities which the church and Christian citizens may find practicable in discharging the obligations to promote the increasing Christianization of the social and industrial order. The discussions center around methods of social betterment, what individual Christians can do and what the church can do. The individual must take the Christian attitude and refuse to profit by things in his business, even though he is only an investor, that do not conform to the Christian ideal. Employers and employees, as classes, must adopt a Christian attitude and the old war method must be displaced by one of conciliation and fraternal feeling. Democracy is implicit in Christianity and no method that denies representation and conference can survive the application of the Christian ethic. No business is Christian that continues to exploit children or profit at the expense of homes and motherhood. The church cannot adopt partisan and debated programs for specific action, but it cannot keep its teaching-and-conscience-making office unless it insists upon both commerce and industry preserving the sacred principles upon which the kingdom of God is builded. It must clear itself of the charge of being a "bourgeois institution" and open its doors to a free discussion of all questions of conscience as well as make it possible for all classes to meet as brothers in its membership. It cannot become a factor in this most important moral issue of our time by retreating into the seclusion of theology, things of the "inner life" and aesthetics. The times demand a prophetic ministry and they demand a scientific setting forth of all the facts in regard to social relationships and their consequences. Somehow the churches must project researches into the industrial and social fields and both make free and support prophetic pens and voices to speak fearlessly the things that will make for that progressive reconstruction through which the kingdom of God will be realized.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

What Think Ye of Christ?*

WE stand face to face again with the Supreme Person. After our journeys among the great men and women of the Old Testament we come back, with much joy, to the One Satisfying Life. With the details of his birth all of those who study these advanced lessons are familiar. After all, we must not allow the external expressions to obscure the outstanding fact—namely, that Jesus is the Son of God, the Highest Exponent of Divine life known among men and therefore Our Savior. There is one point upon which we will not equivocate, the divinity of Jesus, or, if you are not pleased with that word, if you think that one uses that word only to hide his real convictions, then I will use the word "deity." Bring on all the big words you can find in the dictionary and then I will tell you that you have not yet touched the fringe of his vast reality. There is no danger of your making Jesus too big, and pray, do not think that you are the only one who appreciates his greatness! He most perfectly appreciates and loves Jesus who most sympathetically follows him. Therefore the uplifting of Jesus is not a matter of words but an affair of your living. If your heart is clean you can see God. If your daily life is full of love you will discern Jesus. I would like to write a simple, universal creed. It would be this: *"I believe that it is right to live as Jesus lived."* Nothing else matters. If we can bring children, youth, all men to *live* like Jesus lived our task is complete. I have voiced this creed in several pulpits recently, last of all in an Episcopal pulpit. I would voice it anywhere. Tired and disgusted with the petty bickerings among 'sects and insects," outraged by the tweedle-dum, tweedle-dee of denominationalism, sick of all this talk, talk, talk about ordinances, millinery, forms, conventions and other external things, let us get back to the Spirit of Our Lord. "If any man hath not the Spirit of Christ he is none of his." That text should be emblazoned upon the walls of every one of our churches and of every other church. The logic of baptism is a poor substitute for the love of your brothers. You can save the world by love, you can damn it by logic. William Booth came in his evolution as leader of the Salvation Army, to the place where he swept all forms out of court. Not that he undervalued them, but that he saw in them causes of division. He wanted the chief emphasis upon the Spirit. You and I would say that he went too far. The ordinances of the church have values. They symbolize deep spiritual truths, but what a sad thing it is to see the form triumph over the spirit! The Lord's Supper means sacrifice; baptism means initiation into the life of Jesus. To quarrel about the time of one and the external mechanics of the other until we lose the essential, underlying spirit and significance is a most foolish thing to do. William Booth said, 'You cannot save the world by either logic or ceremonies," and he was right. Only the spirit of Jesus can save the world.

It remains to ask what place Jesus holds in your thinking and therefore in your living, for one's living hinges upon one's philosophy. I have just finished studying a text-book on philosophy and I am convinced anew that philosophy is the basis of living. Consciously or unconsciously every man has his philosophy and by that he lives. A convicted murderer in Chicago said, "O well, it will be all the same in a hundred years." His moral convictions were hazy, he lived for the fleshly present. That was his philosophy, by that he lived and hung. Jesus' philosophy seems to have been, as nearly as I am able to express it, the conviction that it is best to suffer in loving and sacrificing service for others in order to lift humanity to its best. His was not an hedonistic conception, not an aesthetic, but service in love even at the cost of suffering.

I believe that Jesus was more successful than Caesar or Carnegie! I would rather live like him than to secure any earthly advancement. As we succeed in realizing his spirit, his philosophy, we are truly disciples.

JOHN R. EWERS.

*Oct. 3. "Birth and Childhood of Jesus." Matt. 2:1-15.

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THE CHRISTIAN CENTURY PRESS
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CORRESPONDENCE

Organ or Altar?

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of the very stimulating articles by Dr. Douglas in your recent issues, I call to mind the fact that our friends who vend stereopticons and moving picture apparatus are fond of calling our attention to the fact that 80 percent of truth enters our minds hrough the "eye gate" and only 20 percent through the "ear gate."

This leads me to consider the psychology of having a dazzling pipe organ, thundering forth its offering under the manipulations of a squirming, stop-clutching operator doing a two-step on the pedals, as the focal point of worshipful contemplation and spiritual suggestion during the early moments of the service. Just why is it considered good taste and helpful to the atmosphere of worship to place so mechanical an accessory with its attendant operator and choir at the focal point of attention which the early church so wisely and jealously preserved for those symbols which silently but effectively testified to the unseen Presence whom the people came to contemplate and worship?

Which are the churches where the spirit and form of reverence are most commonly noted? Certainly not our organ-altar ones; and in that fact lies food for profitable thought. Rather are they found in those churches where organ and choir are not allowed to come between the worshipper and the object of his devotions, and even pulpit and preacher, except when the latter is leading the people in the service, are subordinated to the Christian altar, simple though that altar may be. I have just been in the "sanctuary" of the church where it is my privilege to worship and minister and have been sitting in a pew seeking to guage the spiritual values which attach to the surroundings and furnshings of the room. It is churchly in architecture, for which I am devoutly thankful in these days of bowing the knee to the plainly utilitarian, but where the eye naturally rests as I face the so-called "sacred desk" it is affronted and the spirit deadened by the dominating mass of metal and wood which the imagination so easily surrounds with the sincere but very human inspiration each Sunday. I fear their thoughts and spiritual aspirations labor against serious obstacles as they seek to climb over those towering pipes to the "heavenly places." In our eagerness to prove our lack of dependence upon externals we have gone to the other extreme and allowed some externals to become real hindrances to worship.

Our Catholic, Episcopal and Lutheran friends have done wisely in retaining some form of a Christian altar as the central point of attention in their churches and however much we may differ with them as to creed we must concede the genuine spirit of reverence and worship which marks their services.

Dr. Cadman never spoke a more needed word than when in a recent address in Chicago he called for a more marked distinction between the minister and the ordinary business man, especially when engaged in the performance of his sacred duties in the service of worship. Every finer sense of fitness and religious taste revolted when, during a recent vacation, the writer worshipped in a beautiful, new, churchly house of worship of his own denomination in a well-known mid-west city. The building was architectually well fitted to inspire a true spirit of worship. The occasion was the observance of that most sacred, worshipful sacrament of the holy communion. It was hurriedly administered following a long sermon which could with profit have been omitted, and the pastor went through his sacred offices clothed in a Palm Beach suit which was supported about his corpulent form by a leather belt, no vest being worn, coat flying open exposing a negligee shirt, this dignified and appropriate costume being supplemented by a soft collar and white outing shoes. It seemed the apotheosis of ministerial mal-administration. DAVIDSON HOPKINS,

Willard Memorial Methodist Church, Chicago.

Labor Churches in Western Canada

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of August 19 there is a letter from Mr. Charles Mobray White regarding Rev. William Ivens. It is perfectly clear that Mr. White is either sadly misinformed or totally ignorant of the facts about Mr. Ivens and his associates in Winnipeg. Frederick J. Dixon, a labor man, who, for his stand against the war, endured the abuse of friend and foe, was mobbed, charged with sedition, arrested, thrown into prison and for a time refused bail, heads the poll in Winnipeg with a huge plurality, a surplus of 7,274 votes as against a surplus of 73 won by the attorney general, a machine politician. The Rev. Mr. Evans, a labor candidate, who lost his pulpit through his pacifist views; John Queen, Social democrat, and George Armstrong, of the Socialist party of Canada, all of them our men, are not Russians. Mr. Dixon is one of the big men of the Canadian West. He went out to Winnipeg some fifteen or sixteen years ago from Reading, England.

These men represent an important religious movement in Canada. They are men of vision and courage and with ability to organize and lead, and are undertaking the task of creating new institutions capable of containing the new spirit of the eternal Christ incarnate in humanity.

New churches are springing up everywhere under the leadership of men like the Rev. J. S. Woodsworth, the Rev. S. G. Bland, the Rev. A. E. Smith and the Rev. W. Ivens. From Fort William to Vancouver, in every large center, agencies called in some instances the "Labor church"; in others the "People's church," and again named the "People's University," have sprung up spontaneously.

There are eight of these new churches in Winnipeg, Manitoba; one in Fort William, Ont.; one in Brandon, Manitoba; one in Calgary, Alberta; one in Edmonton, Alberta; one in Victoria, B. C., and one in Vancouver, B. C. All this development has taken place in less than one year. Within the last few months five ministers left the Methodist church to engage in this work. The Methodist church is waking up and is not going to make the mistake that the Church of England did in its treatment of the Wesleys, as Macaulay pointed out.

Meanwhile the new church with its new appeal gathers strength to do service for a new day. The religion which is going to count in the future progress of the world is that which is coming out of the heart of the common people.

Guelph, Ont., Canada. W. MITCHELL.

A Question of Ethics

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issues of August 19 and 26 you charge me with unethical procedure in giving publicity to certain letters from the China Mission to the Foreign Board. You state that upon resigning from the Board I "secretly" took with me copies of this correspondence and "violated confidence." No. Mr. Morrison; there was nothing "secret" about this affair, no furtive use of dark-lanterns or purloining of sacred documents. Mr. Garrett's letters had long since been in Indianapolis, Hiram, Portsmouth, Akron, in the hands of all members of the Committee. Had you seen this correspondence before I gave it publicity?

My publication of this correspondence was not a violation

of confidence. As a member of the Foreign Board I held first responsibility and first allegiance to the churches, whose interests we were sworn to serve.

You well know that for eight months I debated this matter at an executive council table, maintaining throughout the friendship and respect of every member of the Committee, and that only as a final resort I exercised my unquestioned privilege and performed my sacred duty in submitting the question to the brotherhood whose right to be consulted is primal and inalienable.

I leave this great court to pass upon the ethics of my procedure. R. E. ELMORE.

Cincinnati, Ohio.

[We are not disposed to press the question of ethics with Mr. Elmore, as we consider it fortunate that the correspondence was given to the public. But we wish to affirm the appropriateness of our use of the word "secretly" in describing the manner of his taking the correspondence from the hands of the executive committee. The correspondence did not belong to Mr. Elmore. It was the property of the executive committee, and Mr. Elmore's property only as a member of that committee. Mr. Garrett's letter expressly declared that he was writing confidentially to the committee, approaching a subject on which he and his fellow missionaries wished to be advised by the committee. The fact that the correspondence was copied and sent to the members of the committee in different cities, did not change its confidential character any more than had it been communicated while all members were gathered about a council table. Mr. Elmore took property that did not belong to him and gave it to the public. He took it secretly. The owners of it did not know he took it until he notified some of them that he had done so, leaving the others—especially the missionaries, who had entrusted the property to the executive committee in confidence—to learn of the violation of their trust when they saw it in the possession of the public. If Mr. Elmore objects to our use of the word "secretly," will he assert that he had secured the consent of those to whom the information belonged before he published it? Will he assert that their consent would have been given had he asked for it?—THE EDITOR.]

The Church Today

EDITOR THE CHRISTIAN CENTURY:

Sir: Just recently I have returned from Asia Minor. While there it was impossible to keep abreast of the current thought, especially that expressed in the religious world. Since my return I have been endeavoring to learn what the religious mind is thinking. I find men saying that we are living in a new era. Whether we all believe this we all wish we were. Our religious writers today seem to be occupied in filling our religious journals with discussions of the church for this new age. Some, however, are still writing about why one should belong to this or that particular denomination, and others are emphasizing their discipline and denominational "methods;" and still others are pleading for "our plea". In fact, there are yet many who seem more concerned with propagating the principles of their particular denomination than they are about spreading Christ's principles of his Kingdom.

When I left the United States we were all wondering what the men "over there" would demand of the church when they came back. Some said one thing; others another. Some did suggest that the men would not demand anything. From my observations I believe that these have just about guessed it. Had the church been more challenging in its demands it might have been different. In the early part of the war Dr. Orchard said that the great demand placed upon the church was for reality in religion. In the army camps the men liked the "religious stuff straight." The church to appeal to men today must make its principles felt in the life of the world. We cannot expect to place the church preeminent among the other institutions by touching only one phase of man's life. The church must make the principles of Christianity adaptable to every phase of life.

The church has a large social task. The herding of people in ill-lighted, ill-ventilated abodes, the vice of gambling and disreputable houses, the unwholesome environment, lock-outs and strikes, the indifference to the higher things in life,—these are present problems into the solution of which the church should enter. Moreover, more churches should be built which would provide for the social life of its people. Parlors should be provided where, under a wholesome leadership and in a pure environment, young people could come together in a social way. In this way much interest and enthusiasm could be added to the church which otherwise goes to waste. But I pass over these considerations for the Church today as also what the church should do in bringing about harmony in the industrial world; these are being much discussed.

One thing to which the church must come in the present day is unity. I remember one evening a small group of the American workers in Smyrna, Turkey, sat together and discussed the Inter-Church world movement. With the situation in mind in which we were living we talked of the outcome of such a movement. From afar we saw what might be defects and advantages. Each one, however, seemed to cherish a desire that the churches would so get together that they could be in a position to force a just solution of the very vital problem of the Near East. Since my return I have heard very little said about the movement. I hesitate to ask questions lest some blunder has been committed. However, little seems to have been accomplished. We talk union; we propose union; yet we are unwilling to make a sacrifice for it.

Pittsburgh, Pa. WILLIAM B. MATTHEWS.

Ministers and Their Congregations

EDITOR THE CHRISTIAN CENTURY:

SIR: If Lloyd C. Douglas ever "Wanted—a Congregation" it must be because his speaking is not as attractive as his writing. I am reading his articles in The Christian Century with a smile which occasionally expands into a laugh and now, as I write, is barely smoothed out into becoming sobriety.

It is kind of him to suggest to ministers with small congregations how to get larger ones, and I hope some at least will profit by his instructions. I suppose he remembers the naive comment of Phillips Brooks when some preachers were complaining of their small Sunday night audiences, "Why, I never noticed it."

The minister who is sure of a full house does not always rise to the occasion either in the quality of his discourse or the enthusiasm of his delivery. This is sometimes because he can't, and sometimes because he knows that "whatever he says goes," for there are always a goodly number to thank him after the service for his splendid sermon and he wouldn't be human if he didn't believe and rejoice. Even those who went to sleep under it are quite inclined to praise the sermon as they pass down the aisle, without committing themselves as to what features of the discourse pleased them most. Perhaps that is not good form.

It is a delicate task in these days of free thought to give the Bible its right place in our affections, but pounding the grand old book and asserting its inerrancy do not allay doubt. Moving anecdotes from some ministerial "Joe Miller" are not the best means of touching the springs of action. Dodging the issues of the times and playing safe instead of courting danger may keep a large congregation in the pews, but at what a price of conscience. FONETTA FLANSBURG.

Colorado Springs, Colo.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

British Churchmen Comment on Lambeth Appeal

The Lambeth Conference has elicited comments from most of the leading Free Church ministers of England. In general the tone of their comments is favorable to union. Dr. Jowett says, "But I would lose no time in expressing my deep appreciation of the spirit in which the appeal is made, the sincerity of its desire for more effective and visible union, and its frank and hearty recognition of our equality of fellowship in Jesus Christ our Lord. The Free churches must meet the appeal in kindred spirit, laying aside every prejudice and cherishing the same magnanimity in purpose and outlook." Dr. E. Griffith-Jones sounds a more critical note in these words, "I do not see how the conditions offered can be accepted by us without ultimate absorption into the Episcopal church. As a Congregationalist I must entirely decline to sign any credal statement, however historic, as authoritative over my judgment and conscience, and in this I believe I am speaking the mind of the vast majority of my brethren." There is no doubt that a council of free church leaders may be called. It has been suggested to the Archbishop of Canterbury that he call a council and it is believed that if the findings of the Lambeth Conference continue to elicit the warm approval of the Free Church ministers, he will act.

National Observance of Pilgrim Tercentenary

The President has issued a proclamation setting apart December 21 as the day for a national observance of the three hundredth anniversary of the landing of the Pilgrims at Plymouth Rock. The president makes special mention in his proclamation of observances in universities, colleges and schools. Pageants will be prepared in a number of cities and in those cities which are fortunate enough to have a water front, there may be an actual ship patterned after the Mayflower. The churches in a number of communities are already making plans for a cooperative observance of the Mayflower tercentenary.

Outlook for Ministerial Students

Though the colleges and technical schools are crowded to the limit this fall with students, the theological students are not as numerous as before the war. Episcopalian institutions have twenty per cent less and the Baptist fifteen per cent less. Methodist and Disciples theological schools are about back to normal again. Union Theological Seminary of New York has more students than either Princeton or McCormick, both strict denominational institutions. Yale Divinity school with its denominationally mixed student body has a large student body this year.

Attraction of Pulpit Reaches University President

The preaching habit is one that most men find hard to break. President Lynn Harold Hough has resigned the presidency of Northwestern University to become pastor of Central Methodist Church of Detroit. His board of trustees were apprised the past summer of his desire to have a regular preaching place. He started a campaign last year to raise thirteen millions for Northwestern. This campaign did not have the support of some of the leading members of the board of trustees, but in spite of this fact a million and a half dollars was raised. A number of names of ministers are being mentioned for the presidency of Northwestern, but it is likely that a man with business interests will be chosen. At the present time the dean of the School of Commerce of the university is being prominently mentioned.

Death of Dr. Herring Changes Plans

The untimely demise of Dr. Hubert C. Herring, secretary of the National Council of Congregational churches, has changed many plans within the denomination for the early autumn. Hartford Theological Seminary had arranged to hold a Pastors' Conference under Dr. Herring's leadership which has now been abandoned. He was to have spoken on the general theme of "The Minister's Message for a World in Ferment." Previous sessions of this Pastors' Conference have been addressed by Prof. Harry Emerson Fosdick, President William Douglas Mackenzie and Dr. Henry Sloane Coffin. The Conference will be resumed in the autumn of 1921. It is likely that the theme proposed for this year will be taken up at that time.

Methodists Indict Extravagance of the Age

The economic statistics of the time indicate an astonishing degree of extravagance now prevailing. Statistics were published in the Northwestern Christian Advocate recently which showed an expenditure in the nation of two billion dollars for automobiles, three hundred million for furs, over two billion for tobacco and less than a third of a billion for the religious work of all denominations. Great economists are warning the American people against extravagance and they insist that it is only disaster or a religious appeal that will work the desired reformation.

Bishop Asbury Will Be Honored at Washington

Bishop Asbury received his commission at the hands of John Wesley to come to America and start Methodism in this country as its superintendent. The Methodist Episcopal church is the monument to the service which he rendered. For some time it has been felt that there should be a statue in Washington which would properly commemorate his life and labors. The Asbury Memorial Association was formed to secure the funds and this organization now has a site and a sketch of a proposed monument which has been approved by the Commission on Fine Arts of the City. There has been considerable delay in getting the money for the enterprise and after appealing first to the local churches and later to superintendents and bishops, the organization will now make its appeal to individual Methodists.

Pilgrim Tercentenary Plays and Pageants.

The current movement in appreciation of the values of the pageant has rightly taken advantage of the great Pilgrim anniversary, and a large body of dramatic literature. In fact this movement has already taken form in some communities. The Americanization Department of the Chicago Young Men's Christian Association has presented a series of pageants in the public parks of the city, with fine results. The entire autumn will be used for these purposes all over the nation. The Chicago Church Federation is cooperating both with the Mayflower Council and with the Drama League in the promotion of proper observance of the Tercentenary. A number of masques and pageants have been prepared which may be used by any community, school, church or other organization that desires to commemorate fitly the great event. The September number of the Church Federation Bulletin, which may be had on request, gives full directions for committees interested in such a program.

Methodist Minister Will Edit Films

The International Film Corporation has secured Dr. Charles Wesley Blanpied, formerly of the Board of Home Missions of the Methodist Episcopal church, to edit religious films for their concern. Dr. Blanpied has been a professor in Boston School of Theology and is in every way in possession of the confidence of his denomination. Films will be produced for use in the Sunday schools which will be the product of Christian purpose and understanding.

Methodists to Have Headquarters in Washington

The Methodists are now organized to go out for a fund of a half million for headquarters in Washington, D. C. The campaign will be conducted by the Board of Temperance, Prohibition and Public Morals. The site which has been obtained is one of the best in the city,

just one half block from the Congressional library and directly facing the Capitol building. Rev. G. E. Williams, of Petworth Methodist church, Washington, is to have general charge of the money-raising campaign. October 31 is the date set on which Methodist churches throughout the land will be asked for an offering for the purpose of erecting the new building.

First Letter Comes from British Ministers

The International Congregational Fraternity is now a fact, and the British ministers who are members of it have sent their first letter across the sea. It deals intimately with the temper of British and the American churches respectively. One interesting point brought out is the fact that American ministers are greeted by their congregations at the close of the service, while in Great Britain the minister is on Sunday sacrosanct and only a church official would undertake to address him in the church. This difference in custom is noted so that American visitors may not feel that the British congregations are less appreciative. As other letters pass, they will at times be of a confidential nature and will deal with some of the more intimate concerns of the denomination. Next summer there will be a large number of pulpit interchanges which will mean that most American cities will have an opportunity of hearing a British preacher. One of the important purposes of the fellowship is that of encouraging students to take theological courses in other countries than their own, thus creating an international consciousness on the part of the coming ministerial generation.

Church Building as Monument to Missionary

The state of Michigan has furnished some eminent missionaries connected with the Disciples pioneer work on the Upper Congo in Africa but none more outstanding than the late Rev. Ray Eldred. After burying his wife in a coffin made by his own hands, he made a long journey up the river and in swimming across from shore to shore was drowned. His loss has made a deep impression on the minds of his Michigan brethren and they will oberve his birthday this year in every church of Disciples in the state taking offerings for the rebuilding of the church edifice in his home town at Coldwater, Mich. This new structure will stand as a monument of his labors in Africa and as a testimonial to the love in which he is still held.

Women Have Long Preached in England

While the Anglican communion is debating the question of ordaining women to the ministry, it is well to point out that the Methodist churches in England have for a long time used women as local preachers and the number of Sunday services held by women exceeds the number conducted by ordained ministers. The local preachers have their own organization and receive instruction from a central office. The permission of the General Conference of the Methodist Episcopal church in this country having been gained, many conferences are setting apart women as local preachers.

Uses Dramatics in the Church

After First Congregational church of Evanston, Ill., arranged to give dramatic entertainments in the church, the idea took root in the denomination and now the First Congregatonal church of Toledo has equipped a parish house for drama. It has an auditorium which will seat a thousand people. The stage has drop curtains, wings, flies and other equipment customary on a stage. A part of the educational program of the church is the dramatizing of religious stories. These religious dramas, arranged by local workers, will be a regular feature of the church life henceforth. The Puritan protest on the theater has been greatly modified in our day. The principle of discrimination is better than unqualified suppression.

Bishop Birney Crosses the Chinese Field

Bishop Birney, of the Methodist Episcopal church, was assigned recently to the Chinese field. This was at his own request, and he is finding much satisfaction in looking forward to a career in the new oriental republic. Bishop Birney was until recently dean of the Boston School of Theology. Under his administration the school has become the leading theological institution of the United States in point of attendance. Its entrance requirements have been raised so that only college graduates are received as students.

Will Work for a Christian Ballot

Already twenty-five of the Unitarian ministers of Boston and vicinity have volunteered to go on the stump to speak for an expression of Christian principles at the ballot box this fall. It is stated that about one-third of the Unitarian ministers of the United States and Canada have been recruited to this service. Their activities will be directed by Rev. Palfrey Perkins, director of the speakers' bureau of the Unitarian campaign.

Salaries of Executive Officers Being Raised

The salaries of ecclesiastical administrators are being increased in accordance with the demands of the times. The Methodist church is now granting its bishops $6,000 per year with $1,500 additional for house rent. The salaries of Episcopal missionary bishops have been raised from $3,000 to $4,000 per year. The Presbyterians pay the best salaries to secretaries, the stipend being $8,000 for men of first rank. That for Congregationalists is $5,000 and for Disciples secretaries $4,500. Baptist officials have been recently raised to a salary of $7,000. A number of metropolitan Y. M. C. A. organizations now pay their secretaries a salary of $9,000. Gradually the church is getting adjusted to the new economic schedule.

Union Church Is Formed in Mexico City

In Latin American lands there is a strong tendency to eliminate every trace of the sectarianism that once characterized evangelical work. In Mexico City all of the evangelical churches with the exception of the Protestant Episcopal have formed a union church which now has 120 members. This indicates that small progress has been made in the past in evangelical work in that city, but there is better prospect for the future.

Million Dollars for New School of Christianity

The Disciples of California have been only a few weeks in meeting an offer made last spring by Mr. C. C. Chapman. Mr. Chapman proposed to give $400,000 for a "School of Christianity" in connection with the northern branch of the University of California provided the Disciples of California would add an equal amount. The subscription of the $400,000 required has been secured with an excess of thirty thousand dollars. An additional amount of $50,000 is on hand, representing salvage from a defunct seminary in Berkeley. It is now proposed to go right on and round out a million dollars. Rev. F. M. Rogers has resigned his position as state secretary and will become the chancellor of the new institution. Pending the erection of a building, instruction will be given in the Wilshire Boulevard Church of Disciples, and will begin this autumn. The initial success of this enterprise would seem to be an indication of popular interest in the appeal for religious instruction at the state universities.

Augusta, Ga., Preacher Becomes Red Cross Representative

Rev. Howard T. Cree, one of the most prominent of Disciples ministers in the southern states, resigned his church at Augusta, Ga., to become a secretary in the Interchurch World Movement. With the winding up of the affairs of that movement, he accepted the position of Field Representative of the Red Cross in the Southern Division. His platform gifts and qualities of leadership guarantee his success in this new work. Mr. Cree's choice is but one of a multitude of instances where thoroughly trained and qualified ministers with a rich experience in ministerial work have turned aside from the pulpit to humanitarian work.

Chain of Community Church Papers

Chicago churches were unique for a number of years in their chain of parish papers printed in one shop, under one general editorial management and covering practically all the Protestant parishes of the city. A still bigger idea in religious journalism is being worked out in Texas by the All-Church Press. A chain of community papers is being es-

tablished which represents all the churches in a given city. The community paper will print nothing creedal or dogmatic, devoting itself purely to church news impartially told. The Houston Times is such a paper and is printed under the editorial management of Rev. W. C. Ferguson. It has now secured a subscription list large enough to justify it in accepting paid advertisements. Through this journal all Houston has come to know about its churches.

Queen of Holland will Receive Bible

The center of interest in connection with the Tercentenary celebration of the sailing of the Mayflower is now shifted from England to Holland. One of the features of the celebration there will be the presentation of a Bible to the Queen of Holland. The Right Reverend James H. Darlington, Protestant Episcopal bishop of Harrisburg, will make the presentation. A handsome copy of the Bible will also be presented to each member of the Pilgrim Fathers Commission. After the Holland celebration, the United States will occupy the center of the stage. November 28 will be generally observed as Mayflower Universal Bible Sunday.

Japanese Newspaper will Issue Sunday-school Edition

The World's Sunday-school convention in Tokio will have its share of publicity in October. The newspapers have already promised to devote a liberal allotment of space to the event. This has been the more easily achieved since the Emperor has made a liberal donation to the expense of the convention. The Japan Times Mail of Tokio will issue a special Sunday-school number. At least twenty pages will be devoted to Sunday-school affairs. A great convention hall has been provided and the Japanese people, who are noted for their courtesy, will make unusual efforts to welcome in proper manner the visitors from the various Christian nations of the world. Thus the convention is not only an event of large interest to Sunday-school people but it even takes on international significance. Everything that contributes to international acquaintance and understanding is a factor in guaranteeing a world peace resting upon the solid basis of friendship. The delegates to the convention are now en route.

Knights of Columbus Find Way to Spend Money

The various war service bodies were left with large sums in their treasury at the time the armistice was declared. The Knights of Columbus have decided to spend the seven million dollars remaining in their war treasury in night schools which will be planned for the special needs of soldiers. It is thought that 250,000 soldiers can be trained this coming year.

Wesleyan Methodists Make Provision for Ministers

It is claimed by British leaders that the Wesleyan Methodist church of England has made the best provision for its ministers of any denomination in the world. There is now a minimum salary of $1,400 per year, in addition to house rent. Besides this the churches often make the minister's wife an allowance on the understanding ground of "breaking of crockery." The missionary secretaries of the denomination receive only two thousand a year, which indicates how nearly the ministers of this denomination live upon a level.

Minister Cancels Trip to Europe for Parish Call

Rev. Walter M. Haushalter received an appointment from Munsey's magazine to go to Europe and study the national attitude of different countries. He was to write a series of articles on "What Europe Thinks of America." In making ready for this task he resigned the pastorate of Oak Park church of Disciples in Kansas City. In the meantime he received a call from the important church at Columbia, Mo., the seat of the state university. He cancelled his European assignment and accepted the parish task.

Methodist Ministers Learn to Play Swat Tag

At some of the summer schools this year Methodist ministers might be seen playing children's games such as swat tag. It was part of the curriculum to learn a number of the new games which might be played without expensive apparatus. The rural Methodist ministers are preparing themselves for a larger community service and one of their convictions is that the country child does not play enough. Some of the ministers will take an interest in the buildings of their local communities, influencing men who erect new buildings to have some feeling for the city beautiful.

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British Table Talk

London, September 7, 1920.

IT is long since Britain was confronted with so many and grave internal troubles as now. Added to our serious foreign complications and commitments, we are facing a domestic situation without parallel in our island story. Most of our industrial workers are in a state of restlessness or hot ferment. Strikes or lockouts are impending or in progress in the coal mining, engineering, electrical, printing, pottery and other trades; while in Glasgow, Birmingham and other cities tenants are "striking" against increased rents. Owing to a wage dispute, Manchester and Liverpool have been without daily papers for over a week—an event unprecedented in the last hundred years. Typewritten sheets giving the news of the day in a few hundred words have been issued, and the Manchester Guardian, our greatest provincial daily, has had to produce a weekly edition in London. The Independent Labor Party press in Manchester has printed an "Evening Paper" for the strikers. Without strikes, newspaper production is now so costly that all but a very few of our daily and weekly journals are published at a loss. The trend is towards greater union and solidarity among employers and employed on opposite sides, so that disputes tend to spread and involve more and more trades. We "are no longer united as a nation," laments the Dean of St. Paul's; "we are a mass of helpless individuals, plundered by gangs of conspirators, honeycombed with treason, under a government which nobody trusts, nobody respects and nobody obeys." Sixty Bank of England clerks were recently sworn in as special constables and provided with uniforms. When the company is complete, 25 per cent of the men will be reserved for the protection of the bank, the remainder being available for general police duty in the event of a great national emergency. Civil war virtually prevails in Ireland, and as I write the hunger-striking lord mayor of Cork lies at death's door in a London jail. Public opinion and the press (including the Times) are all but unanimous in favor of his release; had Parliament been sitting he would undoubtedly have been set free. In remaining obdurate Lloyd George (who is believed to be largely influenced by Carson and Churchill) is making the biggest blunder of his life. If Alderman MacSwiney dies, the Irish problem will be worse than ever.

* * *

Still Calm

Notwithstanding these ominous signs and portents, our British phlegm enables us to keep calm and to go steadily on with our work, reminding ourselves that war always brings a train of evils, and confident that better days will dawn. It is not we alone who are troubled—"If ever the world seemed possessed by an evil spirit, it is now," declares A. G. Gardiner, late editor of the Daily News. And we feel that our national state is not quite so bad as "the Gloomy Dean" picturesquely paints it. The extremists among us are relatively few: has not labor's left wing, the I. L. P., condemned Bolshevism and its methods in Russia? Nearly all our responsible labor leaders are sane and fair, though the rank and file sometimes get out of hand—often through misunderstanding, prejudice, suspicion, resentment bred of past injustice and the occasional shortsightedness and stupidity of authority. What we need is a new spirit, and the co-operation of all classes in evolving a better social order. "The Christian churches have now a great opportunity," says Dean Inge, "of showing that they can put aside their intestine divisions and their preoccupation with matters of small account, and unite to save the country"; and the All Friends' (Quaker) Conference emphasizes the value of spiritual forces in human affairs, being convinced that good will, fellowship and mutual trust are the effective means to progress, and that to this end armed force is futile. We recall, too, the remarkable message signed by the prime ministers of the United Kingdom, Canada, Australia, New Zealand, South Africa, and Newfoundland, urging men of good will, who are everywhere reviewing their personal responsibilities in relation to the reconstruction of civilization, to consider also the eternal validity and truth of those spiritual forces which are in fact the one hope for a permanent foundation for world peace.

* * *

The Reunion Movement

The proposals of the Lambeth Conference for reunion between Anglicans and Nonconformists are being actively discussed in all religious circles with a keen desire to arrive at some common basis. As the Rev. Thomas Yates (Kensington Chapel) remarks, the Lambeth proposals have changed the whole aspect of the reunion movement, and brought churchmen and dissenters nearer together than at any time since their separation. The chief difficulties are the proposals that the latter shall accept the episcopal form

IS PREACHING FUTILE?

Dr. Lyman Abbott, in the "Outlook", says:

"JOHN SPARGO, the most spiritually minded of modern Socialists, has contributed to The Christian Century of Chicago, an article entitled, 'The Futility of Preaching.' I wish that this article might be reprinted in leaflet form and sent to every preacher, Protestant or Roman Catholic, orthodox, liberal or Jewish, not because I agree with it, for I do not; but because it presents with great clearness and in an admirable spirit the reason why so many men and women of fine ethical ideas and genuine religious spirit do not attend our church services."

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of church government and their ministers be reordained. (Curiously, little is being said on either side about disestablishment.) Many Nonconformists have little or no objection to the office of bishop, but ministers as a whole, as the Guardian recognizes, are no more willing to be reordained than to be remarried. Lambeth has ingeniously tried to sugar the pill by offering to receive, even in the case of bishops, from Nonconformists "commissions" to preach in their churches, but this is something very different from the "episcopal ordination" which Free Church ministers are asked to undergo. The Dean of St. Paul's confesses that "a scheme of reunion, which involves the acceptance of episcopacy by bodies which broke away mainly on account of their dislike to that form of constitution" does not seem to him "very hopeful," and he points out that the proposal regarding episcopal ordination "virtually cuts off the hope of reunion with the Scottish Presbyterians, who are far nearer to the Church of England than, for instance, the Russian Church." The Friends, the Unitarians, and the Salvation Army are also excluded from the scope of the bishops' proposals. Speaking for British Baptists, Dr. Clifford says they have not only themselves to consider, but also the five or six millions in America, "and the Baptists here, for the sake of their European work, have to march in future much more closely with Baptists in the United States." The same thing applies to Methodists and Congregationalists. The Times sounds a warning note on the main question: "Union, doubtless, is strength, but it may also be a huddling in anticipation of danger. . . . Principles, smoothed and polished till they can offend no one, lose their grip on every one." "Mass your forces anywhere," says Dr. Clifford again, "and you attenuate the sense of individual responsibility." Unity of spirit, he adds, we can get; unity of form never, not even in doctrine. Meantime, the practical proposals of the Lambeth Conference are being acted upon. Bishop Welldon, who recently had Dr. Jowett to preach in Durham Cathedral, of which he is Dean, preached in St. George's Presbyterian church, Edinburgh, September 5, at two joint services of the Established and Free Churches of Scotland; and in the Central Hall, Manchester—the Wesleyan Cathedral of Cottonopolis—Canon Peter Green, Canon Masterman, and the Dean of Manchester are shortly to preach.

* * *

The Churches and Labor

The importance of the reunion proposals has obscured certain other notable pronouncements of the Lambeth Conference. Earlier in the year, addressing Unitarians, Dr. Gore, after his retirement from the bishopric of Oxford, uttered a severe indictment of the churches in relation to the working classes. The witness of established Christianity to the principles of justice and brotherhood he denounced as "lamentably and inconceivably weak." Hence the passionate feeling of contempt and repudiation of the churches on the part of the great body of workers who have awakened to the real meaning of justice, and despise the traditional palliatives of manifest wrong; whose cry is not for charity but for justice. This is, he thinks, perhaps the most important movement of our time, and its claim against the church is overwhelming and unanswerable. In more cautious language the Lambeth Conference emphasized its conviction that the pursuit of mere self-interest, whether individual or corporate, will never bring healing to the wounds of society. "An outstanding and pressing duty of the church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of cooperation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords." Although the church cannot in its corporate capacity be an advocate or partisan, "a judge or a divider," in political or class disputes where moral issues are not at stake, it is bound in matters of economic and political controversy to give its positive and active corporate witness to the Christian principles of justice, brotherhood, and the equal and infinite value of every human personality. The claims of human life being superior to those of property, human values must be set above dividends and profits, and inhuman or oppressive conditions of labor removed. In the spirit of these utterances, churches of all denominations are increasing their efforts to gain the confidence of the workers and to support their just claims, and I hope to describe these from time to time in subsequent communications.

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EDITORIAL

A Prayer for the Church

GOOD FATHER, from whom the whole family in heaven and on earth is named, who hast made of one blood all the nations of men, and who desirest to have fellowship with Thy children, made in Thine own image, we turn our thoughts to Thee.

We thank Thee for the church, the great company of redeemed spirits elect from every nation, into whose fellowship by Thy grace we too have been called. What inspirations focus in our hearts from distant spaces of the earth and from the far-stretching centuries as we take our place with the disciples of Jesus! The noble company of martyrs and saints, of apostles and prophets, of teachers and builders, whose devotion has brought Thy kingdom near—from their amphitheatre in the unseen, a cloud of living witnesses, they watch and encourage our efforts in the stadium below. Keep us aware of their august and inspiring presence, and nerve us for our race so that we may fill out the victory they so gloriously won.

For this binding of the mighty past with the vivid present through fellowship in Thy living church, we thank Thee. And we also thank Thee for the innumerable kinships by which our lives are knitted in with the lives of our fellows through companionship in the work of Thy kingdom. What discoveries of unsuspected moral beauty in other souls we are making as with common consecration we work at their side in the sweet ministries and fellowships of the church. And what sensible greatening of spirit comes to us as we faithfully pour our own life into the common need of those who make up the beloved community!

O Lord, bless Thy church, so helpless yet so mighty; so torn with schism that none would think we followed the same Lord or held a common faith, yet mystically and eternally one; so wayward and self-willed, yet held fast in Christ's love who bought her with his own precious blood. May the spirit of Christ break down all barriers and unite us all in his glorious service.—Amen.

Outlook for Interchurch Reorganization

INTERCHURCH World Movement affairs were given over on July 8 to the hands of the reorganization committee, of which Bishop Nicholson of Chicago was made chairman. This Committee of Fifteen met in New York last week and took stock of the entire situation. Three items constituted the matters of chief importance—the surveys, the underwritings, and the possibility of reorganization. The surveys are in various stages of progress. The foreign fields were given only a most cursory and superficial examination, chiefly on the basis of previous work done by the missionaries, with rapid synthesis of the results. The city and town surveys are in every stage of beginning and early progress. With few exceptions they are as yet of very little value for exact information. The completion of the work, where there are local federations or church councils, would be possible and worthful, but would be costly, and would have to be kept up to date by some scheme of continuous revision and checking. The most valuable part of the work is that which has been accomplished in the rural investigations. A large number of counties have actually been surveyed with something approaching accuracy, and with the possibility of genuinely serviceable employment. Careful examination of the facts compels the admission that the surveys, which all

who were interested in the Interchurch, counted upon as the most valuable part of the movement, are as yet of very limited significance for constructive Christian work. If these field investigations are to be completed and put in condition for use, some organization with the requisite funds and equipment for that purpose will have to be found. It may be that the work could be divided among several agencies. The basic question, however, relates to the values of the results as compared with the expense and labor required for their completion.

Struggling With the Underwritings

THE underwritings constitute a more serious phase of the Interchurch problem. The banks that have advanced the funds for the Movement, accepting the guarantees of the beneficiary organizations, are urging payment of the debt. A large amount of money was raised for these colleges and missionary boards, but for the most part it was due largely to the initiative of the separate institutions, favored by the general interest in the Interchurch. But in many instances little or nothing was received by the soliciting groups. The payment of the designated percentage of their askings would entail great hardship on such, and in some instances actually threaten their continuance. The committee, like the officers and the General Committee before it, have wrestled seriously with this phase of the matter, without, however, reaching any other conclusion than that the underwriters must be admonished in the most urgent manner to make payments as promptly as possible. As to what relief may ultimately be found for the most sorely pressed of the participants they cannot say, but they promise all help they can offer in the use of the materials at their disposal, such as slides, maps and the like, in the prosecution of whatever campaigns may be launched to meet the deficiencies. Beyond this they say that the matter must be left to the Business Committee, and await the maturing of the last of the underwriting notes early in November. As to reorganization, a brave effort is being made by the committee to convince itself that there is hope of some readjustment that will turn to account the very great energy and expense that has been invested in the Movement. This is not easy. Announcement is made that the enterprise is solvent. This means merely that there are sufficient funds in sight to carry on until January first the very slight residual activity to which the Movement has been reduced under explicit orders of the General Committee. It means nothing as to the payment of underwritings, nor is there the least indication that a new Interchurch financial campaign could be inaugurated.

Diverting Suggestions of Cooperation

VERY useful suggestions are made regarding the need of conference with the Federal Council of Churches as to the conservation of results. It is also a part of the recommendation of the committee that conferences be held with the other agencies representing specific aspects of interdenominational work such as the Home Missions Council, the Foreign Missions Conference of North America, the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, the International Sunday-School Association, the Council of Church Boards of Education, the Missionary Education Movement, and the Student Volunteer Movement. There is even a naive intimation that these organizations might be coordinated under a general Interchurch committee. But all this is merely diverting. There is manifestly much wisdom in conference with these older agencies, which have been tested by time, and which of late have passed through some difficult experiences as the result of the Interchurch debacle. But far more important was it that such conferences should have been held at the beginning. Their experience might have averted some of the pathetic mistakes made in a noble cause.

Leadership in Interchurch Movement is Ended

RICH and fruitful ideas can be contributed by the Interchurch Movement to the church's cooperative enterprise. But not leadership. And not very much in the way of advice to the agencies that have kept on their way constructively and hopefully, in spite of much discouragement. The conferences that are planned for October and November ought to be very valuable to all the groups interested, and to the church at large. We are perhaps nearer to a solidly constructed and hopeful form of leadership than ever before in the history of interdenominational relations. Bishop Nicholson's committee has a very serious and important mission to accomplish. Only the beginnings of suggestion have yet been made. Any gesture of authority or self-constituted leadership on the part of the Interchurch interpreters would be disingenuous and resented at this time. It is a moment for humble and sacrificial assessment of the facts. Some new and valuable members have been added to the committee. Their further action, and the results of the contemplated conferences, will be awaited with the deepest solicitude.

Prohibition in the Wettest State

NEW YORK rivals New Jersey and Rhode Island for distinction as the wettest state. Its Governor, otherwise a most admirable and progressive executive, its legislature and its political parties all declare for booze. Yet Bird S. Coler of the Department of Public Welfare reports after careful investigation that great benefits have come from the short era of prohibition even in New York, where enforcement is made most difficult and many conspire to keep it wet "underground." He is in official charge of those institutions that have to care for the derelicts who are the product of the liquor traffic, and says: "No one sitting in my place with its chances for observing what works for the welfare of the people and for the betterment of civilization could take any other stand than to make a firm resolution to present the facts to the American people." He then gives, through an interview in the New

York Evening Post, a summary of the work of his institutions. In the three hospitals under the supervision of his department, notwithstanding the great increase of patients on account of influenza, the net decrease for the first three months under prohibition was, respectively, 33 per cent, 20 per cent and 15 per cent. The arrests for intoxication were reduced by one-half even though little effort was made to enforce the law. The prison population decreased 15 per cent in the year and that of women 30 per cent. Alcoholic patients at Bellevue decreased from an average of 102 per day to three and four per day. The alcoholic ward has been closed and ambulance calls for alcoholics were reduced from 138 in January, 1919, to nine during January, 1920. The municipal lodging house with a capacity of 900 beds has an average of from 30 to 40 lodgers now, and there are 1,000 vacancies in tuberculosis wards.

"Wet" Enlistment Appeals for U. S. Army

AN over zealous and imaginative but dense-witted recruiting lieutenant in Pittsburgh recently put out an advertisement offering the allurements of service with the army of occupation in Germany where the favorable rates in exchange would abolish the H. C. of L. and give every lad enough spending money to have a good time; where Uncle Sam is "sitting on the world," and therefore offers every bumptious young American a chance to swagger; where opportunity is given to visit the great cities of Europe (with wine, women and song of course)—"a $12,000 trip to the old countries of Europe," and " a chance to get away from the eighteenth amendment while still serving Uncle Sam and living under the great flag of the nation." Alert, as he ever is, Mr. Bryan sent a copy of this appeal to Secretary of War Baker, with a request for information regarding its source and authority and a query as to whether or not the Department authorized or condoned such appeals. The Secretary answered that it did neither and that immediate investigation would be made and discontinuance of the poster ordered. An army of occupation is not usually the best training school in self-discipline, and no regular army is exactly a character-building institution. There are lads who are restrained there by the discipline of army routine, but they are not home-loving boys, nor the type over whom good fathers and mothers at home have no heartaches.

Churches Should Tell the Truth

THE ethical element in the creed of the advertising clubs of America is very strong. The motto of the national organization is "Truth." Unless advertising is honest, there soon would be no advertising. It has been the work of some advertising experts to root out the dishonest element in the columns of the various periodicals. The churches are sometimes represented by advertisements that would meet the condemnation of the experts in the art of publicity. When a congregation announces that it is a friendly church and yet provides no way for greeting and winning strangers, it has sinned against the code of good publicity men. There was an old method of fulsome announcement of a new minister in a community which was misrepresentation pure and simple. The reports of a great crowd at a church that was but a little more than half filled can be branded as pure falsehood. It does not pay to advertise an inferior article. Only staple goods can reap the full advantage of a publicity campaign. The autumn publicity of the church should have for its motto, "Truth."

Political Muck-raking

ILLINOIS has just passed through a bitter primary contest in which personalities have been the chief issue. These personalities have befogged the larger issues of good government, and a decision was reached which cannot long represent the will of the people. In the national election mere questions of personal honesty have eclipsed issues the most important ever put before the American people. Whichever way the election goes, it will be a stalemate. Nothing will be decided and the policy of the United States will be left for an inexperienced man to determine. The issue of personal honesty in politics is an important one, when raised sincerely, but there are this year greater issues. Shall we undertake to prevent war by any form of international organization? Shall we enforce the constitutional provisions concerning alcohol? Shall we prevent an economic collapse in the United States? Shall we help struggling peoples like the Armenians to life and liberty? Such questions are obscured by the issue, Which political boss shall rule over us? In this way much of the dignity attaching to the office of President or Governor is lost.

The Churches That Succeed

THE church that fails is the topic of many an address at religious conventions. The failing rural church and the failing down-town church have been used as an almost inexhaustible theme of address. The church that fails, however, is by no means so important as the church that succeeds. To discern the causes that brought about a church's failure is important, but to know intimately the secret of the successful churches is far more worth while. Ten successful country churches afford us light enough to save all the rural churches that ought to be saved. The outstanding down-town churches and the powerful suburban churches are illustrations for aspiring church people of the way to proceed. Few scientific studies of successful churches have yet been made. A book or two on church methods and church publicity may present certain ways of doing things but for the most part the secrets of successful churches are hidden from the world. What could be more important than to know how Fifth Avenue Presbyterian or Dr. Barton's Oak Park, Chicago, Church, grew? Nothing, unless perhaps it might be the story of a strong rural church down in Illinois which is surrounded by automobiles every Sunday morning.

The Freedom of Missionaries

ANY traveled observer of the work of foreign missions, to whom the missionaries have given a measurable degree of intimate self-revealment, must have been impressed with the pathetic sense of restraint under which most of their labors are carried on. This restraint arises from various causes, of which the chronic insufficiency of resources is only one. No doubt the most serious inhibition that rests upon them inheres in certain arbitrary restrictions felt to be imposed upon the free action of both missionaries and the nascent church by the supporting churches of the homeland. From one point of view this control of the missionary situation by the long arm of a far-away church is essential and beneficent. The missionary passion of the home church rests back at last upon the conviction that it possesses certain treasures of faith and salvation which it must—under constraint of Christ's love—pass on to others, even to the last man, until all the world has heard the good news of divine grace. The church must take that course which most surely guarantees that these treasures shall be conveyed uncorrupted by its ambassadors, the missionaries. The entrance of a missionary into a non-Chrstian land is no mere event of his personal experience. It is an organic act of the communion of churches whose life he shares and which shares with him in the sacrifice and responsiblity of the task he is about to undertake. He is vicariously doing their work, and they are organically represented in his personality and policy. In good faith, therefore, he cannot disregard them and launch out individualistically on a course which violates their expectations and convictions.

Yet the missionary must be left a free man, as free—yes, even more free—than is the preacher in any pulpit in the homeland. To send servile-minded men to preach the gospel in India or Japan or China or South America would be to court failure at the start. Slaves cannot do the work of Christian missions. Only free men of initiative, originality, and open-mindedness can project a program adequate to meet the unfamiliar and unprecedented situations which their presence in a non-Christian community is sure to develop. The adjustment of a free missionary to the organic life of the church to which he belongs and which sends him forth, involves, as even the uninitiated can see, a problem than which missionary boards wrestle with none more delicate and, oftimes, more painful. Adjustments have to be arrived at frequently in the most pragmatic fashion, small practicalities at times figuring more gravely than basic principles in determining the decision of a mission board in a given case where tension or dissatisfaction obtains. The two foci of the problem of the missionary's relation to his supporting church are these axioms: first, that the missionary must be left a free man, and secondly, that the home church must have confidence in the missionary as a true and sound carrier of the treasure it has entrusted to him.

The problem, then, comes to be one of character—of the character of the missionary, on one side, and the character of his supporting Christian communion on the other. Is the missionary the sort of man in point of intelligence and Christian piety to whom the church may entrust its treasure amid the complex of incalculable social and psychological forces with which he has to reckon in any non-Christian land? Moreover, is he aware, sensitively aware, of the fact that he is the ambassador of an organic community whose life he shares and of whose passion for a Christianized humanity he is the symbol? Does he strive humbly and prayerfully to make his work such as will be satisfying and honoring to them as well as to Christ whom both he and they strive to serve? These indicate the type of questions a Christian group must ask concerning its missionary. If such questions as these cannot be answered favorably to a particular missionary, he should not be sent, or if once sent out, he should be recalled.

But if such questions are answered favorably to the missionary, it yet remains to ask concerning the character of the communion that calls and commissions him. What sort of communion is it? What really does it have in mind when it sends its missionaries to the ends of the earth? Are they being sent forth as propagandists of a sectarian view of Christianity or as heralds of Christianity itself? Does the denomination conceive of Christian missions as a denominational enterprise or as a united enterprise of the church catholic? Is it willing to subordinate its denominational peculiarities, and even allow them to drop away, in the assurance that once the faith of the gospel is planted in any non-Christian soil the spirit of God may be trusted, with the minimum of human guidance and care, to bring forth a fruitage of institutions and formulas and procedures congenial to the mental and social qualities of that particular people and fully in harmony with the substance of the gospel? These questions all involve the character of the church in the homeland. A narrow, sectarian communion will be unwilling to allow its missionaries to hold its distinctive peculiarities tentatively or to subordinate them to the generic and catholic elements of the Christian faith. A broad-visioned and fraternal communion will be competent to make distinctions. It will derive its missionary ardor and passion not from motives of denominational pride or ambition or prejudice, but from motives whose roots take hold on the catholic and eternal substance of the faith held by all those whom Christ has called and saved.

Now, missionaries representing one type of communion will be free men, while missionaries representing the other type of communion will be free men only up to the point where their denominational peculiarities come into conflict with the will of God as revealed in a definite and unmistakable opportunity for advancing His kingdom. At that point they must choose whether they will be Christ's free men, serving his church catholic, or the mere instruments of denominational propaganda. All missionaries face this problem sooner or later. The Episcopalians faced it acutely in the Kikuyu episode in Zanzibar. They are facing it today in China and Brazil. Methodist missionaries face it the world over in the clash between Bishop Thoburn's fraternal and statesmanly doctrine of national churches undivided by our western sectarian controversies, and Bishop Bashford's sectarian doctrine of a Methodism universal. Baptists face it in South America

and throughout the Orient where many missionary hearts bleed over the restraints of the home church by which they are inhibited from free ecclesiastical intercourse with their Christian co-workers of other names. For some time the Presbyterian and Congregationalist bodies faced this problem with such embarrassment of conscience that the Foreign Missions Board of the Presbyterian denomination at last wrote a resolution into its permanent policy to the effect that wherever a favorable opportunity presented itself for the practice of Christian union in any mission field the Presbyterian denomination may be considered committed to it without debate. Many who are reading this editorial will recall hearing Dr. Robert E. Speer on many occasions declare that he thanked God that the ultimate church of China is to be not a Presbyterian church but the church of Christ of China.

The problem is just now acute among the Disciples of Christ. Facing the incipient organization of the united church of Christ in China, the Disciples missionaries in convention a year and a half ago made overtures to their board in America, looking toward the formulation of a policy by which they could have a constructive and formative share in a work which they could not doubt was under divine leading. They indicated that the traditional practice of their communion in demanding rebaptism of one who is already a Christian would be inconsistent with fellowship in a united church. We shall have to be willing to receive other Christians into our fellowship without rebaptism, they said, if we have any part or lot in this union movement. And they added, through their secretary, that the proposal to abolish rebaptism as a condition of membership had the approval of the entire Disciples mission.

What the missionaries asked for was merely the privilege of formulating for the reassurance of those participating in the union movement a policy which, in one form or another, their churches had been practicing for some time. It was reported to their convention in April 1919 that already every Disciples mission station in China except one is practicing "open membership." This report was made up from the general testimony of those present. It was referred to as a well understood fact at the convention of the China mission held in June, 1920. For several years unimmersed members of other churches have been recognized as members of Disciples churches in China and were included in the reports both to the annual Chinese convention and to the executive committee of the Foreign Society in America. It is probable that the members of the executive committee in America did not know that such a policy was being practiced, as there has been no occasion until recently to discuss it even amongst the missionaries themselves. It seems to have been recognized as an unescapable duty in the local churches, and the primary responsibility for it appears to have rested upon the Chinese Christians who could see no reason why a fellow Chinese who happened to be won to Christ by a Christian evangelist wearing a Presbyterian title, should not be received with utter hospitality into any circle of Christ's followers whose fellowship he might seek. Even if the missionaries had been minded to forbid him—which, thank God, they were not!—they probably could not have done so without serious impairment of the spirit of Christian brotherhood. As a result of the revulsion of the virgin mind of the Chinese converts against the meaningless and wicked sectarianism of western Christianity, we are told that certain Christian men, who were not immersed at their baptism, are serving as paid evangelists under the direction of Chinese Disciples churches. Presbyterian and Methodist Christians are serving on official boards of Disciples churches, and regular church letters have been granted from one local church to another for unimmersed persons whose membership was acknowledged by their Chinese brethren.

Here is a situation which illustrates the infinite delicacy of the problem faced by foreign missionaries. The practice of rebaptism is the traditional practice of Disciples churches in America. An unconscionable outrage upon Christian fraternity it is increasingly felt to be, and it is being abandoned by a growing company of churches, but it is the historic and still customary procedure. What now, were the missionaries in China to do? They faced a four-sided situation. On one side was the unwillingness of the Chinese Christian mind to magnify a particular form of baptism—important enough in itself—into a thing so important as to justify a cleavage in Christian fellowship; on another side were the emergent beginnings of a united church of Christ in China; on a third side was the home church, and on the fourth their own convictions as to the will of God. Interpreting their relations to their home communion with a temper evidencing the utmost delicacy and loyalty, unwilling formally to take any forward step upon such a matter without full approval of their supporting board, and shrinking even from a frank report of the irrepressible practice of the Chinese Christians in their fellowship with one another, lest they put a weapon into the hands of the sinister enemy of the Foreign Society which could be used to whip up prejudice and create a substantial partisan movement against the honored but timid leaders of the Society, these missionaries deputized their secretary to write a tentative letter, confidential in character, asking for counsel in the consideration of their problem. In reply, they were advised that their course was indiscreet, and in humility, if not humiliation, they are now under great pressure of a false sense of duty to join in the impossible task of reestablishing the status quo ante.

The publication of some of the correspondence between the executive committee and the missionaries has been used by reactionism and an ancient personal grudge to make the biggest sensation in Disciples history. It is being asked that these China missionaries be recalled as disloyal, and that the administrators of the missionary enterprise—men like President A. McLean, Dr. Stephen J. Corey, Dr. F. W. Burnham—be displaced by other leaders. At the present moment the Disciples communion may be regarded as the "hot spot"—to use Professor James' term—in the consciousness of the American church.

The St. Louis convention of Disciples in late October will witness a decision not merely on a question of policy but on the question of the character of the communion of Christians known as Disciples of Christ. That gathering will determine whether the destiny of the Disciples is to be

that of a contentious, unfraternal and belated sect, chiefly concerned with the waning propaganda of a dogma which has turned to ashes in the hearts of this generation and which even its own noisy champions make little use of save when it serves as a rallying cry for partisan ends, or that of a gracious-minded Christian communion, with hearts set on the ideals of Christian unity, and with an undiscouraged purpose to practice it in a catholic fellowship with all who follow Christ.

Forward-Looking Thoughts

THE phrase is from Wordsworth, who says:

> A child more than all other gifts
> That earth can offer to declining man,
> Brings hope with it, and forward-looking thoughts.

This is one of many reasons why the home in which there are children is happier than the one where there are none. Life is linked to the future and promises to renew its interest with each generation. The man who is toiling for his own generation alone usually finds satiety before middle life is reached. He who is spurred by the hope of better opportunities for those who shall come after him can continue to work with enthusiasm even into old age. George Eliot uses these lines of Wordsworth on the title-page of "Silas Marner," to suggest the transformation that came to the hermit weaver, warped almost out of human semblance by a wrong done in the far past, when the forward look was awakened by the presence of a helpless little child.

Nations have begun to decay whenever forward-looking thoughts ceased to inspire them. Greece, Rome, France before the Revolution, all tell the same pitiful tale. On the other side, the unconquerable idealism of the Hebrew prophets brought forth after each defeat and apparent overthrow of the nation a residue linking itself through the promise of God to a great future. A marvelously picturesque phrase is that which is used by the author of the Book of Hebrews: "These all died in the faith, not having received the promises, but having seen them and greeted them from afar." To see and greet from afar the future conditioned upon justice and covenant-keeping is the only promise of national perpetuity, as the nations of our time sorely need to learn.

Religious movements begin to fail at the very moment when they cease to be forward-looking, to salute the future. Lutherans set slight value upon their inheritance from Luther if they are satisfied to fulfill the letter of his teaching rather than to go forward from the point of vantage gained by him. Methodists are unworthy of Wesley, who trusted that the God who buried the workman would carry on the work, if they are more concerned about the movement in his day than in ours. Those who profess gratitude to Alexander Campbell miss the best he taught if, in poring over musty files of the "Millennial Harbinger"—the very name suggesting a well-nigh forgotten phase of his teaching—they concern themselves chiefly with details of church organization and government and with controversies over "expedients," and fail to find the big underlying principles of the man and his movement—the ideals and purposes which have withstood the tests of time and are still forward-tending.

The very principle of eternal life is in the life that now is. Life must needs be prophetic to be worth-while.

The Shoestrings

A Parable of Safed the Sage

I WENT unto the shop of the man who selleth Shoes. And I said unto him, Sell unto me a pair of Good Shoestrings.

And he said, I will sell unto thee a pair of Shoestrings, but I will not promise to sell unto thee good ones. For the best of them are Mighty Poor these days, and most of them are Rotten.

And I said, These Flat ones with Metal tips I like not. Hast thou not some better ones?

And he said, I have some Round ones with Rubber tips, and they cost a Dime.

And I bought a pair.

Now of all the Shoestrings that ever were made, these were the Hardest and the most Slippery. And I tied them not once a day but it may have been Forty Times. And they slipped loose so that my feet slid to the front end of my shoes and grew Tender and Sore. And every morning I said, I will wear them this one day, and if they grow not better with the using, I will throw them away. But they grew no better. And I tried them another day. And I began to walk on the side of my foot to ease it where it was sore. And in so doing, I caught my foot on a certain day as I crossed the street, and stumbled and was well-nigh run down by a swift chariot that had no regard for the speed limit.

And I went unto my home, and cast aside the round, hard strings, and I put in another pair that would stay tied. And I upbraided myself that I had endured for so long a time an evil that had as its only compensation of endurance the hope of getting value out of a pair of Shoestrings that cost a Dime.

Now it came to pass that I had occasion to use a Box. And I went unto the Attick and I found a Shoe Box, made of Pasteboard. And it was exactly what I wanted. And in it was Tissue Paper which had come wrapped about the Shoes. And I removed the paper, and behold, in the Box that I thought was empty, were two pairs of New Shoestrings, which I had bought with the New Shoes in the good old days before the War, before Shoestrings were Rotten. And I rejoiced as one who findeth Coin.

Now I considered these things, and I said within my self, Even so do men endure Petty Abuses and Small Annoyances and even Greater Wrongs, whose aggregate of Discomfort is Great, and whose liability of Danger is not Inconsiderable, and whose hope of amendment is Small and whose Value is Negligible. And they submit to them when they ought to face them and remedy them. Yea, and thus do men continue with Faults of their own, which seem small, but which Irritate and do Harm out of pro-

portion to all the effort that would be necessary to their amendment. Yea, and when they know not wherewith to amend these evils, behold the remedy lieth under their own roof, and is already bought and paid for and ready to their hand.

Wherefore, search thine Attick, and bring forth out of it all the unused resources that may minister to life, and use them. For of what use is it that thou walk with Sore Feet when there is a good new pair of Pre-war Shoestrings in the Empty Shoe Box in thine Attick?

And now if thou shalt behold me walking down the Highway, with a quick step and a smiling countenance, know ye that the reason is that my feet are shod with the Preparation of the Gospel of Peace, and that I wear Shoestrings that do not slip. For the Lord maketh the feet of the righteous like unto Hinds' Feet; but of the sinner and the ungodly is it said, Their feet shall slide in due time.

VERSE

A Song for Morning

MAKERS of poems limpid and lilting,
Strummers of tunes romantic and tearful,
Learn the fresh music of mountains gigantic,
Heed the wild runes of the free-bounding rivers;
Hark to the corn song that bursts from the prairie—
Song old as nature, dewy as morning,
Song everlasting, regenerating,
Sung by our sires in pioneer cabins,
Hummed by our mothers, by Indians threatened,
Over the cradles of burgeoning peoples.

Learn the new chants of times democratic,
Free as the ocean, strong as the tempest;
Sing the new life of comrades close-tethered;
Sing the new love that leaps over mountains,
Crossing the sea and flooding like sunrise.

Makers of poems limpid and lilting,
Leave the old tunes of vanishing nations,
Learn the fresh songs of a new world-affection,
Chant the new music of brothers and lovers.

THOMAS CURTIS CLARK.

Truth

MAN with his burning soul,
Has but an hour of breath
To build a ship of Truth
In which his soul may sail,
Sail on the sea of death.
For death takes toll
Of beauty, courage, youth,
Of all but Truth.

Life's city ways are dark,
Men mutter by; the wells
Of the great waters moan.
O death, O sea, O tide,
The waters moan like bells.
No light, no mark;
The soul goes out alone
On seas unknown.

Stripped of all purple robes,
Stripped of all golden lies,
I will not be afraid.
Truth will preserve through death;
Perhaps the stars will rise,
The stars like globes.
The ship my striving made
May see night fade.

JOHN MASEFIELD.

Sometime

THOUGH when Life's roll is called, I may not be
Among the great, the mighty, this my prayer:
For others let the songs of praise be sung,
The pæans shouted, and I shall not care.
Sometime, may One Voice whisper, quite apart
From all the glory of that choir that sings
The praises of the souls who have been great—
"Lo, he was faithful in Life's little things!"

BARBARA HOLLIS.

Song

IN one blue cosmic haze there wheels
Each throbbing planet, earth and star,
And every meadow flower reveals
Life's mystic message without mar.

In every song of paint or pen,
In every molded bit of stone,
There dwells the longing of all men
To speak, to journey not alone.

And all the trades of all the clans
Move in the merest village mart,
While all the pain that love-light fans,
Sobs in the depth of one poor heart!

JAMES WALDO FAWCETT.

Thanksgiving

LORD, for the erring thought
Not unto evil wrought;
Lord, for the wicked will
Betrayed and baffled still;
For the heart from itself kept;
Our thanksgiving accept.

For ignorant hopes that were
Broken to our blind prayer;
For pain, death, sorrow—sent
Unto our chastisement;
For all loss of seeming good,
Quicken our gratitude!

W. D. HOWELLS.

The Genius of John Kelman

By Lynn Harold Hough

IT was in Edinburgh on November 10, 1918. And that you will remember was the day before the signing of the armistice. I was speaking in Free St. George's that night, and I lunched with the minister of that famous preaching place and spent most of the afternoon in his study. The marks of his hard war experience were upon him. He had given himself with complete abandon both at the western front and in moving like a flaming evangel over America interpreting the cause of the Allies. One could see that he had given of his very blood. No wonder he was decorated as an officer of the British Empire. We sat by the fire in his study this November afternoon and talked of all sorts of things. There were the theological subjects which allure any man with a drop of Scottish blood, there were literary matters which caused his eyes to flash, there was that passion for social betterment which blazed in his heart and was ready to leap from his lips, and all the while there was the swift play of a mind resilient and amazingly vital. The personal fascination of the man, with his extraordinary secrets of charm, has been felt by all who have approached him in any near or intimate way. In his own personality he has great wealth. And he gives opulently to his friends.

The next time I saw him was in New York City. And now he was the minister at Fifth Avenue Presbyterian church and really belonged to us in America. Edinburgh could not cease from loving him, but confessedly found it hard to forgive him for leaving the Athens of the North. And the hundreds of unchurched young men, many of them intellectuals of wonderfully fertile mind, who had crowded to the Sunday night meetings which he mastered so easily and so notably for so many years, felt a curious loneliness as if some shining brightness had been taken from their lives. He had brought them the fresh and untamed manhood which had caught some of the sweep of the lonely life in the open which he had known far from the great capitals of the world. He had spoken to them in words with all the witchery learned through his own sitting at the feet of masters of English expression, and edged with the fine cutting power of his own mind. He had spoken to them with the voice of a man who looked at life without fear and without deception and spoke an honest and a fearless word. Now he had made the great adventure of giving himself to the metropolis of a new land, dizzy with the momentum of its own life, yet vaguely eager for some invisible treasure it was quite unable to define.

CONTRAST WITH JOWETT

Dr. Kelman had succeeded a great interpreter of all the delicate and gracious things of the inner life. To listen to Dr. Jowett was to stand in a garden with lilies of the valley blooming all about you. The infinite serenity of a life lived where the fountains of the spirit play was all about his words. He was a great artist, and his simplest sentences had the silken beauty given to the speech of a man who matches the gossamer grace of the life of the spirit with words which are poised on gentle and transparent wings. He produced an atmosphere all exquisite with rest, and the weary man of business and the disillusioned worldling felt a certain authentic summons to repose in the very qualities of his speech. He was everything that New York was not. And he kept the soft and tender lights of the spirit burning in a town where there was much darkness.

All those who knew Dr. Kelman understood very well that he would not be content simply to succeed to this tradition. He would make a tradition of his own. He had already made a tradition of his own in Edinburgh. And in making it he had made himself one of the most commanding preachers in the British Empire. His virile, versatile spirit, tasting life with infinite understanding and with infinite relish, at once gave a new quality and a new tang to the pulpit of the great church. He proved worthy of a great past by an easy emancipation from any aspect of its life which would have made less potent the impact of his own ample message.

Dr. Kelman is an amazing pastor. And he brings all his genius for friendship to his pastoral work. Few churches know the fine art of the pastoral relation as he reveals it. And the hearty and eager gift of himself turns the art into a human passion. He combines urbanity and the most gracious willingness to please with a steel-like firmness in matters which are of deep and real importance. Already he has made himself in a fine and nobly masterful sense the leader of his church. There is nothing hard or rigid about his leadership. But it is simply that sort of leadership you cannot resist.

WHAT KELMAN IS ABOUT

And what is it which he brings to New York and to America? What is John Kelman really about? The answer has genuine importance to us all and should be given with care and as much discerning insight as one can bring to the task.

Perhaps you remember the day when you first read Shorthouse's notable novel, John Inglesant. You had been full of the stern and heroic Puritan tradition. You had felt the Hebrew passion for righteousness as it has poured itself out in so much of our Protestant life. Then you turned to that fascinating interpretation of the Cavalier spirit. Here you found a love of righteousness which was also a love of beauty. Here you found good morals and good taste wedded in a gracious and memorable wedlock. And perhaps for the first time you really understood how the bare and naked nobility of religion may have garments all full of haunting beauty. It may be that from John Inglesant you passed to Walter Pater's Marius the Epicurean. Here again you found the passion for serenity, the love of grace and charm, the gladness in beauty touched and mastered by the great Christian sanctions. If you did read thus and if you did think thus you were preparing

to understand John Kelman. When Matthew Arnold died someone said, "There goes our last Greek." In a very notable sense Dr. Kelman is a Christian who has kept the lights of Hellas burning on his Christian shrine.

It is not surprising to one who understands all this that he wrote with such appreciation of Marius the Epicurean in one of his books. It is not surprising that he wrote what a great critic called the first book in which Robert Louis Stevenson ever lived. The passionate virility of Stevenson, and his own perfect gladness in the words which had a grace and charm and lucid power which men could not forget—all this was sure to master the mind of a spirit so sensitive and responsive as that of John Kelman. When in one of his brilliant lectures Dr. Kelman describes the fashion in which Carlyle gave voice to the Hebrew spirit in the nineteenth century and Matthew Arnold gave voice to the Greek spirit and in a high and commanding sense Robert Browning harmonized the two, we are really hearing the autobiography of the lecturer. He too has felt the conflict. He too has found a way of harmony. And in his voice the passion for righteousness and the passion for beauty speak together.

A HUMANIST

Thus it is true that in a very important sense he is a humanist speaking in a nation which needs to hear the voice of a Christian humanist almost more than it needs anything else. It is all very practical. The readers of the Yale lectures will see what a sure and steady mind Dr. Kelman brings to the problems of the maker of sermons and the guide of men. It is all lighted by a power of expression which has its own capacity for finding the right word and the gripping phrase and the sentence with lights burning all through the words. The book, "Things Eternal," is ripe with human experience, notable for felicity of form and always the expression of a spirit honest in facing ugly facts and glowing in its faith in the eternal meaning of good facts.

Dr. Kelman's mind thinks in ever enlarging ranges of interest. His Mendenhall lectures on International Christianity reveal that eager search which will only be contented when the farthest implications of the gospel have been realized. He is a modern in the sense that every vital thing in contemporary thought is moving in his blood. But he is a man of many ages, for the past is always ringing low beautiful bells in his mind and he will never forget its meaning or its beauty or its charm. He is alive with social passion, and he will make it commandingly articulate in his great pulpit. He also knows the perpetual and ultimate mystery of the individual, and he will make the glory and the wonder of that mystery shine before the minds of men.

It is not too much to believe that he comes when the great metropolis most needs him. And it is equally true that he comes when America profoundly needs the word he has to say. He has traveled widely in America. He understands its spirit. He knows the potential far-sweeping meaning of the Mississippi Valley. And be believes in the nation with whose destinies he has cast his lot. New York has many an appeal to the visitor from the Middle West and the Pacific slope. It offers no opportunity more fertile in meaning than that which comes to the man who listens to this prophet of the beauty which is rightousness and the righteousness which is beauty. In his mind many rivers which have flowed separately meet and move together toward the great sea.

The Geneva Conference

By Finis Idleman

A PRELIMINARY "Conference on Faith and Order," representing all the Christian fellowships of the world, that of Rome alone excepted, closed its sessions at Geneva, Switzerland, after ten days of deliberation. Preparations were begun for it ten years ago. It can easily be recognized that this is not a movement of haste. Impatient souls get little comfort from such procedure. One look at that Conference, however, would have revealed the necessity for patient methods in bridging the wide chasms of language and tradition, habits of thought and customs of worship which divide the church. It is in this particular that the leadership of the Anglican household of faith is both valuable and necessary. We of the Non-conformist bodies are likely to become very weary of the interminable salaams by which acquaintances are made.

The Conference was weakened by the lack of a prepared program. The first days were spent in "statements" from the various bodies represented. These were interesting or monotonous in proportion as they came from communions little or well known. When it is remembered that each address and every motion had to be translated into three and sometimes four languages, it can be understood that the grace of patience was sorely tried.

OUTSTANDING UTTERANCES

Among the utterances which commanded the greatest interest were those of the Greek Orthodox patriarchs and the representatives of the Anglican church lately come from the Lambeth Conference. Other addresses may have been more consonant with Protestant ideals but the isolation of the Greek Orthodox church and the avowed leadership of the Anglican communion gave to each a peculiar importance. The striking democracy of the patriarchs and the honest eagerness that lived in their words gave weight to all their addresses. Their proposal for the immediate approach toward the unity of the church was quite simple, and very practical. It contained seven items: (1) An interchange of students. (2) A cessation of proselyting. (3) A united effort for the persecuted church wherever it suffers. (4) Love for one another. (5) Study and knowledge of one another. (6) Examination of our differences in a kindly spirit. (7) Elimination of political questions.

The statement for the Anglican communion was virtually made in the report of the Lambeth Conference. Some felt that it had gone a long way. To the majority, however, it was only "a change of perspective." This

impression was deepened by the interpretation of the Anglican attitude which was given by Bishop Gore. The essence of his address was crystallized in the following interrogations: "What is the church? Is not the church that divine institution having (1) a divinely authorized creed (I do not say which) (2) a divinely authoritative order of ministry (I do not define) and (3) divinely authorized sacraments?" From this position the Anglican church seems scarcely able to be shaken, except by a social revolution in England (not an improbable thing) which will mean disestablishment and consequent struggle for support and membership upon the merit of genuine appeal.

NON-EPISCOPAL VIEWS

The statement for the non-episcopal bodies was summarized by Professor Bartlett of Oxford and Professor Scott of Cambridge, with a grace and courtesy of speech equal to that of Bishop Gore and with a penetration that reached to the heart of the difficulty involved in making the historic episcopate the basis of union. The equating of faith and order, it was said, represented a point of view Non-conformist churches could never accept. Professor Scott called attention to the striking difference in the responses made by the Greek and Roman churches respectively. The Greek church, which placed more emphasis on faith had sent its noblest men as representatives to the World Conference. The Roman church, accustomed to place equal emphasis upon orders, had refused the invitation. Prof. Bartlett declared that faith was essentially personal, and that if the church accepts formulated statements, it can do so only on the theory that such statements are symbols of a growing faith forever beyond all formulation.

The Conference accomplished three things: (1) It brought together for ten days representatives of all sections of the universal church, a thing which has been impossible for a thousand years. (2) It revealed the hunger for unity as a growing passion of all Christians of whatever name or sign. Indeed, some of the utterances from Middle European and Russian Christians were like the cries of the prophets, "How long, O Lord, how long?" The passion of a Thomas Campbell was in more than one man's speech. For man, the unity of the church seemed the only salvation from social chaos in the Near East—if not for the entire Continent. (3) It cleared the atmosphere. Time had to be taken somewhere on the way to unity for everybody to be heard. Having borne witness to "the faith" which each group conceives itself to hold as a peculiar trust, there seems to be a better chance for the development of a more receptive mood and a more kindly interest in other points of view. It came like "the benediction that followed after prayer," when the Conference received the invitation from the Archbishop of Jerusalem to hold the World Conference in that city. The hallowed memories that spring from and allure thither every follower of Jesus will sweeten and chasten all the speech and spirit of those who may be privileged to represent the various Christian communions who are seeking to heal the severed body of which Christ is the one head.

A permanent continuation committee of forty members was formed, of which Dr. Peter Ainslie is a member. Too much cannot be said for the influence he exerts in these conferences, and for the grace and patience and sympathetic appreciation he manifests in harmonizing the wide divergencies among believers.

PLANS MADE TO CONTINUE

It is but true to fact, however, to add that in view of the unabating insistence of the Anglican church upon orders, there is felt to be far more hope in the first conference held in Geneva called by the Federal Councils of the world than in this Conference on Faith and Order. The name chosen for the latter gathering is significant and revealing: "The Universal Conference of the Church of Christ on Life and Work." Of that conference we may expect more immediate results. Its president, the energetic and captivating Archbishop of Upsala, will not tarry long in bringing things to pass.

One could not turn away from these conferences without reflecting how impossible it will ever be to expect anything like outward similarity among the Christians of the world. Influenced by varying forms of government, separated by languages that carry varying contents and that breathe unlike emotions, isolated by seas and ancient prejudices, having unequal contact with the currents of world thought, and different widely in the privileges of, and the yearning for culture, we must not be disappointed in the long delay of a fond ideal. But we shall discover something infinitely more precious; a common yearning for a lost world, and a common devotion to Him who is forever "Son of Man"—son of *all* mankind. There will come a unity of Christian speaking, a unity of Christian ideals, and a unity of endeavor among all Christ's followers the world over. It must come, or the scepter will pass from the church.

Failure

OH, long and dark the stairs I trod
With stumbling feet to find my God.

Gaining a foothold bit by bit,
Then slipping back and losing it.

Never progressing, striving still
With weakening grasp and fainting will.

Bleeding to climb to God, while He
Serenely smiled, unnoting me.

Then came a certain time when I
Loosened my hold and fell thereby.

Down to the lowest step my fall
As though I had not climbed at all.

And while I lay despairing there,
Listen, a footfall on the stair!

In the same path where I, dismayed,
Faltered and fell and lay afraid.

And lo! when hope had ceased to be,
My God came down the stairs to me.

THEODOSIA GARRISON.

Classes and Violence

By Carl Sandburg

"CLASS consciousness and the use of violence are not confined to revolutionary groups," says an opening sentence of a paragraph in the social reconstruction program of the Federal Council of the Churches of Christ in America. This is a declaration not at all conventional, not at all the regular and accepted thing, not at all the sort of an utterance one should make with the expectation of being classified with the reliably sane and respectable elements of our nation today. It is a mild statement. By no construction can it be read as revolutionary or radical. The most apt characteristic of it, perhaps, would be to call it liberal. It has the gesture of the open mind, the open heart, the open life. It suggests the Galilean who is reported as taking the public streets for the way of his life with the readiness to hear both sides, all sides, with a presumption that none who came with their testimonies were perfect—above all a presumption that there could not be a total perfection on one side and a total depravity on the other.

A few years ago the editors of The Bookman magazine held a session at which they discussed "the most detestable word" in the English language. The session was an extended one but when they adjourned they were unanimously agreed on the one word more detestable than any other in Anglo-Saxon speech. It was the word "exclusive." In patriotism, religion, commerce, industry and social relationships there is nothing more cruel in its judgments and ingenious in its punishments than the spirit of exclusiveness.

AN INCLUSIVE CHURCH

When working-men in large numbers stay away from the church it is either because the church is lacking vision or it is because the church is "exclusive." A church can be homely and run-down and off-color in laundry and millinery and all the exhibits and appurtenances of an uppety-up gathering place of worship called a church—a church can look like a rag-tag-and-bob-tail affair as a structure—all its paraphernalia in point of architecture, musical instruments and outward manifestations may be what is termed in the stock market as "below par"—but if it has human sympathy instead of exclusiveness—if it has the open mind, the open heart and the open life manifest in the social reconstruction program of the Federal Council it can then stand as the House of God. If fate should decree that for any reason such a church must close its doors so that rust and moths come to it—and the spiders weave their cobwebs over what was once a choir-loft—and the rain and the snow should beat and fall on it as an empty house dedicated to nothing and nobody in that particular community—better that by far than a church boasting it is exclusive, clinging to a class viewpoint, becoming an instrument of class against class, voicing the point of view of one class as against another class.

In the technical matters of management of industry, who shall own, control and direct affairs of production and distribution of wealth, there is plenty of room for difference of opinion. The widest divergence of opinion is admissible honestly in that field. Men and women may still be conceived of as Christians who are intellectually hostile on whether the Plumb plan would straighten our railroad tangles or whether soviet administration is worth a hoot for American coal mines. Industrial technic is something by itself, and followers of Jesus may honestly dispute whether socialization of transport and industry is the most effective solution of present day problems.

CHRIST'S STANDARD

In matters of human violence as between man and man, however, there is a standard and an ideal set up by the character and life of Jesus as reported in the New Testament. This standard and ideal is so definite that there is little room for dispute among Christians as to conduct of life during a period such as we now live in. This standard and ideal is voiced either directly or by implication throughout this paragraph from the program of the Federal Council:

"Class consciousness and the use of violence are not confined to revolutionary groups. The possession of wealth and education tend to the formation of classes, and industrial ownership and management to a class-conscious ruling group. We observe also with regret and deep concern numerous resorts to mob action in which returned soldiers and workmen have sometimes participated, frequently without police restraint, the continuing incitement to riot by certain public officials and periodicals, especially the partisan press with its misrepresentation and inflaming spirit, and the unfortunate and dangerous tendency of many state and municipal officals to deny fair hearings to radical offenders, and to use unnecessary and provocative brutality during strikes."

It would be easy to fetch New Testament analogues here. One might easily write a play—and it has been done—showing that here and there in Judea was a priest or a magistrate who spoke words almost the same as those above at the time the conspiracy to nail Jesus of Nazareth to a cross was in movement toward its somber end.

In short, these are days when a Christian as he opens the morning or afternoon paper and reads of the daily mob killing has the choice of saying in the slang of the day: "Gee! I'm glad they got another one of those Reds," or he may paraphrase a sob and a cry from Calvary and say: "God help them, they don't know what they're doing."

If repression by violence will avert revolution, why didn't it work in Russia in the twentieth century? If repression by violence will avert revolution, why didn't it work in America and France in the eighteenth century? What is the reply here? Is it that the open mind, the open heart and the open life can find other ways of handling revolt than to go after men born of women and hunt them with gallows, hemp and automatic guns.

What human majesty or dignity shall attach to the Christian church as it survives the epoch we are now entering must depend more than anything else on the way and manner in which it speaks and acts with reference to class consciousness and the use of violence.

A Pilgrimage Towards Unity

By Charles H. Brent

TEN years ago a little group of Christians embraced the purpose, first conceived at an early Eucharist, of joining together in a special pilgrimage towards unity in the broken Church of Jesus Christ. It was not a man-made scheme but a humble endeavor to put ourselves in accord with the mind of our Lord expressed in his prayer *that they all may be one.* From this modest beginning a world-wide movement has grown, so that at the preliminary meeting of the World Conference on Faith and Order which has just closed at Geneva eighty churches and forty nations were represented. This conference marks a stage on our journey and also exhibits the spirit of pilgrims, some of whom, such as the Germans and the Roumanians, came at great cost to themselves.

Our journey is a long one. Christians have taken more than a thousand years to reach the far country of disunion where they now reside. We cannot return home again in a moment. Some of the pilgrims who first caught the vision a decade since had hardly hoped to get as far as they have in so brief a space of time. The temptation is to be content with slow progress, and to rest satisfied with something less than the goal of God's placing—a church on earth, among men, visibly and organically one. Partial unities seem more possible and federation has alluring features, but they fall far short of home. Then, too, impossibilities, according to God's design, are the only aim high enough for human capacity. We have allowed ourselves to take for granted the necessity of Christian disunion, blind to the fact that oneness is the first, not the last, requirement for God's firm foothold among men. The tinkling ambitions of separation are shocking in the face of a shattered, bewildered world that is looking for leadership and finding none. The performance of the churches, first and last, individually and collectively, is pitiful measured by their high-sounding professions and claims. The failure of Christianity—and it has failed—is the inevitable failure of a kingdom divided against itself. It will go on failing until it manifests unity and all the privileges and wealth which each enjoys separately are placed at the disposal of all.

MANY PATHS

The pilgrims do not maintain that theirs is the only method of travel, by the way of conference on Faith and Order, but they do contend that theirs is the only goal and that the spirit for which conference stands is the only spirit for a pilgrim towards unity—the filial spirit which embraces God's purpose as its own and the fraternal spirit which claims each Christian as a brother beloved. Through a long stretch of time, controversy has burned with fierce flame in the churches, great and small, and has blackened and scorched many a fair subject. It is not extinguished yet. The spirit of controversy rejoices in dialectic victory —what a hollow triumph it is!—and gloats over a defeated foe. The spirit of conference is the slave of the truth and weeps because gulfs remain unbridged and good men are alienated from one another. Controversy loves war; conference loves peace. Controversy has great respect for its own convictions and little for those of others. Conference applies the Golden Rule to the separated and demands mutual respect for each other's convictions.

For a week the pilgrims were in conference in Geneva. Differences of thought were sketched in clear outline, nor did any immediate reconciliation appear on the horizon, but never was there a word of harshness or self-will. The common conviction at the center of being was that difficulties boldly exposed and openly met were the only difficulties in a fair way of settlement. What appear as contradictions have, as the secret to their strength, riches of being, which, when at length put into harmonious relation to the whole of God's scheme, will be revealed as supplementary elements necessary to perfection. The study of the church as it exists in the mind of God, of what we mean by unity, of the sources of the church's inspiration, of the best expression in language of a living faith, occupied the prayers and thoughts of the pilgrims during the conference, and for a long time to come will continue to occupy them. Faith first and then Order. The inner principle of life, the ideal, and the mode of propagating and protecting by organic self-government of what is within.

THE ONE FELLOWSHIP

The competition of Churches received a body blow from the united action of the pilgrims. It is a sin against love to endeavor to detach a Christian from his own church in order to aid another church to increase its roll. Sheep-stealing in the cattle world is held to be a crime. How then ought it to be viewed by the undershepherds of the Good Shepherd? That is a question which the pilgrims ask of all the churches. It is not as though the whole world were evangelized or there were any dearth of opportunity anywhere. The number of unconverted and untouched in almost any given community form the majority of that community. A combined effort in the direction of those who know not Christ is our elementary duty.

The spirit of God was the strength of the pilgrims. He made us one in our fellowship. The conference was a living body. Life touched life, nation touched nation, the spirit of the East held communion with the spirit of the West as perhaps never before. By invitation, on the last day of the conference we gathered together—it was the Feast of the Transfiguration in the Eastern kalendar—in the Russian Orthodox church in Geneva for the solemn worship of the Divine Liturgy. Anglican, Baptist, Old Catholic, Presbyterian, Wesleyan, Lutheran, Quaker, were all there, and all there to worship. The Metropolitan of Seleucia in a spiritual address spoke to the pilgrims of his own joy in the vision of unity, and told how, out of the transfigured troubles and pains of the present, would rise the glory of the future. We of the West need the fragrant, graceful worship of the East. The beauty of God filled His

temple. We felt that we had been drawn within the pearly gates of the Apocalypse, and we came away, with *pain benit* and grapes in our hands, and sweetness in our souls, under the spell of the mystic East. It was fitting that we should forthwith consider certain proposals of the Orthodox churches, sane and strong, touching on cooperation and fellowship. A few minutes later and the Conference became a fact of history, a hope and a vision.

The pilgrims go home with added inspiration, conviction, and responsibility. No one departed unmoved. What another decade will bring forth in this movement, who can say? But it is in the hands of God from whom it came and to whom it belongs. It is ours only so far as we recognize it to be His. Directly and indirectly it has already reached far. Its possibilities are measured only by our willingness to explore them. They will be realized fully if we pilgrims continue to aim to do our little share as God, whose co-workers we are, does His great share. Some day there will be one flock under one Shepherd. We pilgrims register our active belief in this fact and promise to pursue our journey until we reach the Heaven where we would be.

Pages From a London Diary

By Joseph Fort Newton

This is the second installment of selections from Dr. Newton's singularly interesting and illuminating diary, written while he was minister of the City Temple, London. The first installment appeared in the issue of Sept. 16. A third will follow in a forthcoming issue.

AGAIN London, the same wise, self-possessed, imperturable London, with its monotonous and melancholy houses, its inharmonious patch-work, as if pieced together without design—yet lovable in its sprawling confusion. From a low, dim sky a gentle rain was falling when I arrived today, and a soft wind, burdened with a damp fragrance, came as a delicate promise of the purity at the heart of things. Along the aloof avenues of the rich, and the drab streets of the poor, that little wind wandered like a breath of God bringing a sudden tenderness and sad beauty to an imaginative soul. At such times the essential spirit of London is revealed—its mysterious promise of half-hidden things becomes almost palpable—and I feel strangely at home in its deep, quiet excitement, and its thousand evocative appeals. What a wonderland it is at night with the dim lights of war-time—I saw three lamp-posts actually showing enough light to attract three moths and a daddy-long-legs!

——Every day, almost anywhere, one sees some little tragedy of the war which makes the heart ache. Here is an example: Scene I, a tube train at Blackfriars Station. Enter a tired-looking man with a 'cello in its cumbersome case. He sinks heavily into his seat and closes his eyes. People passing stumble against his instrument and are, in about equal numbers, apologetic, annoyed, or indifferent. Enter a tall New Zealander. He sits opposite the 'cellist, and looks lovingly at the instrument. Scene II, the same, four stations west. The New Zealander rises and leaves the car. The musician looks up and their eyes meet. The latter smiles faintly, trying to be light-hearted, and pointing to the 'cello, says, "No more of that for me. It's my favorite instrument." He goes out, and the 'cellest sees that his right sleeve is empty. He flushes slightly, and after a moment blows his nose defiantly, and looks around to see if anyone has been indecent enough to notice his emotion. No one has.

——An air-raid! Suddenly, at noon, there was a rain of bombs out of a soft, hazy sky. The explosions were deafening. Houses trembled, windows were shattered—and it was all over. Soon throngs filled the streets, grave, silent, excited, but without panic. Quickly the city was organized. Officers were courteous but firm. Not far from the City Temple I saw a cordon formed by policemen joining hands at the doorway of a shattered house, as the dead and mutilated were being cared for—one little girl with her leg blown off. Calm good-nature prevailed. Everybody was kind, helpful, practical. Even the children, darting to and fro, seemed not to be flustered at all. I find it difficult to analyze my own reaction. I seemed to be submerged in a vast, potent tide of emotion, neither fear, nor anger, nor excitement. My individuality seemed to abdicate in favor of something greater than itself. I shall never forget the sense of unity and fusion of purpose of that day—a wave of common humanity which drew us all together in a trustful comradeship; a unity of fact, not of phrase, revealing one of the great secrets of the world.

——After the air-raid yesterday I went down today to White Horse Hill, near Uffington, and lay for hours on the June grass. What a panorama lay spread out, with the Hampshire and Wiltshire Downs to the south, clipped out on the sky-line. Just below is the vale of White Horse, one of the noblest vales in England. Everything is brimming over with sap, scent, song. Yet one is conscious of the infinitely old all around. The White Horse himself, for instance, who carved him out of the chalk stone? When? To what religious or heroic end? Nobody knows. How different nature is in a land where man has mingled his being with hers for countless generations, where every field is steeped in history and every crag is ivied with legend. Such places give me a strange sense of kinship with the long, long dead, who were not as we are; the men who knew not life in towns, and felt no strangeness in sun and wind and rain. Uffington Castle is near by. Perhaps the men of the Stone Age fortified it. King Alfred may have fought the Danes there. But listen! What is that low, faint throb? . . . The guns in France!

——Lunched with H. G. Wells today. He entered with a jigging sort of gait, perspiring profusely—in fact, doing everything profusely—all fussed up about the heat, saying that he feared it would exterminate him. In personal appearance he is not distinguished, except in his unforget-

table eyes, where one divines the strength and charm of the man. Eager, friendly, companionable, his talk is not unlike his writing—vivid, stimulating, forecasting, at times all-questioning, teeming with ideas. He is all aglow with his discovery of God, "the happy God of the heart," to use his words, which is what the Bible means by the Holy Spirit, as I suggested. He looked surprised. How strange if this interesting man, whose genius is like a mirror of our age, should become a Knight of the Holy Spirit. But I have misgivings; he turns his experience too quickly into copy. The "writing-man," as Watts-Dunton said, is an odd species, but I recall the words of the Samoan chief to the missionary: "We know that at night Some One goes by among the trees, but we never speak of it." Anyway, we had a nutritious time.

MISS ROYDEN'S HAT

——Met the Bishop of London again at the Mansion House, and he was much interested in the ministry of my colleague, Miss Royden. The two questions on his mind seemed to be, first, does she actually stand in the pulpit when she preaches? Second, does she wear a hat? If I had to wear the gaiters of the Bishop of London, I should be thinking carefully not about Miss Royden's hat, but about what she is doing with the brains under her hat. Like John Wesley, she may remain all her days in the Anglican fold, but she will be there only in her private capacity, and her influence will be centrifugal. The bishop, moreover, though his foresight is not abnormal, ought to suspect the existence of the forces gathering about her beyond his jurisdiction. Had he been wise, instead of leaving her to consort with the feminists, the intellectuals, the social radicals outside the church, he would have set her the task of bringing them into the church. As it is, the little dark woman in the big white pulpit is a sign of the failure of the church to meet a great movement; but the bishop can see nothing but her hat!

——Had a delightful chat over a chop with Sir Gilbert Parker, and a good row about Henry James. When I called James' renunciation of an American for a British citizenship an apostasy, my host was wicked enough to describe it as an apotheosis. It was in vain that I argued that James was not a true cosmopolitan, because, had he been such, he would have been at home even in his own country. The talk then turned to the bad manners between our two countries, ours being chiefly diplomatic, theirs literary. Indeed, if one takes the trouble to read all that Englishmen have written about America—from the days long gone when they used to venture across the Atlantic to enlighten us with lectures in words of one syllable, down to Dickens, whose offence was horrible; to say nothing of the outrages since—such as the book called "My American Visit," by the present Lord Chancellor—it is a wonder there has not been war every five years. Our diplomatic atrocities have been abominable, unspeakable. Such antics and attitudes, as we agreed, would make friendship impossible between individuals, and they demand an improvement of manners, to say nothing of morals, on both sides of the sea. In the midst of the question whether Watts-Dunton saved Swinburne, or extinguished him, there was an air-raid warning—so we reached no conclusion.

——Often I am tempted to think that the Labor Movement is the most Christian thing on this island. In its leadership, at least, it is spiritually-minded; and its leaders, as I have come to know them, are earnest, honest, noble men who have worked their way up from the bottom, or else have been drawn into the movement by the opportunity of service offered. Not all of them are so minded, but the outstanding spokesmen of the movement are men of a type unknown, or nearly so, in American Labor leadership. Henderson, Thomas, Snodew, MacDonald, Clynes, Hodges, and the rest, make a goodly group. Henderson is a lay Methodist preacher; Thomas is a Baptist lay preacher. They think and work from the Christian point of view. As for Robert Smillie, I know not what his religious affiliations, if any, may be, except that he is a disciple of Keir Hardie, and that his relentless idealism is only equalled by the nobility of his character. Tall, gaunt, stooped, his face reveals the harsh attrition of earlier years; but his smile is kindly, and his eyes have the light of an unconquerable will. He helps one to know what Lincoln must have been like.

——Received the following letter from a City Temple boy in the trenches: "Somewhere in Hell. July 27th. Dear Preacher: The luck is all on your side; you still believe in things. It is topping, if one can do it. But war is such a devil's dream. I got knocked over, but am up and at it again. I'm tough. They started toughening me the first day. My bayonet instructor was an ex-pug, just the man to develop one's innate chivalry! They hung out bunting, and gave us a great send-off when we came out to scatter the Hun's guts. Forgive me writing so. I know you will forgive, but who will forgive God? Not I—not I. This war makes one hate God. I don't know whether he is the God of battles and enjoys the show, as he is said to have enjoyed the smoke of burning oxen long ago .... If so, there are smoking holocasts enough to please him in No Man's Land. But, anyway, he let it happen. Omnipotent! and—he let it happen. Omniscient! He knew it in advance—and He's let it happen. I hate him ...You have been kinder to me than God has been."

CLOSE-UP OF LLOYD GEORGE

——Joined a company of Free Church ministers at a private breakfast given by Mr. Lloyd George this morning at No. 10, Downing Street. It was the most extraordinary gathering I have ever attended, as much for its guests as for its host. The Prime Minister spoke to us for more than an hour, and we saw him at close quarters in an intimacy of self-revelation most disarming. What a way he has of saying, by the lifting of an eyebrow, by the shrug of the shoulders, by a gesture in a pause, volumes more than his words tell. He felt that his Free Church brethren are estranged, and he wished to explain matters and set himself right. His address was very adroit, but I felt all through a suggestion of cunning even in his candor, despite a winning smile. Yet, as he spoke, one realized the enormous difficulties of a man in his place—the pull and

tug of diverse interests—his incredible burdens, and the vast issues with which he has to do. No wonder time has powdered his hair almost snow-white. Behind him hung a full-length painting of Pitt, and I thought of the two together, each leading his country in an hour of supreme crisis. I thought him worthy of such company, with more of the mysterious force of genius than either Pitt or Peel, but lacking the eternal fascination of Disraeli. Such men are usually regarded as half charlatan and half prophet, and the Prime Minister does not escape that estimate.

——Heard Dean Inge, of St. Paul's, preach today for the third time. One of the greatest minds on this island, he is an effective preacher despite his physical handicap. An aristocrat by temper, a pessimist in philosophy, and a Christian mystic in faith—what a combination! If not actually a pessimist, he is at least a Cassandra, and we need one such prophet, if no more, in every generation. One in America would be a wholesome corrective of our easy, evasive optimism. No wonder he won the title of "the gloomy Dean." Without wasting a word, in a style as incisive as his thought—clear, concise, keen-cutting—he sets forth the truth as he sees it. There is no unction in his preaching; no pathos. It is cold intellect, with never a touch of tenderness. Nor is he the first gloomy Dean of St. Paul's. There was Donne, a mighty preacher in his day, though known now chiefly as a poet, whom Walton described as "enticing others by a sacred art and courtship to amend their lives." But enticing is hardly the word to use to describe his horrible theology, so haunted by threats of hell . There is very little of the poet in Dean Inge, and none of the dismal theology of Donne. The horrors by which he is haunted are here upon the earth, in the social chaos and moral rot of our civilization. The *Yorkshire Post,* I am told, said the other day that in repose I look as sour as Dean Inge. If that is so, something is wrong with my face and it must be fixed.

THE REAL G. B. S.

——Sat by Bernard Shaw last night at a banquet, and have not yet recovered from the shock and surprise of it. My idea of Shaw was of a man alert, aggressive, self-centered, vastly conceited, craving publicity, and laying claim to an omniscience that would astonish most deities. That is to say, a literary acrobat standing on his head to attract attention, or walking the tight rope in the top of the tent. But that Shaw is a myth, a legend, a pose. The real Shaw is no such man. Instead, he is physically finnicky, almost old-maidish, not only shy—a thing I had never thought possible—but embarrased, blushing like a schoolgirl when you meet him. He is gentle, modest, generous, full of quick wisdom, but suggesting lavender and China tea served in dainty old world cups. The most garrulous man in Europe before the war, he was smitten dumb by the insanity of it, having no word of comfort or command. Unlike Romain Rolland, he could not even frame an indictment of it. So, after one or two feeble protests, he went back to his drawing room, pulled down the blinds, and drank China tea, leaving the foolish world to stew in its own juice. Whether prophet or harlequin, he has shot his bolt and missed the mark. Of course Shaw, the artist, will live on in his art—in his sham-shattering wit.

——So far man has not learned to govern himself. History is a long tragedy because each scheme of state has defects in it which bring it to defeat. Even theocracy turned out to be a priestly caste ruling by fraud. No doubt democracy has come to stay, but it is not so much a form of government as a condition out of which some form of government may eventually arise. It is the raw fact and truth about life, nothing else. Democracy, as such, does not supply any moral standard at all. It begets no adequate sense of responsibility in those who possess power, and it has no means of retribution if power is abused. Democracy is the whole acting and what responsibility exists is spread out so widely that it becomes attentuated to the point of extinction. The individual escapes because his act disappears underground, so to speak, and is transformed beyond recognition by the time it emerges. So, a democratic system gives the individual a license to be as selfish as he likes without fear of consequences. Hence the vicious politician and the venal profiteer. Democracy is no panacea. Without moral leadership, without spiritual vision, it may be a plague.

——What a sermon Dr. John Hutton preached yesterday in the Temple, both for its eloquence and its appropriateness. He searches like a surgeon and heals like a physician. Seldom have I had a man walk right into my heart with a lighted candle in his hand, as he did, and look into the dark corners. For years I had known him as a master of the inner life, whether dealing with the Bible, *"At Close Quarters,"* or with the friends and aiders of faith, like Browning. And the book in this sad war-time which has gripped me most surely, most firmly, is his *"Loyalty, the Approach to Faith."* As a guide to those who are walking in the middle years of life, where bafflements of faith are many and moral pitfalls are deep, there is no one like him, no one near him. But his preaching is greater than his writing. While his sermon has the finish of a literary essay, it is delivered with the enthusiasm of an evangelist. The whole man goes into it, uniting humor, pathos, unction, with a certain wildness of abandon, which is the note of truly great preaching. In my humble judgment he is the greatest preacher in Britain.

Live and Help Live

"LIVE AND LET LIVE!" was the call of the Old—
The call of the world when the world was cold—
The call of men when they pulled apart—
The call of the race with a chill on the heart.

But "Live and help live!" is the cry of the New—
The cry of the world with the Dream shining through—
The cry of the Brother World rising to birth—
The cry of the Christ for a Comrade-like Earth.

EDWIN MARKHAM

Open Fields and No Thoroughfare

By Lewis Worthington Smith

EVERY rational man who has reached maturity must have been frequently and disagreeably surprised by the irrationalities of which he has now and then been compelled to take notice in the minds even of those intelligent enough to be his friends. Our growing discovery of the limitations of the average man is disillusioning enough, but discovery of the limitations of those whom we have held to be somewhat of our own sort, intellectually, socially, or otherwise, is terrifying. It is with something a great deal like dismay, therefore, that, in one of our newer periodicals presumably written for the intelligentsia, I come upon an attitude toward the problem of our individual right to privacy that is little short of amazing. It is true that the periodical in question, a fresh irruption into the field of the more serious weeklies, is not American in its spirit and that it seems to be intent upon forcing into our American consciousness some of the grosser incivilities of continental Europe. None the less it is a shock to see even such a paper declaring that, "There is no reason why the inviolacy of private property should be maintained on land whose only value lies in its feral aloofness." The writer appears to hold that even this value should be destroyed, because, "on Sundays and holidays at least," he wishes to have the "feral aloofness" of the estates across the Hudson from New York City turned into a riot of clerks and stenographers and artisans and maids and baby carts and hod-carriers and every-day citizens of all sorts, high and low, wandering about and laughing to scorn the distress and the maledictions of the owners.

REASONABLE PRIVACY

The finer amenities of civilized life rest upon a reasonable maintenance of privacy. Probably the more elementary forms of cerebration, such as are associated with the necessary daily activities of the unwashed, may go on satisfactorily in the immediate presence of shouting children, vociferous pedestrians passing by the door, and quarreling neighbors. Some of the more intimate of social relationships, affectional and other, as many of us have had ocular evidence, have been carried forward happily on park benches in the very midst of a moving throng. For human beings of certain sorts not generally held to be beneficiaries of the system of foreordination, whether on earth or elsewhere, privacy is perhaps a matter of very little moment. About their grounds there is, perhaps, no reason for putting up fences or other signs that in that direction there is no thoroughfare.

For higher intellectual and social functioning, however, privacy is a *sine qua non*. It is part of the nobler man's triumph over the pettiness of his world that he pushes back, not only the viler creeping things that are not human, but equally those that wear garments made by a tailor and hats designed by a milliner. A city street with houses crowded together like chickens on a roost is one of the saddest of spectacles. Behind any window to which you raise your eyes some gentle soul may hide itself, tortured by rampant vulgarity elbow-close on either side. In every densely settled section not abnormally uniform in its social complexion, that must be one of the gray facts of existence for a very great number of the gently bred whose fortunes have cast them there.

A MORAL SAFEGUARD

Privacy! If there is in America any man with a reasonable right to call himself a gentleman who is not willing that any one able to command privacy for himself shall have it, there must be a flaw somewhere in his title. He can not belong to the genuine Anglo-American stock. That there are Palisades across the Hudson, that they are hard to scale, that barb-wire has been invented and has proved useful in keeping back intrusive mobs of putative or constructive Yahoos and defilers of beauty must be, to all whose titles are not flawed, one of the supreme consolations. Envy of those who have estates in Westchester and who can shut themselves up so far away from the crowd that its babel of discordant voices becomes only a pleasantly distant murmur, is a natural and perhaps a pardonable feeling. The proper remedy for that mental ill, however, is not the elimination of privacy. It is rather the providing of privacy for all those able to appreciate it and the removal from the near neighborhood of the more sensitive of all those whose taste for privacy has not had sufficient nurturing. This is impossible, obviously enough, but life is not made more radiantly triumphant by the destruction of all good things of which the quantity is not large enough for universal distribution, whether privacy or oranges or seats in the United States Senate. It is not determined as yet that so much of America as lies between Mexico and Canada is not greatly in need of that sort of privacy that could be secured by shutting the gates more sharply at Ellis Island and at all other points where those who have been born to the spirit of the all-together come crowding in. Possibly we can in no other way save ourselves from spiritual and social degeneracy.

Contributors to This Issue

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A Great Quaker Pronouncement

FROM the days of William Penn until now the Friends, or Quakers, as we more familiarly call them, have been singularly able to orient themselves in the principles of the gospel and look with objective calm upon a storm tossed and troubled world. In these days of passion and bitter prejudices, when so many Christians have forgotten their gospel, it is refreshing to read the pronouncement of the great World Conference of the Religious Society of Friends which met in London last month with a thousand representative Quakers in attendance. They came from every English-speaking country, from Scandinavia, Austria, France, Syria, China and Japan.

The Quakers are a prosperous folk, hence their pronouncements on industry come from a conservative class economically. They are overwhelmingly English, therefore if they express critical or adverse convictions on the Irish situation we may be sure such convictions are born of deliberation and not prejudice. Being men of peace by religious conviction and tradition we would expect them to speak clearly on questions of government and the League of Nations. The very hope of the world is in such types of mind and temper as theirs. Unless we can serenely but with dynamic conviction keep our heads above storm and class and prejudice we cannot bring this torn world back into ways of peace.

The principles of Jesus depend upon cultural, educational and directive action if they are to be projected into society's warring passions. No man can ride with the waves and winds and make them his chart and compass. It is a time for every religious body to reassert before the world, with precision and decision, the Christian viewpoint.

* * *

To Labor

Directing their message to labor by means of a letter to the new Council of Action of the British labor movement they preface it with the statement that they have been "considering Christ's teaching in its relation to war, whether between nations or classes within a nation, and also to our industrial system, which is at present based upon personal gain rather than upon service to the community." In this last clause we have the fundamental to which all Christian bodies are turning and one upon which the recent notable pronouncement of a group of leading British Quaker employers was based. In these words there lies the revolutionary ethic of a Christianized industrial order.

The Council of Action, our readers will recall, is the new committee on policy in regard to political action, which notified the British government that they would refuse to load men or munitions for a war upon Russia. In this sort of attitude a growing body of working world opinion is coming to believe lies the only hope of democratizing the horrible business of war making, i. e., by serving notice upon the diplomats and small government groups that they cannot play the game of life and death without reckoning with those who must die. The Friends do "not presume to judge" as to the wisdom of such action but they do commend their efforts for the maintenance of peace with Russia.

They say to Labor: "We wish to support you in your efforts to give expression to the true brotherhood of all men, by such means, as are in accord with the life and teachings of Jesus." To which they add: "We believe in the value of spiritual forces in human affairs, and are convinced that good will, fellowship and mutual trust are the effective means to progress, and that to this end armed force is futile." It is significant that the most peace-loving of all religious bodies should select the most representative of forward labor movements as subject for its fellowship in an appeal to the world on the subject of peace. As an active force for world peace today the labor movement is in advance of the church as a whole.

* * *

To The Irish People.

Here is an overwhelming English conference saying "our hearts go out in prayer and sympathy to the Irish people." Let no American, howsoever deep his anti-Catholic prejudices, think that the rank and file of England's best conscience is supporting the present Tory policy of coercion and violence in Ireland. From nowhere do we read more stirring appeals and denunciations than from very influential British journals in their judgment upon the present militaristic and partisan governmental policy in that sad land.

Without discussing the political issues involved, the Friends say: "We desire to express our conviction that the withdrawal of all coercion and violence against Ireland, or against any part of Ireland, and the cessation of acts of violence by all sections of the Irish people are essential" to secure a lasting reconciliation. "The power of God is greater than the forces of evil, and we feel that in this tragic hour, there is a call to Great Britain and Ireland, by the exercise of trust in God and in that something of God which is in all men to triumph over hatred and injustice."

It is tragical in this day that such violence and blood-shed as that which opens Ireland's wounds again should exist between two great Christian peoples, and that its very genesis and continuance should be in an ancient religious strife. Where is sacrifice for "the rights of small nations" and for "the self-determination of governments" and where are the sacred principles upon which a covenant of peoples is to be builded into a League of Nations?

* * *

To the Governments of Europe

Deeply impressed "by the imminent danger of chaos and ruin" in continental Europe they call for "the immediate cessation of war between Russia and Poland," the "abandonment of all support, whether direct or indirect, for attacks upon the government of Russia, and the resumption of normal relations with that country." They ask for an international commission, after the manner of the Danubian Commission, "upon which all the states concerned shall be represented," as a means for the "speedy re-establishment of the economic life of the nations of Central Europe." They demand the general disarmament of all nations and the abolition of compulsory military training.

They believe certain amendments are necessary to make the League of Nations a positive working force that will beget the confidence of mankind, but these amendments are of exactly opposing quality from the reservations demanded by the United States Senate. They contemplate a more complete commitment of the faith of mankind rather than an injection of a narrow and selfish nationalism, and require the "inclusion of Germany, Austria and Russia at the earliest possible moment and any other nation, great or small, that wishes to come in."

They believe the constitution of the league "should be made more fully representative of the peoples themselves and the possibility of the dictatorship of a small group of nations should be removed." They would remove all threat of economic blockade and force, because "the peace we seek cannot be based upon fear," and would make decision possible without waiting for absolute unanimity. In other words, they would build peace upon the faith of mankind rather than upon a notion of reciprocal advantage. With such amendment they would "indeed rejoice that the league had been formed and should have reason to expect that it would be a potent means toward establishing on earth the Kingdom of God."

ALVA W. TAYLOR.

CORRESPONDENCE

Missions After the War

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice an editorial on page 4 of the Christian Century entitled "Missions Vitiated with War-Time Suspicion," concerning which I would like to write you. I happened to be one of the North American delegates to the Geneva International Conference on Foreign Missions, and feel that you have unintentionally misrepresented the spirit of that conference. One would conclude from your editorial that the international missionary leaders who were present at the conference were not in accord with regard to German Missions and could not agree on an unselfish attitude toward them. This was far from the case. The members of the conference were in absolute accord and the final conclusions drawn up together with the plans for future steps that should be taken, were hearily agreed to by the German delegates present as well as every one else. I have never attended a meeting in my life where the spirit of Christ was more evident and where I felt that the admonition of Christ that his disciples should love one another, was more fully realized.

There was some doubt before the conference as to whether the German, French, and Belgian delegates would come and whether a really united conference could be held. These doubts were dissipated however before we had been in conference two days, and the German, French, and Belgian delegates, as difficult as they found it to come at the beginning because of their home constituency, were the very first to show their spirit of forgiveness and earnest desire to do the Lord's will.

The problems in connection with German missionaries returning to their work do not exist because of any attitude of international Christian leaders at least, but because of the attitude of governments. Indeed, all the delegates present were deeply anxious that the German missionaries should be returned.

The action against German missionaries has been taken by governments and they cannot be returned until these governments look at the problem in a different way. On the other hand, it was recognized by all that the French, British and Belgian governments, which are the only ones really involved, have serious difficulties of their own in connection with the problem. These questions are necessarily more vital to the colonial governments than to any other group and these governments in the colonies naturally prefer their own nationals as missionaries if they are indeed interested at all in missionary work. It is practically impossible for a missionary to divest himself from his own nationality and the German government is in disrepute everywhere at the present time. The enmities in the home lands of these governments involved are very deep and will be lasting and no colonial governor would think of taking up such a question as the return of the German missionaries until he was backed by his home constituency. Indeed, aside from the questions involved, colonial governments and managers face very great problems in these days. There is much suspicion and many movements among the native peoples that are very hard for those in authority to manage. No government wishes to add to these difficulties. Because of this, the return of the German missionaries for at least some time to come looks very dubious. Those who go back will have to return gradually here and there as local governments become sympathetic and as the organizations which have taken over the German work are ready to return their work to them. Every one at the conference realized the sad plight in which the German missions and missionaries were placed, but also realized that it was but one part of the intense suffering following a great and evil war. It was felt at the conference that any widespread propaganda for the return of the German missionaries would do more harm than good and that the only proper way to deal wth the situation just now was in quiet approach to the Governments involved, using much discretion and tact. This was provided for in the new international organization recommended at Geneva which would take the place of the old Continuation Committee of the Edinburgh Conference which was disrupted during the war.

I thought I must write you this word as one who was present in all the conferences at Geneva and knowing that any wrong implication in your editorial was unintentional.

St. Louis, Mo. STEPHEN J. COREY.

[We thank Dr. Corey for his more ample interpretation of the aspect of the conference to which we referred. It was far from our purpose to imply that the conferees were on any but the most fraternal relations. Yet Dr. Corey's interpretation only confirms the presuppositions which lay behind our editorial note, namely, that the church of Christ allows the state to dominate and even to vitiate its policies with the unbrotherly suspiciousness by which the state's policies are controlled. The church took its cue from the state at the time the war began, and it seems impotent to do otherwise now that the war is done—even in an enterprise like Christian missions which is the very essence of brotherhood and spiritual aspiration.— THE EDITOR.]

Not a Christian Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with sympathetic appreciation the article by Rabbi Wolf in your issue of July 15, and I have read with interest also the communications which it evoked. I had not thought to make any comment thereon, but "out of the abundance of the heart, the mouth speaketh," and perhaps this one more echo of that frank article may not be amiss. The Rabbi's indictment of the church in its attitude toward the war needs neither apology nor defense. It is straightforward, courageous and just.

When hostilities ceased one had a right to hope that Christian America would come to look a little more sanely at the situation and to manifest some generosity toward a crushed and humiliated foe. But alas! instead, from press, pulpit and platform came the insistent demand for reprisal, retaliation, punishment, in tones of hate as dangerous to justice and to human welfare as political bolshevism, and as destructive to man's spiritual nature as Lewisite gas to his physical nature.

If the war waged by the Allies was a righteous one, as we were led to believe, why could not the appeal for its support have been made on that high ground? Why was it necessary to base the appeal on the most virulent passions of the human heart—hate and revenge? Granting, however, that the cause of the Allies was a righteous one, what can be said of the peace? Did it contain any of the elements of righteousness? Did it in any way reflect the spirit of Christianity? Only the veriest hypocrite can pretend that it did. It was pagan to the last degree.

The peace-makers rejected the principle of Jesus and went back to the tooth and claw of the jungle.

In the first place, it was a perfidious peace. The Allies were guilty of Punic faith with the enemy. The abrogation of "The Fourteen Points" which had been accepted by the enemy as a basis of agreement for their surrender was as much a breach of faith as was the violation of Belgian neutrality. In essence they are the same. Be it remembered, too, that the "Fourteen Points" had not only been accepted by the enemy, but they had been formally presented to the Allies by President Wilson and had been accepted by them as the basis upon which peace

was to be made; and yet "The Fourteen Points" were violated both in letter and in spirit.

Second, it was a Carthaginian peace shot through and through with the spirit of revenge and retaliation, and not a peace of reconciliation, as we had been promised—not a peace to end war, for which our soldiers died, but a peace that has sown the dragon's teeth of resentment and bitterness.

Third it was a backward-looking peace, based on what had happened, not a forward-looking one based on what would bring the condition for which the world was hoping and longing.

The only defense the writer has ever heard for the crushing terms of the Treaty of Versailles was, "But what would the Germans have done had they won the war?" Well, that is beside the mark. That has nothing at all to do with the case. We cannot determine our conduct and our responsibility by what others would do. Besides, had the Germans won, it is difficult to see how they could have exceeded the Treaty of Versailles in cruelty apart from the complete extermination of their conquered foe.

The only possible good to humanity, as the writer sees it, that can come out of the Treaty of Versailles is to prove that the world cannot disregard the plain teachings of Jesus, cannot thrust aside the Golden Rule and follow a course of unmitigated revenge and not suffer. The terrible unrest and strife in the world today are due to the rejection of the principles of forgiveness and reconciliation and the substitution therefore of revenge. (Mrs.) Nancy Cameron Morrow.

Fairmont, W. Va.

Is Immersion a Dogmatic Command?

Editor The Christian Century:

SIR: The following has been a conviction in my mind for years and I have used it in argument against people becoming members of and supporting pedobaptist churches, and as one of my reasons for refusing invitations to become a regularly ordained minister in other communions; and I am lead to this expression by the present discussion of the Interchurch Movement and open membership. You may publish all or part of this, as you see fit.

Is immersion a dogmatic command of Jesus the Christ? If it is, then we have no right to compromise it, and our attitude toward union and union efforts that involve compromise should be easily decided. We can certainly leave the results of this stand—results that will show in ten, twenty fifty or a hundred years—to the wisdom of Jesus. As for us, no matter how our hearts may be torn by desire to be friendly with neighbors and friends whom we love, there is only one stand that is wise—unflinching loyalty to our Commander.

If immersion is not a dogmatic command, then the issues and needs before the Christian world today and the possibilities of an organic union are probably of greater weight than New Testament and early centuries precedent.

But, to us, Jesus says, "He that believeth and is immersed shall be saved." "Go ye into all the world .....immersing them . . . ," "Repent and be immersed. . . "

How would Generals Foch, Pershing and Haig have felt had their armies temporized with orders as do the armies of the Nazarene! G. J. Daniel.

Big Run, Pa.

[It would be interesting to know where our correspondent derives authority for his peculiar quotations of our Lord's words. The New Testament with which we are familiar, both the accepted versions and the popular scholarly variations give the word "baptize" where our correspondent uses "immerse"—quite a different word, with quite a fundamentally different meaning. Moreover, it seems that the Greek text itself uses "baptize."—The Editor.]

The Protestant

By Burris Jenkins

Says the *Augsburg Teacher* of this latest work of Dr. Jenkins, Kansas City minister and editor of the Kansas City Post: "Our author believes that we are in bondage to tradition; that we are afraid to let in the light of science; that our emphasis on non-essentials is paralyzing our work for God. This is one of the volumes one reads whether he has time for it or not."

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THE SUNDAY SCHOOL

Initiation and Struggle *

BAPTISM signifies initiation into the body of Christ. The symbolism of baptism is that of cleansing. The world is washed away; the Spirit is welcomed into the believer's heart. Seen in this fashion baptism becomes a beautiful ceremony with very deep significance. It is not so much a matter of mechanics, as a matter of soul consent. One is not properly baptized until he whole-heartedly surrenders to the Lordship of Christ, until he takes upon himself the philosophy of Jesus and undertakes to live as Jesus lived, catching his spirit and spending every waking moment in seeking, first of all, to live the life of suffering, self-sacrificing love. We do not believe in "baptismal regeneration" and we cannot, therefore, believe that any mechanical immersion in water has any value unless the inner nature is attuned to Christ, unless spirit is joined with spirit, unless there is an agreement in heart and soul. The thing that we need most to emphasize, in these days, is not the *form* but the *spirit* of baptism. Both should be correct—that we admit, but when one sees so many unregenerated people who have been formally immersed, when one sees so many "impious immersed," one calls out for more spirit and less form. One may be correctly married, using the ring service, using the good old English forms, but if love be not there the whole performance is a mockery. Love is the thing that binds people together, that makes the home a success, that makes life sweet, not the precision of the ceremony! One does not want a slovenly service, but the love is supreme. Baptism is a blasphemy unless the heart be in love with Jesus and his way of living. Unbrotherly immersionists have no right to call themselves "Christians." Let them wear the name of 'Formalists," but not the name of the loving Christ. For myself I prefer the correct form and the true love, but in an age of divorces I am not a stickler for any particular ceremony. For myself I prefer immersion, but in a time of unbrotherly sectarians, I call for the essential elements—love—a Christly heart.

Now, for one who is truly inducted into the kind of life that Jesus lived, temptation or struggle is inevitable. He who lives a smooth life, with no trials, no sufferings, no battles must not think of himself as Christian. Every one initiated into the cult of Christ must struggle. Therefore Jesus went away into the desert and wrestled with his plans and ambitions. He came forth victor. His struggle was this: "I am the Son of God, I have unlimited power, what may the Son of God do? how may I employ that power?" Committed now to the program of expressing God's life to men, having the power from above, how must he consistently act? That is the problem of every baptized person in a lesser degree. Committed, now, to the new philosophy, publicly known as a Christian, what new adjustments must one make? Do you tell me there is no struggle involved? I know that there is. I became a member of the church when nearly fourteen. I was in the public school. My problem then was, what kind of a student must I be now that everyone knows me as a Christian, what kind of a son must I be at home? What must I give up? What must I add? It was a tremendous problem. To be a Christian in 1920 is a colossal task. All passions and appetites, all worldly ambitions, all foolish dreams of sudden power must be put under for the sake of purely spiritual powers working in the way Jesus works. This spells suffering. It cost Jesus his life; it will cost us much. "Jesus, I my cross have taken, all to serve and follow thee." It means that. It is not a light thing. Baptism must be followed by temptation and suffering or it is no true baptism. *God, baptize us a hundred fathoms deep into the very essence of the Spirit of Thy Son!*

JOHN R. EWERS.

*October 10, Jesus, Baptism and Temptation. Mt. 3:14-4:11.

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Of Dr. Joseph Fort Newton the American Journal of Theology says: "It is a striking fact that from a town of the Central West, whose very name is unknown to England, a preacher should have been caled to the City Temple, London, a pulpit made famous by Joseph Parker and Dr. Campbell. Mr. Newton is a mystic, but of a different type. He goes back of the long line of doctrinal and ecclesiastical development to Jesus of the Gospels, to the ideal human life in whom God dwelt and through whom God revealed his redemptive love, the divine Saviour and Master of men. This life of the living Christ, touching every life, the soul of every redemptive movement, actually working in men and with men for the world's salvation. His sermons speak especially to cultivated minds, yet through their simplicity and naturalness and humanness, they make the universal appeal. Here is the real power. They do not speak the language of the church, but the language of humanity. They are real sermons of a warm, spiritual, enthusiastic manhood."

The Christian Century Press

1408 S. Wabash Avenue Chicago

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

World Conference Endorses League

The World Conference on Faith and Order preliminary meeting held in Geneva, Switzerland, considered the question of the League of Nations and voted in favor of it. The resolution states that the World Conference on Faith and Order preliminary meeting "rejoices in the formation of the League of Nations for the prevention of war and the protection of small nationalities. It earnestly desires that those nations not yet within the league will soon become or be admitted as members thereof. The conference urges the ministers of all churches to impress upon their people the duty of promoting in every way the objects of the League of Nations and of praying that the Holy Spirit may so influence the hearts of the rulers and the peoples that disputes between nations may be peaceably settled, and that the time may be hastened when wars shall end."

Pilgrim Memorial Fund Completed

The Pilgrim Memorial Fund of the Congregational churches was first projected with the idea of raising five million dollars. The committee now announces that a total of six and a half million dollars has been secured and that belated conrtibutions may increase the whole to seven million. The state of Connecticut gave one and a quarter millions, which was far in excess of the quota. The Congregationalists declare they have had an experience quite different from that of the Interchurch World Movement. The people outside the churches have given very generously to the Pilgrim Memorial Fund. The ministers of the church are still held in high esteem, though the churches are criticised. The money raised for the Pilgrim Memorial Fund is to be used in the care of Congregational ministers on the modern pension system.

Plans made for a Universal Conference

The delegates from certain national church federations and from other church organizations who met in Switzerland this summer have made a memorable advance in setting up international cooperation for Protestantism. Fifteen different countries were represented at the meeting. It is planned to hold in 1922 a "Universal Conference of the Church of Christ on Life and Work." A strong committee on arrangements has been selected which is headed by the powerful personality of Archbishop Nathan Soderblom of Sweden, primate of the Swedish church. The committee on arrangements included eleven Americans. These are Rev. Peter Ainslie, Rev. Nehemiah Boynton, Rt. Rev. Charles H. Brent, Rev. Arthur J. Brown, Bishop James Cannon, Jr., Rev. Charles H. Chester, Bishop John Hurst, Rev. Laurite Larsen, Rev. Frederick Lynch, Rev. Charles S. Macfarland and Rev. William P. Merrill. The topics that will be discussed are "Christian brotherhood and righteousness and international relations," "The Christian conception of the system of law," "Christian princples in social life and in the economic structure of society," "Christian education," "Liberty of conscience and the protection of religious minorities," "International Christian efforts as to ethical questions." French delegates insisted upon a declaration of repentance from German delegates but representatives from other nations counselled the practice of forgiveness and reconciliation.

Influential Churchman will Never Preach Again

Dr. A. F. Guttery, who became known to thousands of Americans during his tour of America in war-time, has had a serious illness and several operations upon his throat. The result of these experiences is that he will never be able to make public addresses again. He was the leading Methodist minister of Great Britain and his loss from the ranks of the active ministry in that country is irreparable. He will be given some office position in connection with the work of his denomination so that his counsel may not be lost to the church. During his tour in America he traveled with Bishop Gore.

Christian Leader Reports on Central Powers

That much traveled leader of the Y. M. C. A., Sherwood Eddy, has recently returned from a visit to the nations composing the former central powers. He finds Vienna, a city of two million, in an impossible economic situation following the partition of the empire, and educated people are turning to manual labor for a livelihood. American money is now feeding 400,000 children in Austria. In Germany he found a strong impression among military men that Germany was being pressed to the breaking point by the peace treaty, with many of these men favoring resistance to the terms of the treaty, though this policy is opposed by the conservative element in the nation. The sentiment in neutral countries condemns the allied powers about as much as the central powers and particularly resents the repudiation of the terms of the armistice in the making of the peace treaty.

Dr. Orchard Loses Helpful Companion

Dr. W. E. Orchard, the famous "high church" Congregational minister of London, has recently suffered a great loss in the death of his wife. She had been suffering for a long time with cancer. Mrs. Orchard was the head of a settlement at the time of her marriage to Dr. Orchard. She was a woman of literary tastes and shared in a great many of the literary labors of her distinguished husband.

Plan to Endow the Labrador Mission

Probably no mission in the world has become more popular than that of Dr. Grenfell in the Labrador. The support of this mission is still upon a precarious basis, a large part of it being derived from the lectures of Dr. Grenfell. A movement is now on foot to seek an endowment of a million dollars for the mission. That would make it permanent after the death of its great founder. The drive for this fund will be put on in Toronto, October 15.

Another Church Film Corporation

The production of film for use in the churches is going on apace. A new independent corporation has been formed with Rev. Paul Smith, formerly president of the Church Federation of San Francisco, as its head. Among the subjects which will be filmed are "The Good Samaritan," "The Ninety and Nine," "Samuel," "David and Goliath." The production department is headed by a practical moving picture man. It is hoped to produce a movie weekly for the churches.

Home Missions Council Warns of New Intoxicant

The Home Missions Council has issued a bulletin of warning against the use of a certain Mexican bean called peyote. A million and a half of Mexican immigrants in this country afford a fertile field for the cultivation of a new vice. The use of this bean produces pleasing hallucinations, but it results in slowing down the pulse, weakening the heart action, depressing muscular power and blurring mental impressions. An effort has been made to defend the use of peyote on the ground that it is connected with the religious rites of the people, but this claim has been disproved.

Congregationalists Issue Manual on Evangelism

The Congregational Commission on Evangelism has issued a manual for the use of their churches in the approaching season of evangelistic activity. It is a considerable document of thirty-two pages and is full of practical and sensible advice for the local churches and notably lacking in a certain pietistic phrasing which has long since lost its potency in the churches. The manual is circulated at a cost price of five cents from the office of the commission at 287 Fourth Avenue, New York.

Seminary Broadens its Function

Union Theological Seminary has instituted what is known as its home department with courses of study for religious workers who will enter some of the specialized forms of Christian service. The

courses deal with peculiar city problems, the problems of rural life, interdenominational movements, industrial populations and similar interests. No seminary in the country is so thoroughly equipped to turn out men for city federation secretaryships, a new religious profession which seems to have large possibilities for usefulness in the future.

Education Board Not Included in Disciples Organization

The plan of unifying the various Disciples philanthropic agencies has one curious omission. The activities of the United Christian Missonary Society will absorb the activities of the different boards with the exception of the Board of Education. The latter organization will not move its headquarters to St. Louis but will continue to carry on its activities from Indianapolis, where temporary headquarters have been established at 222 Downey Avenue. Dr. H. O. Pritchard is the secretary of the organization. The Board of Education was willing to be included in the unified plan but the leaders of the missionary and benevolent organizations were unwilling to merge their enterprises with that of education.

Organized Movement for Salary Increase

The presbytery of Philadelphia has adopted the most comprehensive plan for increasing the salaries of ministers to be found anywhere in this country. They ask for a fund of two million dollars and on the first Sunday in November every one of the 60,000 Presbyterians in the presbytery will be assessed one dollar, and five cents a week thereafter. This fund will be used to supplement the salaries given by the weaker churches. It is asserted by the committee that it will be impossible to fill the pulpits of the denomination in Philadelphia unless the salaries are generally increased. It is expected that the expenditure of the two million dollar fund will begin before the year ends and it is confidently hoped that the growth of Presbyterianism in the city of brotherly love may be continued.

Ulsterites Pleased With Reception Here.

The group of Ulster churchmen who visited this country last spring have published the report of their travels in the United States. They express themselves as very much pleased with the reception given them in all sections of the country. They were permitted to speak in some of the best clubs in America besides addressing many large popular audiences. They have carried back to Great Britain the reassuring word that in the United States those who favor Anglo-American friendship are more numerous than those who would seek to stir up trouble between the two great nations.

Is Mayor of Cork a Suicide?

The case of the Mayor of Cork is of interest to theologians as well as to statesmen. He is attended by a clergyman of the Roman Catholic faith but other Catholics are of the opinion that no man has the right to starve himself to death. As the position of the church on suicide is a strong one, grave doubt is expressed as to the propriety of giving the last rites to the noted Sinn Feiner.

Doubles Number of Theological Students

To double the number of theological students in a year is a real achievement, especially in these days when these students tend to grow less numerous. This is the record at Culver-Stockton College a Disciples school in Missouri. The increase has been made possible by new financial support which strengthened the confidence of the people of Missouri in the school. Small and poorly endowed institutions have not led young people to look upon the future of the church college with optimism.

Presbyterian Church Shows Substantial Growth

The annual census of the Presbyterian Church in the U. S. A. (official title of the northern branch of the Presbyterian Church) has just been completed and the results as announced last week from Presbyterian headquarters, 156 Fifth Avenue, New York City, show that the Presbyterian Church is stronger numerically and financially than ever before in its history. The total communicant membership for 1920 is 1,637,105, a gain of 34,072 over last year, and an aggregate gain of 123,865 in church membership over the census of 1915. The census shows a total Sunday school membership of 1,351,260.

The most remarkable comparison, however, for the five years is shown in the figures for gifts received. These are for 1920 a total of $43,071,072 contributed for the various phases of Presbyterian church work as against $27,785,036 given in 1915, or an increase of nearly 70 per cent in the last five years. The previous largest gift year was 1918, when $33,148,407 was received. The figures given are exclusive of interest on permanent funds or the income from Presbyterian theological seminaries and many of the legacies and individual gifts to the boards. The contributions include moneys given for the work of Home Missions, Foreign Missions, Religious Education, Church Erection, Temperance and Moral Welfare, and for the support of the 57 Presbyterian colleges and academies and the work in the 440 Presbyterian Negro schools.

Since the plan of systematic giving has been stressed in the last few years and the boards and agencies of the church have adopted the budget system with a definite sum for every need, there has been considerable increase in gifts set aside for each of these boards and agencies. The stimulation given by the forward programs and work of the New Era Movement is in large part responsible for this increase.

A comparative list of the receipts of the various boards shows that in 1920 $3,228,089 was received by the Board of Home Missions for their work as compared to $1,954,421, the sum received in 1915; $3,516,884 for the Board of Foreign Missions as compared to $1,812,661, the figures shown in 1915. The previous best year of these two boards was 1918 when $2,268,925 was received for Home Mission work and $2,131,387 for work in foreign lands.

One of the most remarkable advances shown was in the educational work with $1,069,360 received in 1920 as compared to $342,582 gifts for this purpose in 1915. This increase was largely due to the beginning of the five year $35,000,000 endowment campaign instituted by the General Board of Education. Another large increase is shown in the sums contributed by the ten thousand Presbyterian churches of the country for congregational expenses, including pastors' salaries, and various other items. This was $25,760,382 in 1920 as compared to $19,633,945 received for this work in 1915.

A noted advance is also seen in the work of the Sunday School Board to which $416,099 was contributed as compared to $200,879 in 1915. The sums received for support of aged ministers and ministers' widows also show an increase from $249,002 in 1915 to $589,661 in 1920. Replying to the strong demand aroused through the church for suitable living quarters for Presbyterian pastors, there has been a remarkably large number of manses built in the past few years, the number now standing at 4,650 as compared to 4,107 in 1915.

Enlargement of church activities due to the influence of the war and to the forward programs of the whole Presbyterian church through its boards and the New Era Movement has resulted in a considerable addition to the sums contributed for various miscellaneous work not previously mentioned. The sum contributed under this head was $7,195,858 this year as compared to $2,255,421 in 1915. Previous high water marks for this item were reached in 1919 and 1918, when the sums of $5,248,595 and $4,985,776 were respectively received.

Encouraging progress is also shown in the report for the year of the Southern Presbyterian Church which now announces a total of 376,517 communicant members. The total received for all Southern church work during the year was $9,236,836, or a contribution of $25.36 per capita. The present membership of the Southern Presbyterian church represents a net gain of 12,277, a total of 40,416 members having been received during the year. These figures are set forth in the minutes of the Southern Presbyterian General Assembly, which have just been issued from the stated clerk's office at Spartanburg, North Carolina.

Indianapolis Pastor Becomes "No-Tobacco" Secretary

Rev. Charles M. Fillmore, for a number of years pastor of Hillside Christian church of Indianapolis, has recently resigned his church and taken up the duties of secretary of the No-Tobacco League of America. He succeeds Homer J. Hall in this office. He will have an office but will spend considerable time in traveling and making special addresses on this interest. The League states as its purposes: the acquisition and propagation of scientifically, morally, and religiously correct information concerning tobacco; the passage of laws in due season designed to control, limit and prohibit the use of tobacco for the purpose of accomplishing its final abolition.

Popular Sunday Evening Service

Linwood Boulevard Disciples church, Kansas City, under the leadership of its popular preacher-editor, Dr. Burris A. Jenkins, has for the past year been using the moving picture at the Sunday evening service. So popular and successful has this service been that it will be continued during the coming year. On September 26 the film "Pollyanna" will be shown. There is a song service in connection wth the program and Dr. Jenkins gives a brief exposition of the picture. The film on the previous Sunday evening was "The Hearts of Men." How different the morning service is may be ju lged from the sermon topic of that day, "Substance of the Unseen."

Getting Acquainted Away from Home

The difficulties involved in socializing church groups in large cities are well appreciated by the pastors of these churches. It is well illustrated by an incident printed in the church bulletin of Norwood Christian church of Cincinnati. Two families in Fords met on a mountainside in Maryland. As the strangers conversed, they learned that they lived in the same suburb of Cincinnati, and in the same block. A little more inquiry divulged the fact that they were members of the same church. Now that they have met in the mountains of Maryland, they will doubtless call on each other!

Difficulties of Union Emphasized

During the closing days of the Conference on Faith and Order in Switzerland, the delegates were invited to attend a mass conducted by the priests of the Orthodox church of Russia. Contrasted with the simple forms of worship prevalent in the evangelical churches, the gorgeous ritual of the orient was in striking variation. The delegates were made to realize what a distance must be traveled before Christianity could hope to come to anything like agreement on the subject of worship. The difficulties of union were further emphasized by the declaration of the continental Protestants of their indifference to a large amount of the doctrinal discussion which is prevalent among the evangelicals of Great Britain and the United States. They would have no interest in signing ancient symbols of faith like the Nicene creed. So catholic are they in their tolerance of widely differing doctrines that they are often accused of Unitarianism, though this charge is not wel founded. Bishop Gore and his school have laid great stress upon the idea of doctrinal agreement, but this hope is found to be futile. While the difficulties in the way of the reunion of the church are sensed more vividly when representatives of all the churches get together, the desire for union on the other hand is accentuated, and there is faith that the difficulties may be overcome.

Illinois and Pennsylvania Furnish Preachers

The Interchurch Survey which deals with the matter of ministerial supply has brought in some information of great significance. The state which has furnished the most preachers to the Protestant denominations of the land, is found in Illinois with Pennsylvania second. Following these are Kansas, Kentucky and Ohio. Many states furnish fewer ministers than are needed to man their churches. In 1918 Connecticut had only eight ministerial students. The farm furnishes more ministers than any other environment but it is very interesting to note that the second largest source of supply is the manse, thus setting at rest the old report that preachers' sons do not become preachers. Sons of merchants are in the third group numerically. The recruiting of ministerial supply will be done much more successfully and scientifically in the future if the plans left as a sort of legacy by the Interchurch World Movement are carried out.

Seventeen Thousand Episcopalian Young People in College

The Episcopalians have studied the student groups of the various institutions of higher learning in the United States and have found that seventeen thousand Episcopalian young people are in the colleges and the universities. The loss to the church from these groups is known to be serious and there is an organized effort this year to see that pastors in college and university cities are notified of the presence of Episcopalians in the school. The Churchman has published a complete list of the colleges and universities with the address of the nearest church for the use of the rector in advising with his young people who are leaving home.

Wives of Pastors Organize

The mistress of the manse has problems as well as the minister and in these days these problems are more urgent than ever. The wives of ministers in the Rock River Conference of the Methodist church hold a meeting each year while the men are busy at the conference. This year the wife of the presiding bishop, Mrs. Nicholson, will give the annual address. Following the formal meeting there will be an automobile trip about the city. The conference is in session for most of the week.

Disciples Convention in Illinois

The Disciples of Illinois met in state convention at Benton, September 20-23. Four organizations cooperate in the program of the convention, the Illinois Christian Missionary Society, the Christian Woman's Board of Missions, the Disciples' Foundation (for work at the state university) and Eureka College. The practical interests of these four organizations were of paramount concern. Among the outside speakers at the convention was Rev. C. M. Chilton of St. Joseph, Mo., who spoke on the familiar theme, "Our Plea." The address was far from conventional. Mr. Chilton told the story of his sermon barrel and how this familiar theme had grown with the years. He announced his intention to deliver a new address on the old theme. "The Disciples have come to a real crisis," he said, "and their future depends upon how they meet it. The two great issues in this critical hour are modern thought and the larger fellowship. There is a new problem of fellowship. We have some good men among us who hesitate to assume the responsibility of locking the door of the church against sincere people on account of baptism." Dr. Chilton used the striking illustration of David Livingstone being raised from the dead and seeking admission into a Disciples' Church. Down the aisle by his side comes a drunkard who was baptized in his youth and who now seeks weakly to re-enter the good way. The drunkard any Disciples church would receive. What about David Livingstone? Mr. Chilton is pastor of a church which has the restricted fellowship but his questions were so searchng that many ministers and church workers will make a reexamination of their fundamental position. The convention took radical action with regard to salaries. The salaries of five district superintendents were raised to $2,500 and expenses, while the salary of Rev. H. H. Peters, state secretary, was increased to $4,000. The latter increase was partly in recognition of the fact that Mr. Peters will have a double task during the coming year. He will serve as state secretary and as the leader of the movement to secure two million dollars for Disciples enterprises in Illinois. The recreational feature of the convention was a visit to the coal mines. The ministers went down into one of the mines and heard a lecture by a lay church worker on modern methods of getting the black diamonds out of the ground. Two banquets were held during the convention, one under the auspices of Eureka College and the other in the interest of the Christian Endeavor movement.

New Plan for Entertaining Ministers

In these days when the salary of the minister is never high enough to meet the demands that are made upon him, the item of convention expense is a serious one. The Methodist minister is compelled to attend the annual conference and this is often some distance from his home. The West Wisconsin Conference of this denomination devised a method of reducing the expenses of the ministers which has been in operation for three years. The entertaining church provides room and breakfast on the Harvard plan. During the day meals are served in some church adjacent to the one where the ministers are entertained. The service for cooking the meals is hired and the women of the entertaining church are asked to help only with the dining room work. The expense is pro-rated to the visiting ministers and these meals have been served at the astonishingly low cost of seventeen cents. This is the more interesting in view of the provision that retired ministers need not pay at all.

Twelve Years at the State University

It is less than twenty years since some professor of the University of Wisconsin visited church conventions and asked the religious people to come into the city of Madison and do something for the students. There was no immediate response, but twelve years ago a Methodist student on graduation remained at the university and continued to serve his fellow-students in a religious way. There is now a staff of four persons in the Methodist service at this university and real estate worth a hundred thousand dollars. The staff provides pastoral guidance for the students. On occasion they bring to the city some of the most eminent ministers of the land and these set forth the great themes of the Christian faith. Social leadership is provided for the students so they will have recreation, but not too much of it. Vocational guidance is a strong feature of the work, and students are encouraged to find their talents and consecrate them to the service of the world. Many young people go into professional religious work. In addition to these activities, there are religious courses given whose academic character puts them on the university plane. These are on the Bible, Christian missions, rural church and other themes which are of importance to the future workers in the church. This service at the state university has conserved Methodist students to the denomination where they were previously lost and has made the state university in no small degree a center of spiritual power.

New Teacher at Oberlin

Oberlin Graduate School of Theology continues to be one of the most popular of the theological schools of the Congregational fellowship. This school was recently strengthened by the addition of a new teacher in the department of homiletics. He is Dr. T. W. Graham of Minneapolis. He is to succeed Prof. W. J. Hutchins, who becomes president of Berea College after a service of thirteen years at Oberlin. Dr. Graham has been a Presbyterian, and is a graduate of McCormick Theological Seminary. After his graduation he pursued studies at the United Free Church College in Glasgow. He served across seas during the war and will bring to his new position not only a ripe scholarship but also a rich experience in Christian work.

Minister Works in Stockyards

Rev. Carl H. Barnett, pastor of Oak Cliffs Christian church of Dallas, Texas, donned overalls during his vacation and worked in the stockyards by the side of Mexicans, Negroes and common labor. The purpose of this adventure was to reach a more sympathetic understanding of the attitude of the working men toward the church. While working in a ham house by the side of the Mexicans, he learned that de la Huerta, the provisional President of Mexico, had sent the Mexican laborers a message in which they were bidden to give a good account of themselves for the sake of the good name of Mexico and of the future good relationships between Mexico and the United States. The minister was known as a minister only by three men in the factory and these were under obligation to keep the fact a secret. Mr. Barnett once before undertook a similar piece of investigation in the shipyards of Mobile and furnished the information he secured to the Federal Council of churches. The packing house where Mr. Barnett worked has asked for suggestions from the minister for the improvement of the working conditions in its industrial plant.

Returns to the Disciples Fold

Denominational loyalties are of less importance in the life of ministers of modern sympathies than formerly and men are continually passing from one communion to another. Rev. Mark Wayne Williams a few years ago left the service of a Disciples church to become pastor of Shawmut Congregational church in Boston. The change excited but little comment and his return to the Disciples fold by accepting the pastorate of First Christian church of Brooklyn has been accomplished without any considerable publicity. A similar case is that of Rev. C. J. Armstrong, who was for many years a Congregational minister, though starting his religious work in the Disciples communion. He is now pastor of the First Christian church at Hannibal, Mo. Instances like these disclose how much more lightly denominational yokes rest upon the necks of ministers than in the bitterer days of the past, and also how much more tolerant and non-sectarian the churches are themselves becoming.

Church Federation Plans a Number of Meetings

The Chicago Church Federation has announced plans for a number of very significant meetings in the near future. The first union ministers meeting of the autumn was held on Sept. 27, when Dr. Hugh T. Morrison of Springfield, Ill., a physician, gave an address with reference to public instruction in sex morality. An evangelistic conference will be held by Dr. Charles L. Goodell of New York, October 3 and 4, at which time a team of speakers will fill important pulpits in the city. The Protestant churches will make an unusually strong evangelistic drive this year. A Chicago committee is preparing a proper community celebration of the Pilgrim Tercentenary on November 15. At that time there will be two notable speakers, one from Great Britain.

Most of the Presidents Have Been Church Members

The leaders of the Unitarian Campaign have in a recent communication reviewed the Christian record of the presidents of the United States. There have been eight Episcopalian presidents and six Unitarian, these two denominations leading. Those who are listed as Unitarian presidents are John Adams, Jefferson, John Quincy Adams, Fillmore, Lincoln and Taft. Thomas Jefferson was in communion with the Episcopal church but his writings avow a belief in the Unitarian principle and on one occasion he declared his hope that every young man living might die a Unitarian. The ground for claiming Abraham Lincoln as a Unitarian is quite as flimsy as that upon which other denominations rest their claims to him. Lincoln attended a Presbyterian church in Washington and avowed that if he ever found a church that would make its membership test love of God and love of man, he would join it. He knew the Unitarian church as well as all the other churches and joined none of them. The new president will either be the first Baptist president or the ninth Episcopalian. America has had six Presbyterian presidents, four Methodists, two Reformed and one Disciple. Andrew Jackson and Abraham Lincoln were the only presidents having no church membership and the former was in preference a Methodist.

Ten Millions for the Central Powers

The central powers of Europe are being aided only by the United States in caring for the human wreckage following the war, and the work done by the United States is carried on for the most part by the Friends' church. Rev. Wilbur K. Thomas of that fellowship has recently returned from Europe to his home in Philadelphia and made a report of the needs. The program for the coming year calls for ten million dollars. The work of the Quakers in France will be memorialized by a maternity hospital at Chalons where for several years they have cared for children and mothers.

Dramatic Preaching in Atlanta, Ga.

Henry Ward Beecher once auctioned off a slave girl in his pulpit to arouse resentment against the institution of slavery. This dramatic method, which is so largely employed by Billy Sunday, is not often used in city pulpits. The minister in the Baptist Tabernacle, Atlanta, Ga., recently startled his hearers by going through the motion of flogging a penitentiary prisoner. His sermon was in protest against a belated form of punishment which still persists in Georgia, after it has been abolished by other states.

Secretary of the Federal Council in Europe

Dr. Charles S. MacFarland, general secretary of the Federal Council of the Churches of Christ in America, recently presided at the preliminary conference at Geneva of the forthcoming Ecumenical Conference that is to be held in two years, and includes federal councils and church leagues of all Protestant denominations in Europe and America. Dr. MacFarland was one of a considerable group of American church leaders who carried messages of fraternity and good will to the European churches. They spoke in various parts of Europe in the effort to assure their European brethren of the cooperative spirit of the American churches and the continuance of their ministries in behalf of rehabilitation and missionary expansion in European lands. In a number of places Dr. MacFarland made addresses, notably on the subject of "The American Nation and International Responsibilities." It was a frank facing of the confused and depressing conditions prevailing since the war, and an attempt to assess American responsibilities and purposes in light of the present world crisis.

Catholics Hold a Charities Conference

More than a thousand Roman Catholics are in session in Washington at the National Conference of Catholic Charities. In this organization is included the work of the Knights of Columbus and the various orders. Sectional meetings discuss social and civic activities, the care of children, delinquency and related subjects. Every type of Catholic charitable and philanthropic activity will be represented at the conference, including hospitals, children's homes, homes for the aged, women's clubs, community houses and legal aid societies. The Catholic church is operating in this country 557 hospitals and 450 homes in which are cared for upwards of one hundred thousand defective and delinquent children. An effort will be made to modernize the methods of social relief which have been practiced by the church for many centuries.

Will Define Their Relationships

The United Lutheran church formed by the union of three Lutheran bodies, will meet in biennial convention in Washington, D. C., in October, at the Luther Place Memorial church. There will be 550 officially appointed delegates. One of the leading topics of discussion will be the subject of interdenominational relationships. What shall be the relationship of the United Lutheran church to other bodies who profess the Augsburg Confession, and to the non-Lutheran bodies? This denomination is now one of the strongest in America.

Threat of Independency

The threat to withdraw cooperation from the denominational organizations is being sounded these days both in the Baptist and the Disciples communions. Rev. P. H. Welshimer of Canton, O., and Rev. S. S. Lappin of Bedford, Ind., have recently declared their intention of diverting all benevolent and missionary gifts of their respective congregations from the regular Disciples agencies. In the Baptist denomination we read of the division of a church at Montello, Mass., because the Rev. Harper B. Mitchell held that the northern Baptist denomination was apostacizing. He has organized a new church on the Baptist plan which will not cooperate with the denominational agencies. The preacher not only holds that the northern Baptists are guilty of theological heresy but he indicts them for spiritual barrenness. In Disciples circles the issue is purely doctrinal, the recalcitrant preachers holding against any congregational fellowship with unimmersed Christians.

College President Resigns

Among the important resignations of the summer-time is that of President T. C. Howe as head of Butler College, Indianapolis. Dr. Howe was for many years a teacher in that institution and has a long and honorable history as an administrator. He has large commercial concerns in Indiana, and it is said that he will devote himself entirely to business.

British Table Talk

London, September 10, 1920.

A FIRST-CLASS religious controversy, recalling R. J. Campbell's New Theology agitation, has been started by a sermon preached at Cardiff by Canon E. W. Barnes at a meeting of the British Association for the Advancement of Science. Until recently master of the Temple, he is a scholar, a foremost mathematician, a doctor of science, and (higher distinction) a Fellow of the Royal Society. In his sermon, which he subsequently defended from the pulpit of Westminster Abbey, Dr. Barnes said science has shown that human beings existed on the earth more than a hundred thousand years ago and that the inevitable acceptance of evolution means giving up belief in the Fall, and in all the theology built upon it by theologians from St. Paul onwards. "From some fundamental stuff in the universe the electrons arose. From them came matter. From matter life emerged. From life came mind. From mind the spiritual consciousness of humanity is developing." The English Churchman (Low Church) is "shocked," the Guardian ("The Church Newspaper") maintains "there is nothing in the sermon that need shock the religious sense," the Church Times (High Church) claims that there are innumerable theologians whose acceptance of evolution has not weakened their hold upon the Catholic faith. General Bramwell Booth (son of the founder of the Salvation Aamy), in a clever, genial letter, makes great fun of the canon's "fundamental stuff" and asks how non-Anglicans can unite with a church one of whose dignitaries propounds views "revolting to large sections" within and without its pale. The canon retorts that "the Fall is not vital to Christian theology," the Christ-Spirit being, to the Christian who accepts modern biological principles, the supreme and final power in the evolution of man. There are limits to Dr. Barnes' rationalism: in his letter he says Jesus Christ was the "miraculous" example of what we should try to become, and he recently defended the Virgin birth. But his treatment of the Fall is wholly negative and destructive, and even discourages allegorizing "beliefs which it is no longer possible to hold." Dr. Joseph Parker used to say that, whatever view we take of the Garden of Eden story, the Fall is a fact of individual experience, and R. J. Campbell has defined sin as the choice of the lower in the presence of the higher. Even Dr. Alfred Russel Wallace, the co-discoverer with Darwin of Natural Selection, held that physical evolution does not account for man as we know him; he told me (in 1898) his belief was that "at a certain epoch, when the body was sufficiently developed to receive it, there was a spiritual influx." Dr. Barnes claims that in the controversy between science and religion truth has triumphed, Bishop Welldon insists that the church must welcome all truth, Miss Maude Royden pleaded at the Modern Churchmen's Conference, Oxford, for a thoroughgoing trust in truth, and the Society of Friends, in "A Word to All Who Seek Truth," declares that "a religion based on truth must be progressive." Even when truth is found it is not always easy to spread it. Recently a teacher was explaining to her class how the Bible came to be written, when a girl, brought up in a Plymouth Brethren home, rose and with flashing eye indignantly exclaimed, "I thought God wrote the Bible!" In the same form another girl in the course of an essay on the founder of Islam wrote, "Mahomet was a well-meaning man—but he had thirty concubines."

* * *

R. J. Campbell Today

Since he entered the Church of England nearly five years ago, R. J. Camp-

bell, eschewing theological and political discussion, has exercised a purely spiritual ministry. Incumbent of a small church in Westminster, he now rarely figures in the public eye, though occasionally he preaches in the Abbey and St. Paul's. Urged to express his views on the issues raised by Canon Barnes, Dr. Campbell confessed that he had had enough theological controversy to last him for the rest of his life, but he frankly stated his belief that neither the church nor Christianity stands or falls by the theological theory known as the Fall of Man. "Our Lord himself never referred to such a catastrophe, and it is by what he was and is that Christianity and the church must be judged." Further, "Theology is not spiritual life; it is an attempt to articulate intellectually what is felt as a spiritual experience. Hence the language of the creeds may not be altogether that of the mental dialect of today; but the spiritual experience the creeds were meant to express still exists unimpaired, and there is an indispensable spiritual truth in every one of those ancient statements of Christian faith which we must be careful to conserve." Dr. Campbell does not believe that there is any pressing need for change of form, any more than change of content, in our venerable Confession of Faith; what is urgently needed is that these should be explained to the ordinary worshipper in terms of modern knowledge. "In other words, our theology requires to be brought up to date." Dr. Campbell preaches at the Church Congress (Southend, October 19-22; general subject, "The Living Christ and Problems of Today"), and also takes part in the autumnal meetings of the Congregational Union, Southampton—this being his first appearance on the official platform of the Union since he left the City Temple.

* * *

The Grand Old Freechurchman

Dr. John Clifford, who enters upon his eighty-fifth year in October, is still active in the service of the churches, the Brotherhood Movement, and other good causes. He ruefully confesses that he is able to walk his ten miles every day as he did until quite recently, but rejoices that he can still give six hours daily to desk work without over fatigue. The dear old man, who is loved and honored by all who know him, whatever their religious or political attitude, is now preparing for delivery this year at Newcastle the first "John Clifford Lecture," founded by the National Brotherhood Movement.

* * *

Coming and Going

The Rev. T. Rhondda Williams, Brighton (formerly of Bradford), sails this month for a six weeks' tour in America in the interests of Anglo-American friendship and world reconcilation. Some of his engagements are: Oct. 3, preaches in Boston; Oct. 4, addresses World Congress of Free Christians on "Religious Independency and Its Relation to Reconstruction," and (Oct. 7) speaks at the closing demonstration on "International Goodwill"; Oct. 10, Columbia University, New York; Oct. 17, Adult Club, Chicago. His chief interest is in the present situation and the world we can make out of it. "It is a pretty mess at present," he says; "the greatest hope to me is in the labor movement." Mrs. Barnett, founder of Hampstead Garden Suburb, and widow and biographer of Canon S. A. Barnett, of Toynbee Hall fame, has started for a lecturing tour in Canada and the states on the housing question. The Rev. T. E. Ruth, Melbourne, after a much-appreciated visit, returns to Australia, October 20. Prof. B. W. Bacon, Yale, uttered at the Modern Churchmen's Conference a sentence that is being quoted and will be remembered: "Christianity is based upon recorded experiences, which are eternally self-verifiable in the soul of the man who puts them to the test." After conference between Dr. S. A. Eliot, president of the American Unitarian Association, and representative British Unitarians on the future of the International Free Christian Congress, it was decided to hold a meeting if possible in London in 1923. "American and British interests," says Dr. Eliot in a Greeting, "are so interwoven that we cannot escape the necessity of perpetual friendship." Dr. Parkes Cadman's racy expositions of American policy and aims are commanding attention. With Dr. Lynn Harold Hough and other Americans, he has taken an important part in the Mayflower celebrations. Mayflower visitors include three bishops—Dr. C. Brewster (Connecticut), Dr. B. Brewster (Maine), and Dr. E. S. Lines (Newark)—who are direct descendants of Elder Brewster, who led the Pilgrim Fathers to their new home. Four huge blocks of granite have arrived from Plymouth, New England, to serve as cornerstones for the memorial hall which the Salvation Army is building on the Barbican at Plymouth, opposite the spot whence the Mayflower Pilgrims set sail. London billboards are now placarded with huge highly colored posters, a conspicuous feature being a portrait with elephantine head, asserting that "Millions now living will never die, including thousands resident in this city," and announcing a free lecture ("seats free, no collection") in the Royal Albert Hall (our largest auditorium, holding ten thousand) on September 12, by Judge Rutherford, "President of the New York People's Pulpit Association," who wants his assertion to be taken literally, as it is "a provable Bible fact," and invites all to "hear him who bringeth good tidings, that publisheth peace."

* * *

Personalia

The several operations undergone by Dr. A. T. Guttery, Primitive Methodist orator, not having restored his voice (which he overstrained when touring America during the war) sufficiently to enable him to resume public speaking, he proposes to serve the churches by his pen. A kindly letter of sympathy from the Archbishop of Canterbury shows the growing spirit of fraternity between Anglicans and Free Churchmen. Within a few days Congregationalism has lost two distinguished Biblical scholars: Dr. W. F. Adeney, ex-principal of Lancashire College and editor of the Century Bible, which embodies in wise form the established results of criticism; and Dr. W. H. Bennett, his successor at the college and contributor to the Encyclopedia Britannica, the Expositor's Bible, Hasting's Dictionaries, etc. Much sympathy is felt for Dr. W. E. Orchard (King's Weigh House Church) in the death of his wife, a gracious and talented lady, who opened the way for him from a commercial position to college and the ministry.

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By John Spargo and Others

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I. The Futility of Preaching
By John Spargo

II. Is Preaching Passé?
By Ernest Bourner Allen

III. Preaching and the Average Preacher
By Lloyd C. Douglas

IV. Preachers and Progress
By Ellis B. Barnes

V. Mr. Spargo Replies to His Critics

VI. The Utility of Preaching
By Lyman Abbott

All the articles save that by Dr. Abbott were originally published in The Christian Century, and are reprinted in this form to supply a widespread and persistent demand. Nos. II, III and IV, together with three other articles not here reproduced, were chosen by the editors from over sixty manuscripts submitted in competition for the strongest replies to Mr. Spargo's original article. The six articles so chosen were submitted to a referendum of Christian Century readers, who voted first, second and third honors to the three printed herewith, in the order of their arrangement in these pages. Dr. Abbott's article on "The Utility of Preaching" is reprinted from "The Outlook."

A Supplement to
The Christian Century of September 30, 1920
Volume XXXVII Part II No. 40

Is Preaching Futile?

By John Spargo and Others

The Futility of Preaching

By John Spargo

WHEN I first became associated with the Socialist movement, many years ago, one of the subjects very seriously and earnestly discussed was the use to which the churches ought to be put when the social revolution should have become a *fait accompli.* I quite well remember several debates upon this question, in which I participated with the customary ardor and dogmatism of youth.

How terribly important it seemed then to have our minds made up concerning this very momentous question! The social revolution was very near; in fact, so near that we were already somewhat frightened by the noise of its approach. We walked as men whom God or Destiny had appointed to save the world through the chaos and guide its course aright. Social efficiency was the very marrow of our faith. There must be order, harmony, conservation of energy and freedom from waste. In our most apocalyptic moods we were very practical and worldly-wise. That was our pride. Our feet were planted on the earth the while we reached to the stars. Naturally, therefore, the very practical question of how best to use the churches appealed to us. All over the land there were buildings, many of them large and beautiful, which ought to be used to the best advantage. It was our ordained task to determine exactly what that was.

A NEW USE FOR CHURCHES

It is interesting to recall now, after the lapse of more than a quarter of a century, that we all took it for granted that in the new social order the churches would no longer be needed for the purpose for which they were originally intended. We did not need to argue this at all: we accepted it as something axiomatic. Religion was part of the old order that was passing; all things were to be made new. In the new social order its place would be taken by an ethical consciousness rationally derived and independent of "emotionalism" and "superstition." A few of the older men, in whom the fierce spirit of the religion-versus-science controversy inspired by the Darwinian discoveries still raged, were aggressively hostile to religion. Most of us were not warlike, however, but simply indifferent and somewhat supercilious in our pride of intellect. We were good-naturedly tolerant to the warlike spirits on both sides, as we could afford to be, sure as we were that the religious question would soon cease to be. Our mental attitude was as far removed from that of our aggressively atheistic comrades as it was from that of those French Socialists of an earlier day who at their banquets drank toasts "To Christ, the Father of Socialism," and "To the coming of God on earth," and who hung in their meeting rooms the picture of Christ, inscribed "Jesus of Nazareth, the first representative of the people."

CHURCHES AS OPEN FORUMS

In these days of public forums in churches, when it is a common practice for Protestant churches to be used as forums for the discussion of the great political and economic questions of the day, one remembers with mild amusement that in our discussions of long ago we were pretty generally agreed that this should be the use of most of the churches in the new social order. I remember an address made in one of those debates in which I pointed out with due gravity and impressiveness that while most of the nonconformist churches were admirably suited to this use, very few of the large Anglican and Roman Catholic churches and cathedrals were, because their Gothic architecture spoiled them as auditoriums.

Perhaps my readers will be indulgent and pardon me if I digress here to refer briefly to a theory of mine that Gothic architecture was responsible for the deterioration of English oratory; that the oratorical superiority of the nonconformist ministers of England over their brethren of the Anglican church was due very largely to the fact that their places of worship were better auditoriums. It is very difficult to get proper acoustics in a large Gothic church or cathedral. This leads to slovenly enunciation. The good pulpit orator is at a disadvantage. There is very little to distinguish him from the inferior man. The merits of the one and the defects of the other are equally obscured. The nonconformist "chapels" might be ever so plain or ugly, but they were usually so constructed that people could hear what was being said. The good pulpit orator gained appreciation; the poor preacher's defects were made plain. I would not now stress this theory of the baleful influence of Gothic architecture on oratory, but —well, there is "something in it."

THE GOTHIC PROBLEM

To return: we wanted to use for public forums all the church auditoriums which were suited to that purpose. The great Gothic churches and cathedrals presented a dis-

tinct problem. On the one hand, many of them were of great beauty and the beauty was often associated with historic interest. Some lacked beauty but were of great historical interest and value, great memorials of past effort and glory. To destroy these would be vandalism such as we were not capable of favoring. The use of such ecclesiastical structures as these in the new social order was not a matter to be easily agreed upon. The plan that found most favor was to convert them into civic museums.

Just as we discussed this subject in the latter part of the nineteenth century, so others before us were discussing it in the latter part of the eighteenth century. Even amid the clamor and stress of the French revolution, men discussed it. I imagine that even as we discuss it now so our grandchildren will discuss it with equal solemnity. The Christian religion and the Christian church will endure for a long time to come, changing from time to time as the sum of knowledge and enlightenment grows, but with the same motivation back of all. It is a human thing, this church, marred by the frailties and imperfections of our human kind, limited by the narrowness of our vision. It is as enduring as the life of humanity and so long as there is a future for men there will be a future for organized religion and for the church.

RELIGION AN ENDURING FACT

"Religion is not the transient emotional thing imagined by the adventurous minds who in the French Revolution decreed the abolition of God and in the middle of the nineteenth century forecasted the speedy disappearance of all religion, dispersed by science as darkness is dispersed by light. It will endure as long as humanity endures." These words from a little book of mine published in 1915, entitled "Marxian Socialism and Religion," seem to me to summarize a profound truth and to afford a sound basis for consideration of the nature of the church. Nothing else can take the place of religion in the hearts of millions of men. No social arrangements, however ideally perfect, no ethical system, however exalted, will satisfy as substitutes for religion. These things are temporal; they do not deal with the unseen spiritual things which are so vital to a large part of mankind. They do not offer any solution of the great ultimate problems, any answer to the questionings which lie back of all religion.

To avoid misunderstanding arising from the use of the word "religion" in a too general sense, let me make it quite clear that I have in mind the hypothesis that there exists a purposive Power or Being, called God, an eternal and infinite Being to whom man voluntarily subjects himself and whom he worships. I have in mind that union of faith and conduct in which conduct is directed by faith in a superior power called God, to worship whom there is an omnipresent impulse. To define religion with perfect satisfaction is not easy—perhaps it is impossible. To me, however, it seems quite possible to indicate the essentials of religion in a brief definition. In the little book already quoted from I wrote:

"We may define religion, then, as Man's belief in and worship of a supreme purposive Power (or powers) called God (or gods), and the regulation of his life according to what he believes to be the pleasure or desire, or the commands, of the God (or gods) worshipped."

In this sense I use the word religion here as implying acceptance of a certain hypothesis of the origin and governance of the universe and of man. Thoroughly aware that there are many men, exen in the Christian church—to which I do not belong, let me say in passing—who apply the word religion to ethical codes and ethical conduct apart from belief in God, I cannot accept that as a legitimate use of the word. There can be no religion without a God to worship.

PRIMARY FUNCTION OF THE CHURCH

The primary function of the church, I take it, is to organize those whose impulse it is to worship God so that the worship may be more beautiful and, what is perhaps of greater importance, more helpful and inspiring to those so worshipping. As long as men and women believe in God and are conscious of dependence upon Him; as long as the belief in the immortality of the soul persists, so long will there be organized religious worship. The forms of worship will change in the future as they have changed in the past, just as the conception of God and His nature changes from age to age. The God of hate feared by our forefathers is no more; the gloomy and forbidding austerity of their worship is banished.

In my humble judgment, the church of the future will exist almost wholly for worship and devotion. What are called "social service functions," at present so much in vogue, are, I believe, temporary features of church work, undertaken experimentally in an earnest endeavor to vitalize the church and relate it to something more definitely concerned with life than so much of its work has been in the past. The motive is admirable; the method questionable. There is a very close relation between religion and social service: "faith without works is dead," and there is something wrong with a man's religion if it does not make him socially-minded. Fraternalism and social justice are the first fruits of religion.

It does not follow from these premises that the church as an organization of religious believers should undertake social services and experiments like day nurseries, infants' milk depots, employment agencies, and the like. There is a very clear and distinct line to be drawn between the functions properly belonging to religious *individuals* and those properly belonging to the *organizations* which such individuals maintain for cooperative worship. Unless that distinction is observed, the church soon or late loses as a religious force. It may be fairly questioned whether all the social service work thus far undertaken by the Christian church has done anything to advance social reform; whether it has not, on the contrary, retarded it. The church, in so far as it is effective as a church, is a good agency for promoting the social consciousness which will destroy involuntary poverty; it is not a good agency for carrying out the programme essential to the realization of that ideal. The church will, in the near future, I believe, leave programmes to individuals and to those organizations for social advancement in which citizens of all creeds and

of no creed can unite. Its business is with the dynamics of progress, not with its programmes.

BOLSHEVISM A SPIRITUAL PROBLEM

The great tide of Bolshevism which has been surging through the civilized world is the result of a spiritual cataclysm. Bolshevism is a spiritual problem at bottom. It springs from soul-hunger. Millions of men and women have been living under a moral overstrain unexampled in the history of the world. Through the years of strife and destruction they have said—all of us have said—that the sacrifice could not be in vain; that out of it must come a new world. So millions have developed a Messianic hope and expectancy. In so far as the church has faced this fact it has done so only to the extent that its ministers have discussed programmes, and by their discussion added to the existing confusion. One pulpit thunders forth that the League of Nations is Heaven-inspired; another that it is a thing of evil. One pulpit rings with bitter denunciation of the labor unions; another proclaims their praise. Either there is nothing in religion definite enough for the guidance of men through the maze of life's problems, or the preachers rely upon something else than its verities.

Personally, I regard the pulpit as the weak spot in the church of today—its Achilles tendon. *It is very doubtful, to my mind, whether all the preaching that will be done in America during the next twelve months, let us say, will add as much to the well-being of America as the work of one honest, efficient farmer, or as that of a humble school teacher in some "little red schoolhouse."*

Distinguishing the general work of the ministry from preaching for the moment, I believe that I am safe in saying that the judgments of preachers upon practically all public questions are held in less esteem than those of any other body of men in the land. Never in the world before was there a class commanding such a vast hearing and exercising so little influence. Men of affairs charged with big responsibilities, and dependent to a large extent upon public opinion, rarely heed the voices of the preachers. Recently a prominent United States Senator, a pillar of the church, by the way, was explaining to me his stand upon a certain measure before Congress. "I try to act according to the wishes of my constituents whenever these are known to me," he said. "In this case, most of the letters are on one side. Of course, I get lots of letters on the other side but mostly from preachers—*and preachers' opinions don't count in matters of public importance.*" That attitude I believe to be very general, and, what is more important, justified by the facts.

PULPIT AN ANACHRONISM

Preaching is not a man-sized job. The pulpit is an anachronism in the modern world. Preaching comes down to us from a past age, when few possessed Bibles and fewer still could read them for themselves. It was necessary then when the believers assembled together to have some one read and explain the Word to them. Today when almost every person can read for himself, when Bibles can be purchased for a few cents, there is no need for such a service. The average man in the pew is quite as capable of reading the Bible and interpreting any passage which interests him as the average minister. That is probably the reason why the old-fashioned expository sermon and the sermon on doctrinal subjects are rarely heard in our cities nowadays. A modern reference Bible with maps, concordance, topical index and explanatory notes will enable any man or woman of ordinary intelligence to understand the vital portions so laboriously compiled as a Friday morning's task with the aid of "Barnes' Notes on the New Testament," "Ellicott's Commentary" and the "sermon-outlines" in some homiletic review.

Where this is not frankly recognized and faced it is felt instinctively. This is evidenced by the fact that sermons which simply expound the meaning of selected Bible texts do not interest people. It is evidenced, too, by the character of the sermons that are being preached. The old hour-long interpretation with its illustrations arranged as "Firstly," "Secondly," "Thirdly" and "Finally Brethren" has given place to the fifteen minute "snappy talk" upon some topical subject or some abstract question. Sermon topics announced in a single issue of a daily paper before me include "The Shantung Question;" "The League of Nations;" "Is America In Danger of Bolshevism?" "Strikes and the Public;" "What Shall We Do With The Profiteer?"; "Mr. Wells as a Prophet;" "Armenia's Cry." I have not the slightest doubt that the preachers who chose these themes for their "sermons" kept to the old tradition of announcing a text from the Bible as a starting point. It is quite obvious, however, that they were only conforming to tradition in this, and that they were really giving political and sociological lectures from the pulpit. The old time "Lyceum" lecture has supplanted the sermon.

FUTILITY OF PREACHING

This would not be so bad if the conditions of the Lyceum existed in the church. The typical Lyceum lecturer, like the Chautauqua lecturer of today, was a specialist. He had two or three lectures, each the product of much experience and study, which he delivered all over the country. He prepared a new lecture once a year perhaps. It was quite common for a single lecture to be the result of weeks or months of careful work. The lecturer had a definite message to give to all who desired to hear it.

Contrast this with the condition in which the average minister finds himself. He is practically under contract to have a new message to deliver every Sunday for ten or eleven months in the year. His sermon is expected every Sunday at a fixed hour. Now, even if the church drew to its ministry the ablest men in the country, it would be impossible for those men to perform such a task to advantage. Given an intelligent congregation, there is no earthly reason for supposing that any man can possibly have anything of importance to say to it week after week, year in and year out. There is no good reason why people of education and intelligence should go week after week to listen to any man, expecting him to have anything wise or useful to say upon the wide range of subjects

covered by the programme of the up-to-date minister.

I would not be dogmatic here, but I cannot resist the conclusion that the man of intellectual integrity and vision is at a big disadvantage in the ministry today. He may know enough about two or three subjects to justify him in addressing the congregation concerning them; he cannot possibly have anything like that justification for addressing them week after week upon subjects of which he often knows far less than many of those who sit in the pews before him.

Let us be quite frank about it: Do we not all know that many a sermon upon questions of great complexity and difficulty is composed as a result of reading a single *ex-parte* book, pamphlet or magazine article? How many sermons on the League of Nations, or Socialism, the Labor Problem and similar subjects, requiring profound and prolonged study for their understanding, have been written by men whose sole equipment was derived from reading a single presentation of one side? The average minister is a poor guide in matters sociological. Modern industrial life is very complex and the adjustment of its problems requires a great deal of highly specialized technical knowledge. The amateur is as useless—and often as dangerous—as the novice in a machine shop. I do not deny, of course, that there are ministers who are eminently competent to deal with social problems. They are specialists. On the whole, however, the ministry unfits a man to be a guide in such matters.

Even the moral and spiritual problems of the educated and enlightened man of today are largely beyond the grasp of the minister of the church he attends. The ministerial training, environment, habits of life, and, generally, temperament, unite to produce this result. The minister does not know from experience—except in very rare cases — anything of the problems which baffle and perplex the man of business, the public official, the professional man. Theological seminaries cannot give this knowledge; it cannot be learned from books or otherwise acquired second-hand. It can only come from personal experience—from life. Men who have not thus known the problems which beset men, their temptations and their perplexities can give very little help to others. When we remember these things it is easy to understand why the pulpit of today possesses so little influence.

A PERSONAL CONFESSION

This paper is so personal—so much in the nature of a personal confession—that a candid explanation of my own relation to the church may be pardoned. I believe in the church as a social institution. In the little New England town where I live it is plainly apparent that the various churches embrace in their membership nearly all that is good and promising in the community. Any program for advancement must begin with and depend upon these. No other evidence of the social value of the institution is needed. Its destruction would be a grave loss, a set-back to civilization. For this reason I gladly support the church. So much is an act of patriotism; a civic duty. Only rarely do I attend the preaching services, however. When I go it is because I have reason to believe that the minister will have something to say upon the subject announced to make attendance worth while. More often I am quite indifferent to the minister's opinion upon the subject he is announced to speak upon. I know that I can get more certain information, and a surer view of the subject, if I spend the evening at home reading about it, or, perhaps, talking with a friend or neighbor who knows the subject at first hand.

So much for the preacher and his discussion of the great issues of the day. When it comes to my personal problems I find the church of singularly little use. If my problems were doctrinal, if theological questions troubled me, or if I were perplexed concerning the meaning of certain passages of scripture, I should probably go to my minister for help. But my problems are very different; they are the problems which arise in connection with a life which is as foreign to the minister as the life of the Eskimo is foreign to the Hottentot. He would not understand my problem, probably would not see it as a problem at all. For help—or a helpful ministry if you please—I go to men of similar experience, men who have faced the same problems who can understand and help.

The church will endure and continue to exert a beneficent influence for righteousness. It will continue to develop collective worship of the Eternal and Infinite. It will find in this and in the development of spiritual idealism a sufficiently large undertaking without amateurishly bungling in the great sociological laboratory. It will promote social consciousness and social justice, not in terms of programme—where so much is tentative and experimental—but in terms of fundamental feeling and character. Finally, it will develop a new type of ministry. It will not require preachers and lecturers trained to the superficiality of mind that is necessary for a man who has to make an address at a stated hour every Sunday, and to deal with a great many questions only a few of which he can possibly know enough about to justify him in talking about them from the pulpit. It will not tolerate in its ministry men who have not lived and sinned, fought and conquered, fallen and risen again; men whose counsel will come from deep wells of experience, whose souls have been crushed in the Gethsemane of life and tortured upon its Golgotha.

So much I hope.

Who's Who in this Supplement

JOHN SPARGO, distinguished Socialist philosopher.

ERNEST BOURNER ALLEN, D.D., Minister Pilgrim Congregational Church, Oak Park, Ill.

LLOYD C. DOUGLAS, D.D., Minister First Congregational Church, Ann Arbor, Mich.

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Is Preaching Passé?

By Ernest Bourner Allen

WHEN the national convention of the Socialist party of America met in New York last May, the delegates were plunged into a turmoil of excited debate over the question whether their declaration of principles should affirm that a privileged few in this country own the people's churches and regulate their souls. The proposition was voted down by an overwhelming majority. Mr. Victor L. Berger, unseated United States Representative from Wisconsin, together with August Claessens and Charles Solomon, two of the five recently expelled New York Assemblymen, led the opposition. "Cry against that which men cherish as holy and you arouse an antagonism which no argument can defeat," said Claessens. The debate and the decision are significant. Time was when the Socialist convention ignored the church and religion or openly denounced them. A quarter of a century ago they "took it for granted that in the new social order the churches would no longer be needed for the purpose for which they were originally intended." This cannot be done in the new day.

These are the days when the critic is abroad in the land. His name is Legion. And he has a message! Harry Emerson Fosdick said recently that "one of the worst dis-services that the commonwealth of God can suffer in these days comes from those who ply the church with soothing syrups and numb her against the sting of criticism. He also reminds us that Lincoln's attitude is far nobler and more useful. Stanton had called him "an old fool" and Lincoln heard of it. "Stanton is a level-headed man," said Lincoln. "There must be something in his charge. I will speak to him about it." When all the indictments are in and fairly appraised, no one can deny that the court of human judgment still acknowledges the tremendous power of the Christian church and its ministry.

THE PREACHER'S SPECIALTY

Wherein lies the power of the Christian church? What was the message which the disciples of Jesus were sent forth "to preach?" What importance attaches to Paul's challenge to the Romans: "How shall they hear without a preacher?" We must bear in mind that no other institution save the church gives a man a platform upon which the Christian message can be fully presented. Lyceums and Chautauquas, conventions and forums, even with rare men at "seventy-five and per diem," —these are not ordained primarily to preach the gospel, to explain its significance to men, and to seek its embodiment in human life and institutions. This is the preacher's unique task. His theme is the person of Jesus Christ and the new social order which the introduction of his kingdom will initiate. No other group of men is set for this special task. The power and permanency of the Christian church lies in Jesus Christ and his message. Through its ministry and its membership it furnishes a living link whereby the inspiring oracles of God are brought vividly and productively to the attention of men. Without the exertion of this constant stream of influence, our world would be infinitely poorer, more wicked, more hopeless.

The preacher is an interpreter of eternal verities. Silvester Horne in his last thrilling word spoken in America said: "Preaching can never lose its place so long as the mystery and wonder of the human spirit remain. Amid all the changes of thought and phrase the wonder of conversion remains to be the supreme joy and glory of the preacher." We shall always have need of our Edisons to teach us about electricity, our Spargos to teach us about socialism and our Babsons to teach us about business. Likewise we shall need our Beechers and our Brooks, our Bushnells and our Spurgeons, to interpret Christian experience to us and to relate the teaching of Jesus to the life of our day. This will be true—

. . . forever and forever,
As long as the river flows,
As long as the heart has passions,
As long as life has woes!

It was this truth that made a well-known and very successful business man, talking not for a crowd but speaking to his friend alone at lunch, burst out with these words: "What I want on Sunday when I go to church is a new grip on life. I have some big battles to fight during the week and it does not help me to hear your philosophy or your criticism or your sociology. What I need is a constant reminder of my Maker and my duty to Him and his power to help me to live as I ought to live. It is the consciousness of this fact which presses upon the hearts of countless thousands of ministers today. Truly has it been said, that mankind is suffering from "the delusion of the horizontal." We have been living for the most part on a level plane. We have been perpetually obsessed by the horizon. We have neglected or forgotten the perpendicular. It is the upward look which humanity needs and no one is set apart to remind us of it like the preacher. How can any preaching be futile which echoes this call to

Look up and not down,
Look out and not in,
Look forward and not back,
And lend a hand!

SUPREMACY OF THE EXPERT

There are noble and God-fearing men who accept certain great truths for which the church stands but who have no personal share in the latter's life and work. They do not attend its services because they do not feel any need. They have no respect for the minister's message and regard him as incompetent to express judgment upon great problems which confront the world today. They support the church as an act of patriotism so far as monetary gifts are concerned, but they have never borne the brunt of its problems and they know little of its inner life and spirit. They thus confess themselves to be incompetent witnesses regarding the very institution they discuss, because their self-confessed relation is one of aloofness, isolation, non-membership or open antagonism. When William James passed away, Mr. Edison had some things to say regarding his own disbelief in immortality. He had never discovered it and had no use for it, all of which of course is very interesting and very inconclusive. What a distinguished scientist does not know about immortality might fill several volumes. Few men would dare to question the authority of Richard Strauss in music, of Dr. Flexner in bacteriology, or of Edison in electricity. Jesus Christ is the great expert in religion and what he has to say about immortality, however inadequately his preachers may present it, is of far more importance than what the scientist thinks. One is reminded of the pregnant remark of Dr. Selbie: "It is only in religion and theology that the opinion of the amateur meets with much respect." In the long run the fairest estimate of the church will be made by those who know its life and share its service. It is easier to "damn with faint praise" than to measure through personal contact the leavening and inspiring message of the ministry today.

Preachers are needed to point men to Christ as the expert in religion. No other institution except the church is organized for the purpose of maintaining a group of messengers whose primary business is to report their experience with Jesus Christ, to illustrate and define his ideals for the individual life and the whole social order, to bring to sinning men a reasonable assurance of forgiveness and victory, to so create and trans-

form human life and society that the kingdom of God in all its glory may come in. It is a curiously stunted or blind life which cannot see how the preaching of such a message adds much to the well-being of America or who thinks that the lecture can ever supplant the sermon. I do not regard myself as competing with any platform or institution when I preach Jesus Christ and apply his principles to human life and society. I do not have to apologize for him or for his message. He is not an American Confucius or Zoroaster borrowed from Palestine. He is not a co-equal of Buddha or of Mrs. Mary Baker Glover Patterson Eddy. He is not a teacher of his times like Marcus Aurelius or Epictetus nor a master of men like Shakespeare or Milton, Napoleon or Alexander. He is the incomparable son of the living God, the way, the truth and life of humanity. Any pulpit which represents his personality, his claims, his theory of life, his ideals, is far and away outclassing the lecture bureau or the chautauqua platform and will be in existence when they are gone. The weakness of much current criticism of the ministry and its message, of the church and her function, lies in the fact that it patently ignores the supreme personality of Jesus Christ. In the presentation of Christ's life and message the preacher has practically a monopoly. His function is as vital as that of our critic's "honest farmer or....humble teacher."

AUTHORITIES ARE ARGUMENTS

That "great authorities are great arguments" is one of the axioms of law. Let not great authorities speak regarding the church today. But bear in mind you cannot separate the church from its messengers and message. The church does not exist apart from these. One might as well talk about the futility of teaching and at the same time commend the school! Voluntary association without leadership would not make a church. The elimination of the preacher insures the ultimate elimination of the message. The message must be incorporated in life and this is done with sacrificial unselfishness by the men in the ministry today. Thus are the people inspired to significant emulation. The war has given us a fresh appraisal of the values of the church. These values are inextricably linked with the person and function of the preacher. Herbert Hoover says: "No power in this free country can more effectively reach the homes and put through a great systematic program of voluntary service than the organizations which represent the religious faiths of our nation." When a group of ministers asked President Wilson during the crisis of 1917 what was the most effective thing they could do to help, he said to them: "Go home and see to it that in the work and message of the churches there is no sag." When Colonel House returned from Europe before war was declared, he said sententiously: "There can be no peace unless the churches can Christianize international relationships." Mr. Lloyd George appeals to the churches to help save the world from anarchy. The Portland Oregonian affirms that crucial rural problems can only be solved by the rural church through its preacher-leaders. Charles Stelzle says: "There is an increasing conviction that religion is necessary for solution of the industrial problem." How shall anarchy and industry know their obligations if the preacher is silent? Dr. Lyman Abbott recently reviewed "Marse Henry's Autobiography" and quoted his advice to the ministry, which begins with Mr. Watterson's judgment that the pulpit has always been "the moral hope of the universe and the spiritual light of mankind." In one of his last sermons, Washington Gladden says: "I have never misunderestimated my function as a preacher. There is no higher function. The greatest among us have been preachers. . . . I should like to be counted worthy to be of their company. The preacher does well to magnify his office. . . . There is going to be a call before many days for a good deal of good preaching. The preaching for righteousness is put in trust with certain truths which the world greatly needs just now; let us hope that they will be spoken with power."

It may be true that "the average minister is a poor guide in matters sociological." He may be confused by the complexity of our industrial life today. He may not know much about the problems which baffle and perplex the professional man. But it was a minister who devised the Anti-Saloon League and it was the cooperation of countless ministers all over the United States whose message in the churches ultimately aroused the forces which put the saloon out of business. He who has any doubt about it has only to read Hamilton Holt on "The Doom of the Liquor Traffic":

"Those who look beneath the surface see in this vast upheaval fresh evidence of the tremendous and immeasurable power of the Christian church. The church oftentimes appears to be impotent in the field of needed achievement, and it is a habit in certain circles to count it a negligible force in the realm of social reform. But the church is the mightiest agency under heaven for the creation of moral energy, and for the releasing of those forces of the human conscience by which iniquities and abominations are swept away. No one clergyman can do much but there are nearly two hundred thousand of them in this country and they are speaking to the conscience all the time. No one congregation can accomplish large visible results, but there are many tens of thousands of them and they are scattered over the entire country, and every one of them is a fountain from which regenerating streams flow."

IGNORANCE OF THE ABSENTEE

It is easy for men who do not attend church to fall into the error of false assumption. A minister once addressed on invitation a group of nearly two hundred union labor men. He was given half an hour and courteous attention for the presentation of certain principles of religion and their application to labor problems today. Then followed three hours of radical criticism in which the church was attacked and her ministry denounced. About one a. m. he was given opportunity for such reply as he might desire to make! He affirmed that the church was dealing directly today with the labor problem and making constant contribution to its solution. He said the men before him did not know very much about the church and its contribution at this point. He challenged those who had been attending its services at any time in the last ten years, except to go to a funeral or a wedding, to stand. Five men out of the two hundred stood up! What men who do not attend church know about its present ministry and message would fill volumes! They are totally unaware of the social message of its ministry and its leadership in moral progress. It is a curious thing for a man who confesses that he rarely attends preaching service and announces that he has no respect for the minister's opinion to declare that the pulpit is an anachronism and preaching not a man-sized job! It is to laugh to read his archaic description of the old-fashioned sermon and then take no account of tens of thousands of men interpreting the gospel of Christ and the kingdom of God in terms of the new social order today. Men like Washington Gladden and Graham Taylor and Professor Rauschenbusch and F. G. Peabody and Charles Stelzle have left their mark, in their generation, upon the church and its preaching. There is not much preaching of the futile, straw-man type so easily set up by the critic any more than there is of socialistic theories and atheistic formulas which have been put on the scrap heap in the past twenty-five years.

CYCLES OF CRITICISM

There are certain phases of thought which appear in cycles. Men today fall into the same mood of criticising religion, the churches and their ministry as at the time of the French Revolution. The historian Guizot reports the desertion of the churches, the denial of the existence of God, the elimination of Sunday and various other extremes from which the people reacted later. In a sermon preached only a few months before his homegoing, Dr. Gladden called attention to the fact that

after the Revolutionary War, the Napoleonic Wars and the Civil War, there was a recession of religious llfe. We are finding the same thing today. Men therefore speak nonchalantly of the church as an outworn institution and of her ministry as decadent. There is an attempt in some quarters to popularize the old Marxian atheism. Again men are being told that humanity must be rid of such superstitions as God, the soul, conscience and immortality, if humanity is to rise upward. There are groups in certain movements today which are tainted with godlessness and with ideas which were ushered in by the mad theorists of the French Revolution. They will have their day! Meanwhile—

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain;
Gates of hell can never
'Gainst that Church prevail;
We have Christ's own promise,
And that cannot fail."

BIG BRAINY MEN IN THE MINISTRY

When one thinks of Jowett and Kelman, of Cadman and Jefferson, of Gordon and Gunsaulus, and their impressive tributes to the noble influence and satisfactions of the minister's work, one wonders if he has read correctly the critic's conclusion "that the man of intellectual integrity and vision is at big disadvantage in the ministry today." With increasing amazement he reads this impossible hypothesis and conclusion: "Given an intelligent congregation, there is no earthly reason for supposing that any man can possibly have anything of importance to say to it week after week, year in and year out." He remembers, as Rev. J. Morgan Gibbon of England has recently pointed out, that a leader writer on a newspaper is able to turn out four or five articles a week requiring close thought and careful expression and that the ordinary lawyer delivers as many speeches in a week; therefore he cannot believe that a minister with the same length of time at his disposal, with the inexhaustible field of the Bible on the one hand and the inexhaustible field of human life on the other is unable to deliver every week two sermons which have punch and vision, comfort and encouragement, inspiration and help.

What say that brainy group of university professors, big business men and teachers, and others of the forward-look, in that great church at Columbus, Ohio, regarding Dr. Gladden's forty years of splendid ministry there? Has the preacher any message to the same audience "year in and year out?" What will the old Church of the Pilgrims in Brooklyn, composed of men and women who have led in all the activities of the great city, say regarding the more than fifty years of remarkable ministry by Richard Salter Storrs? Or historic old Plymouth about Beecher and Lyman Abbott? What will the church in Montclair, N. J., say regarding the life ministry of Amory Bradford? Or the city of Hartford about the tremendously vitalizing ministry of Horace Bushnell? Or New York about the quarter of a century influence of Dr. Parkhurst? Would any man dare to try to blot out of the history of the Dakotas the life and work of John Ward, preacher? Or out of the commonwealth of Iowa, the constructive contribution of the Iowa Band, all preachers? Or out of a score of western commonwealths the influence of the pioneer preacher? I know scores of ministers who could not measure up to the intellectual requirements of Mr. Spargo or Mr. Trotzky, of President Wilson or M. Clemenceau, but they are far and away the leaders of the primitive communities where they preach. They are outposts of law and righteousness and embody decency and order and civilization. And time would fail me to name the great college and university centers where men have preached before the most critical, inquiring, forward-looking, restless and commanding audiences to be found in the world, yet have maintained their leadership and left an ineffaceable mark upon human life and its most important institutions! Or the thousands of communities, each of which has had its faithful preacher, the seer of the new day and the comforter of the multitudes! Why then should a man utter such unbalanced hyperbole about the blindness and brainlessness of preachers and their audiences today? Or belittle the great virtues with which the preacher is ever dealing, which make and measure his work?

Preaching and the "Average Preacher"

By Lloyd C. Douglas

IN what was evidently an hour of utter exasperation over some glaring example of the weaknesses frequently displayed by our modern ministry, a widely known American, who enjoys the earned respect of his most thoughtful fellow-citizens, writes of "The Futility of Preaching." One suspects, from the warmth and luxuriance of Mr. Spargo's rhetoric, that this recent contribution to The Christian Century must have been composed while under the stress of very strong emotion. So wrought up is he that he indicts the whole profession. Ministers, as a class, are failures. The very act of preaching—is it not futile? "It is doubtful," states the author, "whether all the preaching that will be done in America during the next twelve months, let us say, will add as much to the well-being of America as the work of one honest, efficient farmer, or as that of a humble school teacher in some 'little red schoolhouse.'"

With so little of honorable mention left to us, we must not endanger what still remains by permitting ourselves to become splutteringly enraged as we review Mr. Spargo's candid observations. He does not stand alone with an unshared opinion of the ministry's ineffectiveness, nor is he the sole representative of the conviction that preaching is of negligible value to present-day life. If we ministers have anything to say for ourselves and our vocation, let us affirm it without heat or rancor. This man has but made articulate an idea firmly believed by many people. That we might be doing more and better service in our pulpits cannot be successfully denied; and even after we think we have done the best we are capable of, we must still admit ourselves to be "unprofitable servants."

We of the ministry are engaged in a business that is peculiarly vulnerable to attack. As exponents of an exalted moral code, our own conduct is easily, and often justly, criticized. As teachers of the highest wisdom, a very little folly, exhibited by us, creates as much sensation as a dead fly in the test-tube of the apothecary. Solomon, as usual, was entirely right about this. As preachers of the gospel of the Galilean, we are expected to present this fascinatingly interesting and heart-gripping system of truth with something of his faith and fervor who declared that when it became fully known it would set men free. All this constitutes a very heavy contract; and when our more exacting and idealistic friends flatter us by anticipating a larger service than we have the capacity to deliver, while we regret their disappointment, we are forced, through sheer self-defense, to exclaim, "Don't forget that we are human!"

Moreover, the actual results of our efforts are not so easily checked, tabulated and accounted for, as the endeavors of most other men. The doctor's patients get well or die; the lawyer wins or loses his client's case; the manufacturer makes what the public wants, or he doesn't; the merchant succeeds, or fails. The minister lacks such prompt reactions and results. Therefore, when he is accused of getting nowhere, it is more than difficult for him to deal the prosecution a body blow by exhibiting facts and figures to show the indispensability of his labors.

If one were presuming to overhaul Mr. Spargo's article, which is not the purpose of this writing at all, one might suggest that the caption of his paper has been more fitly phrased, "The Incompetence of the Average Minister" than "The Futility of Preaching." For Mr. Spargo speaks so frequently, and with such easy assurance, of "the average minister"—how he works, how he used to work, why he has abandoned his earlier futilities for his later ones, why he is unfit either to elucidate problems of theological import or the more practical considerations of sociology—that one gathers the impression it is not "preaching" that excites the author's disapproval so much as "preachers"—"the average minister."

To the best of our information, Mr. Spargo prides himself upon his reputation for basing all of his conclusions upon facts fairly and painstakingly gathered, and impartially analyzed. When, therefore, he predicates certain weaknesses of "the average minister," one understands that he has given considerable time and effort to the collection of data necessary to such free use of this phrase. Surely the magnitude of such a task speaks for itself when one reflects that Mr. Spargo has secured evidence justifying him to name a least common denominator of a profession numbering into six figures! Consider what this means.

THE AVERAGE DOCTOR

Suppose that, instead of attacking the ministry, this author had pointed out the weaknesses of the medical profession. Suppose that he had said, "The average doctor is no more competent to diagnose a case or write a prescription than the average patient." Unless he was entirely willing to rest contentedly under the charge of being merely noisy and impertinent, he would be obliged to show precisely how he had arrived at his "average." It would be demanded of him that he give evidence of having secured veridical testimony, from all quarters, concerning the medical profession. To the impartial prosecution of the case he should investigate all the various types represented among medical men, as, for example,—specialists (bona fide); specialists (bogus); specialists suspected of being quacks; specialists known to be quacks; doctors who would send a patient to an unscrupulous and unskilled surgeon on the latter's promise of a "split-fee;" doctors who work eighteen hours out of every twenty-four, and die poor; surgeons known to be extortionists; surgeons known to be generous; surgeons willing to venture with the untried; surgeons willing to delegate a critical case to a more experienced colleague; general practitioners of good intent but poor training; general practitioners with good training but no conscience; general practitioners who know little and care less; a host who have had excellent training at school but very little experience, and as many more who have had wide experience but meagre educational advantages.

Having secured all the accessible facts relative to these widely divergent types, a general "average" might be computed. But, before Mr. Spargo would dare to predicate any quality, attribute, state of mind, strength or weakness, of "the average doctor," he would have to be prepared to define and describe this typical medical man. By no means would it be an impertinence if the offended M. D., reading these contemptuous words hurled at "the average doctor," should inquire of the author, "What manner of home produced the average doctor? You ought to know; you struck the average. How old is he? What has been the nature of his experience? What about his training? Did he finish high school—this average doctor? Does he exhibit an interest in the general welfare of his community?" And—if Mr. Spargo were to decline answering on the ground that no man could collect enough facts to warrant his attempt to answer such direct questions concerning "the average doctor"—the indignant medical man would then have a right to reply, "That being true, by what rule of audacity do you presume to speak of an "average doctor" at all?

"THE AVERAGE MINISTER"

Mr. Spargo refers frequently to "the average minister." In one instance he says of "the average minister . . . he is practically under contract to have a new message to deliver every Sunday for ten or twelve months in the year." Who is this fortunate brother with the one sermon to prepare for Sunday, and the vacation ranging from four weeks to eight? Mr. Spargo says he is the "average minister." Ninety per cent of the ministers of America are not so fortunately situated. The author is referring here to the ten per cent who operate in city churches. They are his "average" ministers.

Having given us to understand, then, that "the average minister" lives in the city, the author further accounts for this least common denominator of the cloth by saying, "The average man in the pew is quite capable of reading the Bible and interpreting any passage which interests him as the average minister. That is probably the reason why the old-fashioned expository sermon and the sermon on doctrinal subjects are rarely heard in our cities nowadays."

Here we learn that it is no longer customary for "the average minister" (for Mr. Spargo's "average minister" lives in the city, you will recall) to preach expository sermons, though if we are able to believe our senses, he seems to be doing it, anyway, and failing of success in it so completely that the average layman could do it equally well. But, again, though he still seems to be doing it in this disgustingly ineffective manner, he has now stopped it. His erstwhile "hour-long interpretation with its illustrations arranged as Firstly, Secondly, Thirdly, and Finally Brethren, has given place to a fifteen minute 'snappy talk' upon some topical subject or some abstract question."

So—whereas the average minister is no more capable of interpreting the Bible than the average man in the pew, this statement must be accepted, if at all, as a mere assumption based on nothing, because he does not do this any more, even poorly, having renounced such old-fashioned processes for the less voluminous and more snappy type of homily. He doesn't resort to the inane "Finally," at the close of his remarks, any more, to let the brethren know that he is about done. Mr. Spargo does; but that is beside the point. It is we that are on trial—not Mr. Spargo.)

HEARING SERMONS AND READING BOOKS

Surely, an author to whom candor appears to be a virtue will not take it amiss if a fellow creature should attempt to imitate this frankness to the extent of saying that Mr. Spargo would have done his reputation for sincerity more credit by availing himself of a few facts, easily accessible, before indulging himself the luxury of this wholesale denunciation. He assures us that he likes "first-hand" information. "I know," he says, "that I can get more certain information, and a surer view of the subject, if I spend the evening at home reading about it, or, perhaps, talking with a friend or neighbor who knows the subject at first hand." What he knows about preaching at "first hand" may be gathered from his remark, "Only rarely do I attend preaching services." Yet, with this admitted lack of information as to what the pulpit is doing these days, he can predicate definite facts of an "average minister."

As one attempts reconciliations between this and that

"average minister"—variously described as an ineffective interpreter of the Scriptures, a fifteen minute snappy talker on topical themes, and an amateur bungler of sociological subjects—one grows confused. The minister is unqualified to expound the Scriptures. Yet, says Mr. Spargo, "If I were perplexed concerning the meaning of certain passages of Scripture, I would probably go to my minister for help."

His "average minister is a poor guide on matters sociological. On the whole, the ministry unfits a man to be a guide in such matters." But, why should that be the case? Who may be presumed to be a guide in such matters? How does a man come by such a gift or opportunity of guidance in such matters? By experience? By close contact with the public? Mr. Spargo says, of the ministry, "Never in the world before was there a class commanding such a vast hearing."

Heigh-ho-hum! Let us talk about something else.

Let us talk about "futilities."

When, in 1897, the first successful operation ever performed upon the heart was completed, one of the operators is said to have remarked: "The path to the human heart is only one inch long, but it has taken surgery twenty-four hundred years to travel it!"

PROFESSIONAL PATIENCE

One almost envies a man his proper pride who is able to say that he belongs to a profession possessed of enough faith and perseverance to continue its apparently futile efforts for twenty-four centuries, undaunted by a record of 100 per cent failure, until, at length, it has registered a single success.

But, while it would be quite unbecoming of any other profession to minify the glory of this almost incredible patience and hope of surgery, the fact remains that these successive generations of surgeons were not giving themselves exclusively to the experiments upon the human heart. The usefulness of their vocation did not depend solely upon their success in this particular field. Had that been true, they would have given it all up—long, long ago. For nature has a trick of disposing of all useless things, and frustrating all fruitless endeavors. No futility is permitted to continue very long in this world. Fish that elect to live in unlighted caves lose their sight. When the little *eo hippus* has decided henceforth to walk upon his middle finger-nail, his other fingers are discontinued—not over night, but very slowly and gradually eliminated. When any organ, organism, cult, creed, theory of government, civilization, or social order has proved futile, it goes out of business. This is a very ancient and properly vouched-for law of life.

Inversely, nothing may be declared futile until Nature has thus dealt with it. So long as it perseveres, persists, survives—even at a disadvantage—it is not futile.

So—during all the long ages that surgery was trying, without success, to mend torn hearts, it was working wonders in setting broken bones, amputating crushed fingers, removing malignant growths, and straightening crippled feet. Ever so often it tried, yet again, to sew up a heart-stab. Meanwhile it was busying itself with the operations it had learned to perform. And then—on a high day, when conditions were exactly right—it mended a heart.

GOSPEL IS NOT SIMPLE

We, who are under orders to teach the principles of Christianity, have discovered that this gospel is not so simple as some believe. It was intended to touch and heal life at all points. A few of its functions have been so widely recognized and utilized that he is blind who cannot see the effects of them. Let us consider some of them. It has made life tolerable for countless thousands of broken-hearted people who, but for the hope of a brighter future in a fairer world, would have fallen victims to despair. Whoever doubts this is not only lacking in Christian faith; he is also ignorant of human history, for it is a well attested fact. Again, it has reappraised the human conception of death, extending such assurance and comfort to bereavement that the grave may only rarely boast of a victory in countries where Christianity has had a chance to operate. If the preaching of the gospel had achieved no more than these two gains, indicated above, he who declared it "futile" would have placed a very low value upon that which appears to have brought inestimable benefits to mankind.

As to the usefulness of the gospel in its capacity to remedy social ills, anybody who possesses ever so slight a knowledge of history has no difficulty accounting for the creation and development of the hospital, the asylum, the orphanage, the home for the indigent and the aged, the reform of the prison, and philanthropies of all sorts. Anyone in doubt as to the origin of these movements needs only to go to a good library where he may satisfy himself, by a perusal of secular history, that it was by the preaching of this gospel, which has ever seemed "foolishness" to some and a "stumbling-block" to not a few, that these social movements arose, and through it that these movements have attained to their present value.

Does anybody imagine that America would have mended her constitution to prohibit the manufacture and sale of alcoholic liquors, but for the influence of the American pulpit? Whoever is in doubt on this point would do well to read the opinions that the brewers and distillers express concerning the ministry. By no means do they consider preaching "futile," if we may attach any importance to their storm of vituperation.

Is there any question as to the nature of the agency that has lifted womanhood from bondage and degradation into a position of honor, dignity, and increasing privileges? Anyone not satisfied that the preaching of the gospel, and nothing less or else than the preaching of the gospel, has accomplished this, should make the experiment of drawing, in red ink, upon the globe, an outline of all the territory where womanhood has achieved such liberation. When he is done he will find that he has drawn a very accurate map of Christendom.

"THE BROTHERHOOD OF MAN"

Whence came this well-worn slogan, "the brotherhood of man," which seems to have found favor in this country? Whence all this common talk about "mutual helpfulness?" Is no credit to attach to the pulpit for the inculcation of these ideals? If not, exactly who or what is to receive the credit?

Our colleges and universites—who started them? Persons who had become convinced that the preaching of the gospel was a futility? A review of the facts will show that, for the most part, these institutions owe their origin to preachers.

Sometimes, on blue days, we regret our inability, as ministers, to realize larger gains and more sure results from our preaching. Much reform is needed. Society is ill. Society is ill of diseases that she has had always, certain of which have only lately been diagnosed, named and recognized. Though it is to be regretted that we have not yet discovered the means of curing them, surely it is something to have discovered what they are. Mr. Spargo deplores the fact that the preachers know so little about sociology, and declares that the ministry unfits a man to know anything about it. Well—who does know very much about sociology? Twenty-five years ago, the very word "sociology" was not to be found in the dictionary; and, so youthful is it as a science that there are almost as many different conceptions of sociology as there are sociologists. But, this much is certain—however confused the preachers may be, today, over all these divergent programs recommended by the sociologists, they are not confused as to the exact process by which America became interested in the subject!

Some day we will contrive to mend the very heart of society. Meanwhile, we will continue to perform such work as we have learned to accomplish. If the surgeons could sustain their faith in the possibility of mending hearts, for twenty-four hundred years, with an unbroken record of failure behind them, we ministers may indulge the hope that our efforts are contributing to the successes of them who take up our instruments after we have put them down, refashioning and readapting them to the needs of a rapidly changing world.

Preachers and Progress

By Ellis B. Barnes

THERE are many observations in Mr. Spargo's essay with which any preacher who takes his work seriously will find himself in accord. The chief value of such an essay is that it helps the minister to see himself through the eyes of a friendly critic; and it should help the leading members in many congregations to step out of their respectable immutabilities now and then and confer with men like Mr. Spargo about the preacher and his preaching. For, beyond all question, churches are expecting impossibilities of their preachers, and hopes of reform are few unless something is done to compel the church people to rub the drowsiness from their eyes, that the new world into which we have been shot by the Great War with its complex duties and the church's responsibility thereto may be clearly seen. Inspiration is said to be a fresh pair of eyes, and God knows that the seer was never more sorely needed than today.

I welcome such essays as Mr. Spargo's, no matter how hard they may hit or however widely we may differ from their main contentions. The disadvantage of the ministry is that it has been allowed to live a semi-cloistered life, secure from the thrust of unfriendly but honest pens. It has seemed unchivalrous to say anything against "such a fine body of men." We need betimes to be jolted in the press rather than to be stung by the pews, by just such men as Mr. Spargo. Why should we ministers complain, we who are so free with our criticisms of men and events, if now and then the tables are turned and we are set in the limelight and compelled to give an account of ourselves?

MANY KINDS OF PREACHING

But from the main thesis—the futility of present-day preaching—I most emphatically dissent. We are well aware that there are many kinds of preaching, good, bad, and indifferent, yet, on the whole, the good predominates. It will be admitted that preaching has much more influence in small towns and rural communities where human interests are comparatively few, than in cities like New York and Boston where the clash of interests, even on Sundays, roars like the thunders of heaven. Yet, even if it be taken as an exception, the years are not so many since Phillips Brooks rose to a position of world eminence among preachers by the splendor of his preaching. The quality in his preaching that made him famous then would make him famous in our day—timeliness. And we must remember that no less today than yesterday the thought of tens of thousands of American citizens in the smaller communities is formed, in the main, by the teachings of the pulpit; and whether these teachings be true or false they come to dominate, in a large measure, the thought of the whole people. Every time a representative preacher speaks he is sowing the seed from which a beneficent harvest is certain to be reaped. It is impossible that a single good word should be lost.

PREACHERS AND PROHIBITION

The result of the long agitation for national prohibition is so recent that I think it may be taken as a proof of the effectiveness of preaching. I can recall the days when the "craze" was young as a political measure. The dominant parties were lined up against it. No subject gave the wit and wag such an opportunity. Grover Cleveland dismissed the whole matter as a national issue by his happy phrase that the people should not be vexed by "sumptuary legislation." Every young man who hoped to enjoy the luxury of a political office was against prohibition. Every business man in the community was against it; whole communities were against it, as were the great cities. When a business man appeared who was willing to say something positive against the drink traffic he was inviting financial embarrassment and often bankruptcy. Such men were few. The great dailies, the politicians and statesmen, the great corporations, the great lawyers and the lordly of every rank were against national prohibition. Then as now they scorned to consider the preacher's message as worthy the slightest consideration. In the struggle not many mighty, not many noble were called.

As usual, the preacher was the "goat." He believed himself to be a preacher of righteousness and he preached it. The tree must bear fruit after its kind, and he meant to be a fruit-bearing tree. While many churches played fast and loose and side-stepped when convenient, the rank and file of the ministry never wavered. Those who did not favor the "cause" were marked men. The wise men in the church and out looked on the crusading preacher as a fanatic, if not as a harmless lunatic. So tense was the struggle that some, despairing of the church, left the ministry; others moved to more inviting fields; some resigned under pressure, not being willing to surrender their self-respect. All such were martyrs of the spirit. They set their backs to the wall and fought and hoped and prayed. They stood for prohibition in season and out of season, sometimes speaking wisely, sometimes madly, but taking counsel, as they bore their testimony, of that "inner light" which never yet led aspiring men astray.

KEPT ISSUE ALIVE

With the Frances Willards in every nook and hamlet of the land, the preachers cried out aloud and spared not until judgment ripened into victory. When the Books were opened wherein are written the records of men and events which determine the direction of nations, it was found that the cause of the preacher was the cause of God. Theirs was not a futile message. By it the wisdom of the wise and prudent was set at naught. It was the ministry more than any other class that kept this issue alive; their preaching compelled a nation to see the enormity of the liquor traffic, preaching that gave the people no rest until the government was compelled to wash its hands of all complicity. Today it is noteworthy that the only classes who would go back to the old days of drink and deviltry are those who want to reap the fruits of iniquity, and their adherents who find the purity of water altogether too pacific for their bolshevistic interiors.

Mr. Spargo may not have been aware of the intensity of the struggle within the church over what we know as "the social gospel." Those who in official positions enjoyed the "fat" slumbers of the church opposed any such innovation, as officials are likely to do until the end of time. "It was enough," said this class and their following, "to stick to the old Jerusalem gospel." The editors of denominational papers, with rare exceptions, sneered at the social gospel and inquired for chapter and verse. "Jesus we know and Paul we know, but who are you?" was the supercilious inquiry. It is true that out in the busy world the new gospel of making the world a better place to live in was doing its work, but for a long time the church looked on and wondered.

THE SOCIAL GOSPEL

When the effect of this doctrine was realized by the pulpit there was no longer any delay. Communities began to hear of the folly of praying for the pestilence to end while the cause of the pestilence was nourished. They began to hear that poverty and dirt would go hand in hand as long as living conditions broke the spirits of men and made them sensible to the demands of hunger, while they remained insensible to the

demands of soap and water, which were not immediate matters of life or death. They heard of the necessity of reforming sanitary conditions if tuberculosis were to be routed from its haunts. They heard of the folly of expecting children to live out half their days while their vitality in the tenderest days of life was being smothered in the welter of mills and factories. They heard of the folly of extolling swollen fortunes while employes were expected to live on starvation wages. Sensible preachers said if it was worth while to get men ready for heaven it was only right and just that the earth be made a little more like heaven. They said it is absurd to talk of the glories of heaven while human beings are allowed to revel in filth on earth. The entire program of the life of many churches and of many communities has been revolutionized by the application of the social gospel.

Mr. Spargo forgets that the preacher has been the real pioneer among other pioneers in this field. True, the battle is not won as decisively as prohibition has been won. There are still among us the martyrs of the religious press. Let any preacher in rural and small town communities attempt to apply the doctrines of the social gospel, and he will soon learn the need of preserving his soul in patience. Unless he is an extraordinary man his biographer would need to write his memoirs in pain and distress of spirit. But that persecuting phase of the struggle is nearing its end. The scoff of the scoffer is becoming the wail of despair. Churches that have a name to live are no longer content to measure their success by numbers. Their roster and the ground on which they walk must show returns for their labors. So long as the churches do not attend to the development of soils as well as souls, so long as men are fitted for heaven while nothing is done to better the conditions under which they live, Mr. Spargo's charges must stand. But health and cleanliness and all that has to do with men while they live to make life enjoyable are not being neglected, even though this phase of the gospel is in its springtime. And for much of the gains the preacher must be given his full share of praise. No church can live long that lives apart from life.

PREACHERS IN LITERATURE

Two of the most widely known books written within ten years have dealt with the social order. I refer to Winston Churchill's "The Inside of the Cup," and Professor Walter Rauschenbusch's "Christianity and the Social Crisis." I am aware that technically this is not the kind of preaching to which Mr. Spargo refers, yet the response which both books received from the ministry shows that the ground had been thoroughly prepared. The fire was already burning in the souls of the preachers. Some of the theology of Churchill's work was too "advanced" for many of the ministers, but its social message confirmed what to many minds were the undefined views that seemed floating in the air. In that work predatory wealth and the domination of one man in the church received a blow from which neither will recover. It makes a difference in these days how a man gets his money. A successful pirate is no better than any other kind. It was an epoch-making book, determining what was before ambiguous —that stolen money is different from money that could boast of a conscience. The church was compelled to consider her relations to the poor as well as to the rich. It is safe to say that not in a hundred years has any book received such an ovation from the pulpit, and never has the pulpit given a book such wide advertising. Professor Rauschenbusch has given us the last word on the new social order. Men received his book as though a modern Isaiah had spoken. Not only was the message pure gold, but as a literary production it is worthy a place on any five-foot shelf. In thousands of pulpits men took heart and affirmed anew what they had affirmed with hesitancy, while the more forward rejoiced that their messages had not been in vain. I am wondering if Mr. Spargo's aloofness from the church has not caused him to miss the records of one of the foremost revolutions of our day, a revolution in which the ministry has had such a conspicuous part. There can be no futility in preaching so long as men speak what is in their souls, even to the day when their hair turns as white as their winding sheets. It is still by the foolishness of preaching that God proposes to save those who believe. It is acknowledged that other forces besides the pulpit were at work in this field, but the ministry was no whit behind any others.

GOVERNMENT AND PREACHING

Our government differs very widely from Mr. Spargo's views of preaching. When the Great War broke out the work of the minister was recognized from the beginning and he was quickly called upon to lend himself to the work of forwarding every interest involved that could make for the success of the Allies. Week after week some subject was assigned the minister by the authorities at Washington. Church work in its regular forms was almost suspended for war work. It was felt that the work of the minister stood in the most vital relationship to the war. He was a spiritual factor, and it was felt on all sides that the war was a spiritual venture. Who was the most natural advocate, if not the minister? Who had the facts, the inspiration, the right to speak to the people if not he? And he spoke as men of no other class spoke, considering the number of times he was called upon to speak. The work of the church, because of the preacher's devotion to the patriotic calls of the hour, has suffered losses for which no corresponding gains have been made. The government knew that men and women would listen to the preacher. It is true that he did no more than he should have done, and I am only recalling the facts in order that the view of the government as to the "futility" of preaching should be set over against the views of Mr. Spargo; for it is inconceivable that the government should use a force in times of national crisis that had been regarded as "futile" by any considerable number of people.

TWO SERMONS A WEEK

All who consider the work of the minister will agree with me that not many men in any generation are equal to the task of two sermons a week with any gratifying measure of success. Yet those two sermons must be preached week in and week out just as they were in by gone days when the church was the center of a community's interest. Of course, such matters become adjusted in time. But it is to be deplored that the minister's record is made to hang on these two sermons a week. The judgments of the ministry are formed by men like Mr. Spargo, not where the ministry is strong but where it is weak. It is probable that he has been the victim of wooden and manufactured talk, rather than of the minister's inspiration. We ministers are still under the domination of the day when we must say something whether we have anything to say or not. A few years ago the English church papers called surprised attention to a prominent bishop who declined to take a place on a program because he "had nothing to say at the time." That any clergyman should not speak on a special occasion was more than English conventionality could endure. We would all have better sermons and addresses if we had fewer of both. With the minister to do everything about the church that was to be done, to be a wheel within a wheel, and see that all wheels run without friction on every occasion, and to do everything to the point of perfection that he undertakes, is to continue to make him the storm-center of local and widespread criticism. When the ministry is given a chance to do its own particular work of preaching the gospel that makes the world better and prepares men for earthly and heavenly citizenship, it will be one of the mightiest forces of every generation.

More About Preaching and the Ministry

By John Spargo

THE editor of The Christian Century has very kindly invited me to add a further word to the discussion evoked by my recent article, published in these pages under the title, "The Futility of Preaching," and it seems to me that I can best do this before the names of the writers of the six very interesting papers published in the issue of July 1 are made known. It is highly desirable that my comments should not be colored by any considerations arising from a knowledge of the identity of my critics.

I have been greatly interested by the discussion of my article, not only in The Christian Century, but in several other religious journals. Some of these, I regret to say, have been much less tolerant than The Christian Century, less tolerant than one has a right to expect a Christian journal to be. Yet, on the whole, I have been profoundly impressed by the large measure of concurrence in my criticisms. This is notably true of the majority of the letters and articles printed in The Christian Century, indicating that whatever fault of over-emphasis or exaggeration can be fairly charged against my original article the weaknesses to which it directed attention are very real and widespread.

THE "AVERAGE" PREACHER

Of course, in this discussion, as in every other, we have the quibbler who is less concerned to establish the essential truth than to score debating points. Shall I confess that I was amused by the sophomoric intensity of one of the writers in his attempt to demonstrate that my use of the term "average preacher" was unscientific and an evidence of the fact that my views were not entitled to serious consideration? Of course, this is the characteristic spirit of the Medieval schoolmen that made theology such a terrible incubus upon religion. In the practical affairs of life, this good brother, not animated by sectarian dogmatism or pride, would not think of invoking such a rule. If his neighbor declared the day to be an "average" one, he would not demand that the statement be accompanied by a statistical analysis of the meteorological records. Similarly, if a brother minister declared that he had a good "average" congregation, the writer in question would not think of demanding verification of the statement in statistical terms. I emphasize my reference to this quite incidental and essentially irrelevant criticism because it illustrates the vicious narrowness of a mind fostered by ecclesiasticism. The plain, forthright speech and straight and direct thinking characteristic of honest men in their ordinary intercourse and business relations do not suit a certain familiar type of theologian or an equally familiar type of ecclesiastic.

CRITICISMS AND MISUNDERSTANDINGS

In reading some of the numerous comments upon my article which have come to my attention, more especially, I think, those which have appeared in other journals, it has seemed to me that many of my critics were misinformed concerning the circumstances of my participation in the discussion and that their criticisms were based upon that misunderstanding rather than upon the views I expressed. It has seemed to me that these critics have resented what they regarded as the intrusion of an uninvited outsider into the discussion of the affairs of an institution to which he does not belong and of which he can be expected to know little or nothing. The fact is, of course, that I am in no sense an uninvited intruder into other people's affairs. In the first place, the fact that men can think of the Christian church as a sort of close corporation with whose affairs "outsiders" have no business to concern themselves is, in my humble judgment, quite sufficient evidence of their unfitness for the Christian ministry and their entire lack of understanding of the Christian church and its relation to the world. In the second place, and more directly bearing upon the present discussion, it was only by the special and urgent invitation of the editor of The Christian Century that I undertook to turn briefly from my own special tasks and studies to give candid and courteous expression to certain thoughts, fears and hopes upon a subject concerning which I make no claim to be a specialist.

A HEARER OF SERMONS

Most of those who have commented upon my article, misled by my statement that I do not generally attend preaching services in my own New England village, have assumed that I have no personal, first-hand knowledge of what preaching is, no conception derived from direct personal experience of what the ordinary sermon is like. In this I think my critics are quite mistaken and it is probable that during the past fifteen years I have heard many more sermons preached than most of my critics, that is, if we exclude the sermons preached by themselves. During the past twenty years I have certainly listened to hundreds of sermons embracing Judaism, the two great branches of the Christian church and the principal denominations of the latter. My experience as a hearer of sermons in that time has ranged over the greater part of the United States. By reference to my notes I find that in the fall and winter of 1919-1920, notwithstanding interruptions due to illness, weather conditions and other causes, I spoke in forty-four churches. Incidentally, I listened to thirty-seven sermons in twenty-nine churches. That was, I believe, below the average of my annual experience during the past ten years. In addition to this, I have visited and spoken at the principal divinity schools and theological seminaries, Y. M. C. A. training schools, and numerous ministerial conferences. My personal acquaintance with clergymen and ministers of all denominations is, I dare say, much more extensive than that of the ordinary minister and must include several hundred men belonging to practically every religious denomination. While I am upon this very personal topic, it may be well to add that in my young manhood I was myself a preacher and confidently expected to devote my life to the ministry of the church. At that time, more than twenty years ago, rightly or wrongly, I reached the conclusion that preaching, as it was commonly practiced, was of very questionable value.

IN AUTOBIOGRAPHICAL VEIN

I have spoken in this autobiographical vein, which in other circumstances might be regarded as egotistical, for no purpose other than to assure my readers that back of the judgment expressed in my former article was a body of personal experience somewhat unusual and which seemed to me to justify my acceptance of the invitation of the editor of The Christian Century to participate in the very interesting symposium he had arranged. Of course, no individual experience really determines such a question as has been raised. This I very cheerfully acknowledge, but remind my readers that the observation equally applies to both sides, or to all sides, of the discussion. I have received quite a number of letters from persons who have written to assure me that they are greatly benefited by the sermons they hear Sunday after Sunday. I have read similar letters in the religious press.

It is not necessary to question the sincerity and good faith of the writers of these letters any more than it is necessary to question the sincerity and good faith of the numerous class of persons who gladly testify to the great benefit they personally derive from useless and even sometimes positively harmful patent medicines, alcoholic liquors and narcotics. If I may

judge from my own observations and experience, I should say that many of the sermons which elicit such letters as I have received might not unfairly be classed with certain habit-forming patent medicines. Yet, I do not bring this as a general sweeping indictment against the Christian pulpit. It can very well be left to the brain and conscience of the ministerial profession to determine how far the rather brutal analogy I have suggested can be fairly and honestly drawn.

As a matter of fact, I did not write an article on "The Futility of Preaching" and had no intention of doing more than make some reference to the trend of my own thought upon that subject. When the editor of The Christian Century invited me to participate in the symposium which he was arranging to publish, it seemed to me that as a non-member of the church, a casual attendant at its services only as an incident in connection with my own work in the lecture field, and as a Socialist, it might be helpful to set forth very positively my conviction of the endurance of the Christian church and of its value to civilization. It seemed to me to be eminently worth-while to indicate, even in a whimsical mood and way, the evolution away from the crass mechanical materialism of the period of Darwinian controversy characteristic of a very large part of the great and growing Socialistic movement.

CHURCH AND SOCIAL GOSPEL

I am quite free to confess that what I myself regarded as the most significant and radical part of my article was that dealing with the relation of the Christian church to contemporary sociological discussion and movements. I have been amused in a mild way by the suggestion made by one or two participants in the discussion that I must be unaware of the work of such men as my greatly beloved friend, Walter Rauschenbusch, and of "the struggle within the church over what we know as the 'social gospel.'" This assumption of my critics is perhaps a very salutary rebuke, for in my pride I had conceived of myself as having made a not altogether negligible or inconsequential contribution to that awakening. I have been proud, perhaps inordinately and even sinfully proud, of the testimony to that effect by such men as Rauschenbusch, Bishop Spaulding and many others. I have been accustomed to flatter myself by the belief that through my writing and my addresses before hundreds of church audiences, ministers' associations and conferences, theological schools and the like, I have contributed somewhat to the awakening of the Christian ministry to the social implications of the gospel of Christ.

With due and proper humility, therefore, I accept the questioning of my critics in this particular as a salutary lesson. What I hoped to make clear in my article was the fact that I had reached the conclusion that the ministry of the Christian church must avoid the mistake, so easily made, of turning the pulpit into a propaganda platform for specific programs and measures. I would not have the Christian ministry lessen its emphasis upon the social implications of the gospel; on the contrary, I would greatly increase that emphasis. It is one thing, however, to preach an ideal of social justice and fraternalism and a social attitude of mind, and quite another thing to insist upon a specific program. I am a Socialist and have been one for more than a quarter of a century. I am not less profoundly convinced today of the essential principles of Socialism than I was nearly thirty years ago. But I am not as convinced as I was of the practicability or desirability of certain methods of attaining to that ideal as I formerly was. This is equally true of the Socialist movement as a whole. Programs which were regarded as invincible even a decade ago are now seriously questioned by those who then regarded them as perfect. Specific measures, once advocated with religious fervor, have been discarded. As I see it, then, the danger of committing the church to a specific program lies in the fact that unqualified acceptance of such program is extremely likely to be made a test of membership. Thus the social program may easily become the source of as much mischief as the older theological creeds.

JACOB RIIS' VIEWS

I am not unmindful of the extreme difficulty of drawing the line that I have indicated in the actual work of an active ministry. The temptation of the preacher to pass from the advocacy of a general ideal and attitude of mind to a precise and rigid program will be very great, yet it must be withstood if the church is to be a unifying spiritual force. It is quite easy to set forth on paper the line of demarcation that must be drawn, but in practice there will be many difficulties. A single illustration will perhaps make clear the thought that is in my mind: Jacob Riis used to say that it was as wrong to kill a man with an unsanitary tenement as with an ax, and the faithful presentation of the Christian gospel requires emphasis on this fact and the principle which it illustrates. The commandment "Thou shalt not kill" must be interpreted in this spirit.

At the same time, it is not the business of the church, through the pulpit or otherwise, to pass judgment upon the respective merits of the programs of the Single Taxer and the Socialist, for example. If the church, through the pulpit and its other agencies, inculcates the passion for social justice and equal opportunity, it will be found that programs will be hammered out upon the anvil of the common consciousness thus developed. In other words, the function of the church, as I conceive it, is to promote the vision of social righteousness, not to devise the mechanism for achieving it. Any other view must, it seems to me, lead ultimately to the union of church and state and to the acceptance of belief in ecclesiastical infallibility. The individual Chrisian may well accept a definite and precise program; the Christian church cannot do so without grave danger.

These views I sought to indicate in my former article, which I entitled "The Future of the Christian Church and Its Ministry." The editor of The Christian Century, with sound journalistic instinct, and full propriety, changed the caption and substituted for it "The Futility of Preaching." This had the effect of so over-emphasizing what was in my own thought the least important part of what I sought to say in the discussion as to give it the character of a somewhat defiant challenge. I do believe most sincerely that the historic necessity of what I may call the routine Sunday by Sunday preaching, the reading of selected portions of the Scriptures and the interpretation of particular texts, no longer exists for the greater part of the people. That they no longer find vital interest in it is, I believe, quite evidenced by the Protestant church attendance in the average community. This is the primary reason why preachers resort to the expedient of substituting miscellaneous addresses upon current topics for those religious discourses which we call sermons.

A TRANSITION PERIOD

We seem to be at a transition period which peculiarly affects the Christian ministry. When the need for someone to read and expound the Scriptures to those unable to read for themselves has practically ceased to exist, it is still required that the minister and pastor be also a preacher, but a preacher of a new type. Lecturer on Contemporary Events would be a more fitting title. With all deference to my critics, I reiterate that for the vast majority of the men who are found in the Christian ministry it is an absolute impossibility to meet this demand. Granted that a few geniuses or supermen might do it, the obvious practical fact is that there are not, and cannot be, enough of these to fill the pulpits of the land. I think of the host of young men I have seen enter the ministry, their very limited education, their narrow, restricted experience, and of the actual working conditions which confront them when they become working ministers: the very meagre salaries which leave such small margins for travel and the purchase of books;

the absorbing round of endless petty details connected with church administration, fund raising, and the like; the scanty opportunities for cultural and intellectual intercourse and the ever-present necessity of compromise, silence or evasion in order to avoid offence, especially to the wealthier and more influential members of their congregations.

When I contemplate these conditions, which are not creatures of my imagination but stern realities of which I have very positive knowledge, I cannot resist the conclusion that under such conditions the amount of really useful preaching must be so small as to be negligible. How can men so circumstanced, however sincere and well-intentioned, meet the new demands? How is it possible for such men to furnish the required addresses Sunday after Sunday, year in and year out, in addition to performing the administrative and pastoral duties expected of them, without falling into the vicious superficiality of mind and utterance to which I have called attention? I have listened to many pulpit addresses upon themes of the profoundest importance which I was morally certain had back of them only as much knowledge and information as is commonly found in a one-sided magazine article or pamphlet. Then, too, I have sometimes spent an hour looking over published "Sermon Outlines" and "Ready Helps to Preachers" and felt quite convinced that these indicated a great widespread, fundamental weakness in the ministry of the Christian church.

CHURCH WILL ENDURE

Because I believe that the Christian church will endure, I believe that the Christian ministry will endure. I believe, also, that Chrstian preaching will survive. I do not believe, however, that the Christian church will long continue to require that the functions of pastor, minister and preacher must be united in every person who enters the Christian ministry. Many a worthy man is admirably fitted by character, temperament and experience to be a minister to the souls of men, a wise and good pastor, but utterly incapable of meeting modern requirements as a preacher. On the other hand, as the whole history of the Christian church tends to show, the greatest and most successful preachers frequently lack the qualities essential to a helpful ministry and pastorate. Not only so, but the greatest of the great preachers, confronted by the inexorable necessity of preparing new sermons for the same congregation week after week, become stale and spiritually impotent. It cannot be otherwise.

More than one of the participants in the discussion upon my articles has called into question my sweeping and uncompromising judgment upon this point. They have pointed to the fact that the editor of a newspaper or magazine finds it possible to write editorials week after week, year in and year out, and have suggested that this is only doing in writing what the preacher does orally. I confess that it astounds me to find that a man with intelligence and education enough to be a Christian minister should be capable of advancing such an argument as this. As a working journalist, I know that there can be no such comparison. The editorial writer is not expected to inspire his readers to any great extent. He makes comments upon the events of the day confessedly superficial and generally partisan. When he makes judgments they are admittedly tentative. A very large part of the editorial writing in this and every other country aims at little more than to interpret from the point of view of the writer the significance of the passing show. Do the gentlemen who have advanced this argument seriously believe that the function of the pulpit is not qualitatively much higher than this?

VISITING PREACHERS

Nobody knows better than the men and women of my profession that most of the editorial writing is quite futile—as futile, indeed, as most of the preaching. It is quite a common occurrence to find practically the entire newspaper press of a city taking one side of the controversy in an election and the vote going preponderantly to the other. When Mayor Mitchell ran for reelection in New York City he had on his side, as I remember, every morning newspaper except one, every afternoon and evening paper except one quite insignificant sheet, and nearly all the weeklies. Day after day, and week after week the preponderant editorial opinion on his side was published. The catastrophic failure of his candidacy was an eloquent commentary upon the futility of the average editorial attempt to direct public opinion. The appeal to editorial example will not help the apologists for the pulpit very much!

The relatively small number of great preachers would be infinitely more powerful for good, in my opinion, if instead of being bound to their individual pulpits they were used as visiting preachers throughout the length and breadth of the land. And in general the ministry of the Christian church would be far more successful and satisfying if a sharp distinction were drawn between ministerial and pastoral work on the one hand and preaching upon the other. Incidentally, it would make it possible for the best preachers to be heard in the small town churches. Is there any moral justification for limiting them to the few wealthy churches? This does not mean, of course, that the minister of the typical church should never preach, certainly not that he should be prevented from preaching, but that he should not be expected to be both minister-pastor and preacher.

PREACHER SHOULD BE FREED

All this implies, of course, a profound change in the attitude of the church to the ministry and the pulpit and in the selection of ministers and their education. For the mnistry, speaking generally, exceptional oratorical ability is not only not advantageous but even disadvantageous. Here the character and quality of understanding which come from experience and trial by fire, as a rule, and rarely otherwise, are most important. How often it happens that the man or woman in the church to whom his or her fellow members turn for consolation, for guidance and counsel, is not the minister, but some one who through long experience and struggle has acquired that understanding and human sympathy which cannot be found in any text-book or taught in any college course.

For the pulpit, not only are special natural aptitude and a highly specialized training necessary, but, not less important, quite exceptional conditions of life. If the preacher is to be a great teacher and inspirer of his fellowmen, he must be freed from the drudgery of the details of church management; he must be enabled to renew his own inspiration and knowledge by travel, abundant access to the fountains of new knowledge and ample leisure for contemplation and preparation. Above all, he must be free from any suggestion of subservience to the economic control of those to whom he brings the Word or any sense of dependence upon them.

In this article, the first person singular pronoun occurs, I believe, oftener than in all my published works put together. The abundance of capital I's offends and appalls me, so that I have been sorely tempted to withhold the paper and remain silent. I trust, however, that my readers will understand and appreciate the fact that in the very nature of the case my contribution to this most interesting discussion had, perforce, to be in the nature of a personal confession.

BOOKS—Any book now in print may be secured through The Christian Century Press, 1408 South Wabash Avenue, Chicago, Illinois.

The Utility of Preaching

By Lyman Abbott

JOHN SPARGO, the most spiritually minded of modern Socialists, has contributed to the "Christian Century" of Chicago, an article entitled "The Futility of Preaching." I wish that this article might be reprinted in leaflet form and sent to every preacher, Protestant or Roman Catholic, orthodox, liberal, or Jewish, not because I agree with it, for I do not; but because it presents with great clearness and in an admirable spirit the reason why so many men and women of fine ethical ideas and genuine religious spirit do not attend our church services.

Mr. Spargo believes in the church. He says: "As long as men and women believe in God and are conscious of dependence upon him, as long as the belief in the immortality of the soul persists, so long will there be organized religious worship;" but he thinks that "the church of the future will exist almost wholly for worship and devotion;" that "its business is with the dynamics of progress, not with its programmes;" that "there is no good reason why people of education and intelligence should go week after week to listen to any man, expecting him to have anything wise or useful to say upon the wide range of subjects covered by the programme of the up-to-date minister;" and he gives a list of these subjects taken from the advertisements announced in a single issue of a daily paper, including such topics as "The Shantung Question," "The League of Nations," and "Strikes and the Public."

PREACHER AND EDITOR

If Mr. Spargo had entitled his article "The Futility of Some Preaching," I should have heartily agreed with him. He who wants to instruct the public on such social and political subjects as the "Shantung Question," "The League of Nations," and "The Danger of Bolshevism" had better resign his pulpit and enter journalism. By so doing he might improve journalism, and he would certainly improve the church. The editor can furnish instruction on such topics much better than the preacher, because the preacher is rarely, if ever, an expert on social and political questions, and the editor can always secure for his columns the contribution of one who is an expert.

But to condemn as futile all preaching because some preachers mistake their function is not reasonable. History has conclusively demonstrated the utility of preaching. It was from the Preaching Friars that English cities got their first impulse toward sanitary and ethical reform. It was from the preaching of Luther and his contemporaries that northern Europe got the impulse which eventually banished the Inquisition and established the right of the children of God to think for themselves. It was the preaching of John Wesley and George Whitefield which inspired the poorer classes of England with moral power and saved the English people from the threatened tragedy of a French Revolution. It was preaching that inspired the Pilgrims to establish in New England principles of civil and religious liberty which, modified and developed, made America a free nation. It was the preaching of General and Mrs. Booth which called into existence the Salvation Army, the greatest philanthropic and humanitarian organization of the century. And I cannot doubt that preaching in America, inadequate and inefficient as it has often been, nevertheless enkindled in the American people the spirit of righteousness which made the barbarism of Germany intolerable to us, and the spirit of self-sacrifice which made millions of our citizens, men and women, eager to lay down their lives to serve a distant and almost wholly unknown people.

I agree with John Spargo that the business of the church is with the dynamics of progress, not with its programmes. What is the dynamic of progress?

In 1873 a great meeting of the Evangelical Alliance was held in New York City. One afternoon session was devoted to a consideration of this question. The church was crowded; the galleries were filled to overflowing with theological students; the speakers were Dr. Parker, of London, a Methodist professor whose name I have forgotten, and Henry Ward Beecher. Mr. Beecher gave me the notes of his address—mere fragmentary suggestions; but they have helped me to recall a speech the philosophy of which has underlaid all my ministry and the impulse which still survives in my heart.

He began by asking, What is the use of preaching? When men could not read, the pulpit was their great instructor; but now they can read, and they have newspapers, magazines, books, and Bibles in great quantities. Why come to church to hear a preacher? And his reply was substantially this:

MR. BEECHER'S IDEA

Human society is a vast educator; an academy. Through its various achievements it instructs mankind in their political, economic, industrial, civic, and social duties. But these are not the whole of life. The pulpit primarily and distinctively supplies the third sphere in human development, namely, the Invisible, including the spiritual world, the invisible God, and immortality. In this view the church is a divine system for the development of manhood for two worlds by the direct divine influence on human souls; its aim the creation of a character which with Paul can say, "I can do all things through him who strengtheneth me;" its power, fellowship with a suffering God in sympathy with humankind, revealed in and by the self-sacrificing life and death of Christ. These elements of power in the preacher are the same and unchanging from age to age. The moral needs of man are the same; the spiritual power is the same. The power of the divine soul upon the human soul, especially—but here I substitute for my recollection Mr. Beecher's brief:

> Some direct action of soul on soul, not explainable by any philosophy yet—and which gives force to the moral nature, and thus causes it to dominate the inner passions.
>
> Whether the pulpit is superseded?
>
> Yes, when Christianity is; that is:
>
> 1. When a better idea of God than a dying Saviour.
> 2. A better ideal of manhood than is Christ and Paul.
> 3. A better philanthropy than "the field is the world," "he is the chief who is servant of all."

This is or should be the minister's dynamic. The possession of the life of God in his own soul and ability to communicate that life to others is the secret of the power of the preacher. He who has no such conscious life of God in himself, or, possessing such life, is not possessed by a passionate desire to communicate that life to others, has no place in the pulpit.

These two essential qualities of preaching are fellowhip with God and sympathy with men. This is a power which has never waned and never will wane so long as God is the universal Father and man is his child. All other elements of power are aids to this spiritual life, but are valueless without it. The preacher may be a Roman Catholic Newman or a Protestant Wesley, a college-trained Phillips Brooks or a self-trained Dwight L. Moody, a conservative Spurgeon or a progressive Henry Ward Beecher—if he has divine fire in himself and if he has learned how to communicate that divine fire to others, he will never be without power.

Reading literary essays or sociological editorials in the pulpit is not preaching; it is often futile and sometimes worse. Preaching is interpreting the living God by one who has realized God's presence in nature, in human experience, and in the Bible, because he has realized that presence in his own soul. So to interpret an ever-present God as to inspire the spirit of obedience to divine law in lawless souls and give peace to restless souls, hope to cynical souls, and love to selfish souls is to preach, and such preaching is never futile.

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EDITORIAL

A Prayer for Oneself

GRACIOUS Father, whose home is the heart of all men of good-will who bid Thee welcome, dwell in my heart to make it strong and calm and clean. Come into my life with pentecostal conviction. Leave me no room to doubt that it is Thou who movest my soul and no mere passing tremor of my own emotion.

Lord, make me clean! Rebuke my sin. Smite and save me with Thy reproof. Shame me with a vision of Thy purity until my unrepentant eyes can no longer endure the light of Thy face. Save me from the sin of dallying with sin. Cleanse the fountains of my inner life out of which flow bitter waters that poison my soul. Give me a sense of truth in the inward parts, of integrity in all the hidden corners of my being. What I would have my fellows think I am, may I truly be, matching my outer aspect with inner reality and character.

Lord, make me calm! I seem to be caught in the rush and restlessness and anxiety that have seized this generation of my fellows. Lay thy hand upon me and quiet my fear and my foreboding. I rush about, with mind and body, and at the end of the day I seem to have done so little. Teach me to work with Thee, to grasp Thy mind, to make contact with Thy power, to fall in with the slow, steady stride with which Thou walkest from one mighty event to another. O, unhurried God, who waitest not for destiny, but carriest destiny in Thy hand, pour round my anxious and tremulous life the calmness of Thy peace.

And Lord, make me strong! It is by my strength that I best can serve my fellows. What I am counts much more than anything I can do. Give me an unconquerable spirit. Keep all petulance and querulousness out of my temper. Take all whimpering weakness from my voice and gesture. Wed the stern impulses of my heart to impulses of gentleness and patience, that my soul may not be moved to false and impotent wrath. In the hour when others yield to doubt give me faith; when others quail at the crisis, may I be brave; when sorrow smites my friends who walk by my side, may they find comfort and support in what I am more than in the cheap words I speak to them. And Lord, when sorrow smites my own heart, be Thou my comfort. Yet do not softly ease my pain, but make me strong by Thy grace to bear it. For Jesus sake. Amen.

Do We Believe in Democracy?

THE five socialists who figured conspicuously in the effort of the New York state legislature to purge its ranks of radicalism, are increasingly a thorn in the side of the reactionary element in that body and in the state at large. They were elected a year ago and were not permitted to take their seats. They returned to their constituencies, and this year were re-elected with increased majorities. On presenting themselves for recognition at Albany, three of them were denied their seats by action of the legislature. Thereupon the two who were decreed worthy of membership resigned. The entire five are once more in the position of challenging the machinery of democracy in New York and in the nation at large. Quite apart from any interest or lack of interest in the doctrines of socialism, some of which appear to have been advocated by these men, the important thing is that they were elected to the legislature by due and regular process of popular voting, and on no principle of equity is their expulsion justified. The preaching of extreme doctrines of

socialism is regarded as dangerous by the majority of the American people. But it is far more effective where preached by men who have been denied the common rights of citizenship than by those accorded their proper privileges. The way to increase the number of radicals is to take the inexcusable and foolish course of the New York legislature. Judge Hughes well says that such conduct is undemocratic, unAmerican and unwise.

Joy in Human Service

A PROFESSOR in Northwestern University, in the mood of Professor George H. Palmer's famous remark, said recently: "I feel almost ashamed to take my salary, for the joy of my work seems reward enough." "It must be that you flunk the poor students right and left," suggested a rather cynical business man in reply. He did not understand a point of view which refuses to consider the rewards of toil in terms of dollars. More than one minister has left his pulpit for business. Successful in making money, he finds himself longing for his pulpit again. Not often has such a man been able to come back, for preaching is like piano-playing, it can be kept up only by constant practice. A Y. M. C. A. man spends a year in business and finds he can succeed, but he is incurably unhappy. The role of an occasional worker at religion does not satisfy him. He gives up everything and goes back to the "Y" work, even though it takes him to a distant state. With only one life to live, any man defrauds himself who does not do the thing which God intended him to do.

Democratizing Berlin's Schools

ANOTHER earnest of Germany's movement toward real democracy is dramatically brought to the world's notice in the threat of the classes who were formerly favored to strike against the inauguration of a thoroughly democratized school system for the metropolis. The threat was brought about through the election of Dr. Kurt Loewenstein to the presidency of the board of education for the city. Catholics united with conservatives to vote against his election and now all those who before the war were favored as a special class threaten to rebel and keep their children at home. Dr. Loewenstein's program sounds very American to us. In an interview with the New York Times correspondent he said he simply intended that all schools should be open alike to children of rich and poor, without class exceptions or favors. Heretofore certain better class schools were maintained partially by public taxation and attended only by those who could make contributions to their upkeep. The city paid about two-thirds and the patron about one-third for the upkeep. This was, of course, a simple device to bar the children of the lower and poorer classes. Thus under the old regime the ascendancy of the aristocratic and the petty, upper-middle classes was maintained, and through their children the bureaucracy was trained in all the theories and arts of the reigning idea of "kultur." In the case of the masses trade schools were provided and their children were trained into surpassingly excellent workingmen. Thus at the top were the elite, who were taught the doctrines and trained in habits of autocracy, while at the broad bottom were the masses trained in skill and workmanship and to those habits of obedience through which was wrought out the most perfectly articulated and highly directed national organization in the history of the world. Dr. Loewenstein and his supporters propose to democratize the schools and to separate public and religious instruction, just as we do in this country. Against him are arrayed the militarists, monarchists, anti-Semites and many of those whose aristocratic distinction is the possession of wealth and the power it brings. It was in the old school system that Kaiserism and "kultur" were imbedded in the German habit of mind; it will be in the new school system that the new democratic Germany will be trained.

Advertising the Bible

PRESIDENT HARPER once asserted that the Bible was the best known and at the same time the least known book. The most widely circulated, it was often neglected by the people who possessed it. A Presbyterian layman, Benjamin M. Brown, conceived the idea last year of advertising the Bible itself. After making arrangements with a newspaper in Rock Island, Ill., he proceeded to have some great passages of Scripture set up in display style in quarter-page advertisements and finally in whole page display. The proofs on these advertisements were shown to Bible school classes and to individuals and the result was that through one whole season the Bible was printed so every one in Rock Island had access to it. It is Mr. Brown's idea that the advertising of the Bible is one of the great preliminaries to a Christian awakening in any community. The Chicago Church Federation intends to publish some display advertising in the city papers this autumn and the big idea is to advertise truth instead of an institution. While the advertisements will not be wholly biblical in character, they will carry a large number of biblical verses.

Geneva Meeting of Socialist International

THE first post-war meeting of the Second Socialist International has just closed at Geneva. It provided the first genuine demonstration of reconciliation between those who were lately enemies. Belgians and Frenchmen demanded acknowledgment of guilt, and Austrians and Germans made it with genuine humility. The formal reconciliation was a touching one, the late enemies embracing, after European fashion. The most striking action of the meeting was the drastic repudiation of the Bolshevik "dictatorship of the Proletariat" and of the so-called Third or Moscow International. The gathering went on record for parliamentary government with universal suffrage, but would give the legislative body economic as well as political power. It defined labor to include all who in any manner contribute to the work of the

world. It would debar none excepting those who do nothing and live on income derived from capital. The industrial program adopted was quite Fabian in its complexion. These socialists would have "socialization" take place gradually and never without the will of the people. Certain fundamental products and raw materials they would socialize soon and the basic municipal services they would "municipalize" at once. Their plan for industrial control is builded somewhat after the fashion of the "Plumb plan," that is, a three fold control by labor, technicians and public. Some form of the Guild plan is advocated for manufacturing industries and these economic organizations would correlate with the political legislature in social control. In regard to the present state of the world they declared against all imperialism, militarism, war and violence, and for conciliation and the self-determination of small nations. They also went on record against all suppression by force of subject peoples. The organized workingmen of the world are furnishing the church an admirable example in the matter of reconciliation. The British miners offered to pay the entire expense of the impoverished Austrians to the recent international miners' convention, and Italian workingmen are feeding thousands of Austrian children.

The Broader Membership Basis

THE Young Women's Christian Associations are meeting college students this autumn for the first time upon the new membership basis. They are able to receive Roman Catholics and those who are not church-members, though believers. If any have been fearing that the association would lose its spiritual power by such a course, he would be reassured by a visit to the college association office. There is a new atmosphere of interest about the association rooms. The new members who are received are soon made to feel that they have not claimed all of their privileges until they have united with the church. The result apparently will be that college churches will receive new members this season who would never have been reached by the older policy of exclusion. Those who have feared for the evangelical quality of the work of the Young Women's Christian Association need have no more anxiety. In the college life a new tide of religious earnestness is setting in by the practice of a better Christian strategy.

Interchurch Educational Survey

BY far the most elaborate of the questionnaires sent out in the name of the Interchurch World Movement was the one prepared by the Council of Church Boards of Education, and distributed to the various institutions from that offiice. It was thought at first that it was far too extensive and complicated to be used effectively. But a very encouraging proportion of the schools and colleges responded with more or less complete tabulations of their resources and plans. These have now been collected by the Council of Church Boards, and will soon be published at the expense of the Association of American Colleges and the Carnegie Foundation. A very valuable body of educational data will thus be placed at the disposal of the public.

Finding Out About Our Neighbors

SOME of the habits formed in the days of the Interchurch World Movement still persist with the churches, and will bring in a new era of efficiency and neighborhood feeling. The making of surveys has survived the shafts of the cynical and is the one means by which the facts of the community life are uncovered. One city found to its surprise that there were fifty Chinese in its population who had been neglected by all of the churches. There are often other small foreign language groups which everybody passes by. In some congregations classes have been formed for the teaching of English and for Americanization work. These efforts are sure to be appreciated by the whole city, for everyone believes in doing something for the immigrants, but in many communities there is little machinery set up for doing this work. It is astonishing to find how many churches are indifferent to the student problem. Probably the most important student problem is that of the high school. There are no Christian Associations for these groups and early adolescence is the age when so many are lost to the church. The church that can make a complete survey of its responsibilities and then set to work to meet these is the church that can render a good account of its stewardship.

Political Dogmatism and Other Kinds

HOW much misery and inhumanity is rooted in dogmatism! Bertrand Russell has recently returned from Russia, and the effect of his visit is one of the sensations among the radicals. He says: "I went to Russia believing myself a communist but contact with those who have no doubts has intensified a thousand-fold my own doubts, not only of communism, but of every creed so firmly held that for its sake men are willing to inflict wide-spread misery." Political dogmatism is not confined to radicals in election year but may be found in the ranks of all political parties. Religious dogmatism has set men apart from each other in hostile groups. For a theory of baptism, men of Christian conscience refuse fellowship to other men equally loyal to Christ. Dogmatism about orders makes ministers of God refuse to recognize other ministers of God. Human welfare is more important than any theory.

Better Care of Uncle Sam's Soldiers

THE organizations of the chaplains of the army with a First Chief of Chaplains makes possible a degree of efficiency in this branch of the service not hitherto attained. Once the chaplaincy was the last resort of ministers who had failed in churches. The new chaplain is chosen only after he has succeeded and proved his worth by professional accomplishment. The new First Chief,

Colonel John T. Axton, is a Congregational minister who rejoices in his opportunity to lead a group of religious workers where denominational distinctions are unimportant. Under him is a group of 250 men, all of whom are picked men. The chaplain is not to be the chore boy of the army under this reorganization plan. He will be a religious worker who appreciates just what religion can mean for the boy away from home. All too often the profession of soldier has carried with it a moral opprobrium. This is by no means necessary, and we will doubtless live to see the peace-time soldier establishing for himself quite as lofty a code as that under which civilians live. If he does, a part of the credit will go to the new chaplain.

Mr. Harding on the Mexican Question

ON several occasions since the nominating conventions were held, The Christian Century has pointed out the very great importance of the Mexican problem as an issue in the campaign. The Democratic position is not much in doubt. The entire tradition of the present administration is one of friendliness and patience. It is not likely that Mr. Cox, if elected, would reverse that policy, or depart seriously from it.

But in the case of Mr. Harding the presumptions are of a different sort. He is a member of the senatorial group that has steadfastly and vehemently opposed the President's attitude not only regarding the League of Nations but on nearly all other matters, including Mexico. The Fall report, with its sinister suggestions regarding the future policy of the nation toward our neighbor on the southwest, apparently had the approval not only of the Committee on Foreign Relations, of which it was a part, but of the entire dominant coterie in the senate, including Mr. Harding. It appears also that many business interests of large power, not only in commercial but also in political affairs, are interested in a more vigorous and drastic attitude regarding Mexico. And to these interests Mr. Harding has shown himself definitely sensitive and friendly.

The churches are deeply interested in the development of co-operative and helpful relations between the United States and Mexico. Intervention of a missionary and educational sort has been going forward for the last score of years. The organization of a peremptory or hostile spirit toward the Mexican people on the part of the United States would break at once the cordial relations which have been established between the missionary and educational forces in the United States and a very considerable section of the Mexican people. Furthermore, the whole of Latin America is watching with deep interest and anxiety the development of our national policy toward Mexico as symptomatic of our treatment of all similar neighbors on the continent.

For this reason it is desirable that the actual facts be known regarding the attitude of the candidates, particularly Mr. Harding, toward the Mexican question. No subject, unless it be that of the League of Nations, has more deep-going roots or more far-reaching significance. Instructed by the Commission on International Friendship and Good Will, the President of the Chicago Church Federation addressed a letter to Senator Harding, of which the following is the important part:

One of the questions in which the Chicago Church Federation has been deeply interested during the past two years is the relations of the United States with Mexico. Many times since the national campaign has begun the question has been raised in meetings of the Federation as to the attitude of the presidential candidates toward this important matter.

We are interested in the further development of Christian fellowship between the Mexican and American people and we therefore earnestly desire to learn from you more fully your attitude, in the event of your election to the presidency, toward the "Mexican Issue." I am therefore asking you the following questions, and the reason for making them less concise is because I do not want to minunderstand your response, which will be eagerly studied by many people in our Chicago churches.

1. Do you believe that American citizens in Mexico ought to obey the Mexican laws?

2. Do you believe that the Mexican Government has, in common with other sovereign states, the right to taxation and to administrative regulations in reference to properties owned by foreigners within its borders?

3. Do you believe that the American Government is justified in interposing through its diplomatic or consular agencies on behalf of its citizens or its citizens' interests in Mexico, except where there is an obvious denial of justice or patently unfair discrimination?

4. Do you approve the findings of the sub-committee of the Foreign Relations Committee of the Senate which recently completed its investigation of Mexican affairs?

5. Will you, in the event of your election, carry out the recommendations made by Senator Fall and his colleagues on this committee?

6. In view of the advent of the new administration in Mexico, the completion of the military pacification of the country, and the formal pledges of the President-elect, General Obregon, do you believe that our Government ought to propose the creation of joint commissions for the frank discussion and as far as possible the settlement of the outstanding differences between the two governments? Do you not believe that a policy of friendly co-operation, frankly avowed and literally adhered to, ought to be the basis of our attitude towards our neighboring republic?

To this letter, dated September 14th, Senator Harding responded on the 17th as follows:

I am receiving a great many letters such as yours in the nature of questionnaires upon a great variety of subjects, and I have made it a rule not to attempt to answer them categorically.

My attitude upon most of the matters has already been set forth in the public addresses which I have made, and others will be covered before the end of the campaign.

I may say to you generally, however, that I think American citizens in Mexico or elsewhere ought to obey the laws of the country in which they are sojourning precisely as we would expect foreigners coming here to obey our laws. Of course, the Mexican government possesses the rights of other sovereign states in its own domestic affairs, and the right which we have to take necessary steps for the protection of lives and rights of our citizens is precisely the same in Mexico—no less or greater—than that we possess in the case of other countries.

We are not justified in interfering in the interest of our

citizens in Mexico or elsewhere for any captious reasons, but only after making sure that their rights are in fact involved.

I think we should make every effort to get along peaceably and amicably with Mexico, and I sincerely hope we shall be able to do so. No man can foresee, however, what circumstances will arise to influence the character of our intercourse, and it would be manifestly unwise to attempt now to formulate a policy in advance upon suppositious cases.

I cannot enter into a discussion of the Fall report farther than to say that as at present advised I agree with it in part and disagree with it in part, and I shall not act upon it one way or the other without very thorough consideration.

Very sincerely, WARREN G. HARDING.

It is difficult to find in this letter any reassuring word. It is evasive and indefinite. It says nothing, in an urbane and self-satisfied manner. There is in it no utterance that would disturb the most consistent and inveterate interventionist. There is no clear declaration of conviction, no announcement of policy. If it should seem desirable to the Senate group, following the lead of the Fall committee, to press for military intervention immediately on the heels of Republican success, there is no indication that Mr. Harding would dissent in the least from such a policy.

Voters must not expect impossible things of candidates. There are questions merely captious and superficial that may be put to a public man without expectation of satisfactory answers. But a great public issue like that of our relations with Mexico is worthy of convictions that can be stated with precision. Former Presidential candidates found it possible to utter themselves on such themes without evasion or hesitancy. Either Mr. Harding is unable or unwilling to do so. And yet no more crucial test of his attitude toward national policies can be found than this subject of Mexico offers. The churches are waitng for a clearer voice than this on a vital theme.

Geneva and Stow

GENEVA has been the meeting place of many churchly gatherings during the summer just past. Among them none was more picturesque and prophetic than that which called into conference representatives of all branches of the historic Christian faith—Rome alone excepted—to consider the question of the reunion of the divided church of God. In a thousand years one can find no precedent for such a gathering. The conference grew out of the desire to find underneath the many creeds a common faith, underneath the various types of ecclesiastical organization a single order in which the one faith might find for itself a united body. There prevailed throughout the assembly the conviction that sectarian divisions are a scandal and a weakness to the cause of Christ, that only a church organically one can bear convincing testimony to the leadership of Christ, and that only a united body is fully worthy of Him whom all Christians own as Head over all things.

While the Geneva pilgrims were returning from their far journey the editor of The Christian Century spent a Sunday in a little village named Stow, a suburb of Akron, Ohio. The purpose of his presence there was to dedicate a new house of worship that had just been erected by a young congregation which had taken as its name, "The Community Church." In its membership fourteen Christian denominations are represented—Baptists, Congregationalists, Episcopalians, Disciples, Methodists, Presbyterians and the rest. They have been worshipping together for two years in a hall, learning to know one another and growing into an affectionate and beautiful unity of heart and faith and ideal.

The new house and the congregation worshipping in it represented the simple desire of perhaps two hundred souls to prevent the invasion of their community by competitive denominational churches. It was based upon the conviction that their common faith as Christians, together with the moral and religious interests which they shared as neighbors in the single community were substantial enough to provide a working basis of union. They had come to feel that however important matters of creed might be, or orders, or ritual, or ordinance, it was a sin against Christ to invest them with such importance as to create or justify sectarian divisions. So they stand united on a simple evangelical confession of faith, leaving matters of ritual and ordinance to private interpretation.

It is a far cry from Geneva to Stow. The eyes of the world were on Geneva. Only a few knew what was happening at Stow. Geneva will have a place in history. Yet one does not make oneself absurd by suggesting that Stow may have equal place with Geneva in bringing about the reunion of Christ's scattered flock. Geneva begins at the top; Stow begins at the bottom. Geneva is deliberative, cautious, parliamentary; Stow is practical, human, urgent. Geneva magnifies differences and debates them; Stow minimizes differences and disregards them. Geneva says that unity must wait upon the reconciling of differences; Stow says that any true reconciling of differences waits upon unity. Geneva says that we must reach a theory of unity before we can practice it; Stow says that we can begin to practice it right now and leave to God's spirit and the church's experience the task of evolving the true theory of unity and its final form.

Geneva, that is to say, works statically, abstractly, diplomatically; Stow works dynamically, experimentally, vitally. Geneva treats the whole question of unity as an impersonal thing involving the more public, unindividual forces of tradition and group opinion; Stow treats it as a matter of personal conscience—its members are unable to shake off their sense of personal obligation under the will of Christ to practice unity with all who follow him.

We would not discount the importance and value of the conference at Geneva. But we suggest that its method is more spectacular than real. In the final assessment of those initial forces which are opening the way to a united church it would seem that Stow must be credited with particular honor. In that day it will appear that Christian unity was helped by those who regarded it as a simple thing and tried to practice it, more than by those who regarded it as an august and formidable thing and spent overmuch time in discussing it.

Church-Going and the Divorce Court

THE city of Akron, Ohio, is a product of highly stimulated industries. Its population has been rapidly gathered from a variety of surroundings and conditions, its housing is naturally inadequate, wages are out of proportion to training, and the dangers which ordinarily attend city life necessarily have been greatly exaggerated. Among these is the menace to family life. One judge in that city has tried over one thousand divorce cases within this period of abnormal material prosperity. It is not with the number of these cases, however, but with a deduction which this judge makes from his experiences, that we are immediately concerned. He declares that of the thousand couples who sought release from their marriage vows only a very few were church-goers, and that he had every reason to believe the church-going habit on the part of its inmates would be an almost complete guarantee of the perpetuity of the home. Wherever this judge has been able to effect a reconciliation between a separated husband and wife, he has urged that they begin their second experiment with the practice of regular-church-going—a practice which, he believes, will hold them together when all else would fail.

This testimony is most heartening. Akron is a city of churches. These have moved steadily forward in spite of the distractions of the time. They have made real religious homes for a multitude of young people who have been drawn from farm and village life by the lure of high wages. They have upheld the standards of unselfish living, of social purity, of Christan forbearance and mutual burden-bearing in a time when the roar of business seemed often to stifle the voice of the prophet. The work has not been in vain. In the great High Street Church of Disciples it is the custom for the pastor, feeling keenly, as he does, the responsibility of the church in teaching high ideals for the home, to preach a special sermon each year, setting forth these ideals to the couples whom he has married within the twelve-month. Seldom indeed, we are told, does one of these couples seek the divorce court. Such courts would have been crowded indeed but for the quiet ministries of the Akron churches.

Those who study society in our day from the Christian viewpoint are often disheartened through the conviction that Protestantism is doing little to counteract the divorce evil. The Catholic church not only speaks with authority against divorce itself, but it freely uses the confessional in counselling its members to patience and marital faithfulness. Protestant teachers lack both the voice of legislative authority, and the point of personal contact and confidence. Often, too, it seems that preachers and churches are more concerned with abstractions of doctrine than they are with the great vital questions of life, such as the perpetuation of the home and the rearing of a family. It seems easy to forget that it is in the relations of the home that the large majority of Christians have their greatest opportunity to express Christianity.

But now and then we are happily reminded that even though the work of the church at this point seems so sadly inadequate, the spirit of Christ's teaching and the consciousness of obligation to him give constant protection and inspiration to the American home.

The Cocoanut Cakes

A Parable of Safed the Sage

I WAS not always aged, but was once young. And I sojourned in a School of the Prophets. And on the day before the Sabbath I rode every week Nineteen miles that on the Sabbath Day I might speak the word of God to the people in a Little White Synagogue with a Tall Steeple. And on the day after the Sabbath I rode back again. And there were times when the Roads were bad, so that for every foot that my horse went forward, he sank in the mud unto the depth of an half of a foot; so I went through Nine Miles and the half of a Mile of mud before I got there. But when I arrived then did the good people welcome me into warm homes and clean beds and set before me hot suppers.

For I boarded around among them.

And at the first place where I abode for a Sabbath, the good woman set before me Cocoanut Cake. And I ate plentifully thereof.

Now the women of the other homes inquired of her, saying, How didst thou like the Young Minister? And is he hard to entertain? And doth he cause thee much trouble? And is he fussy? And what doth he like to eat?

And she said, He is not fussy, and he keepeth out of the kitchen, and when he hath a book he doth not bother the hostess with Theology; and he said unto me that Cocoanut Cake is his Favorite Cake.

Now all the women told all the other women, saying, The Young minister loveth Cocoanut Cake.

And they all knew how to make Cocoanut Cake, and they all made it. And wherever I went, there did they set before me Cocoanut Cake.

Now thou wilt surely think within thine heart that I got so much Cocoanut Cake that I abhorred it, and that I never liked it since. But thou hast another Think coming. For thou knowest not what sort of Cocoanut Cake the women of that Parish make. Yea, for three years did I eat it with scarce ever a break in the record, save that there also they make Cake with Maple Sugar Frosting. And he that hath eaten that kind of Cake knoweth that that is about the best ever.

For there be some things of which no man can ever have too much. And when mine heart goeth back across the years, then do I remember the long rides, and the times that I drove up in the dark and the cold, and how they stabled mine horse knee-deep in clean straw, and put a sack of oats under the buggy-seat when I departed, and maybe also a Bushel of Potatoes or a Sack of Apples or a Can of Maple Syrup. And I know that I shall never have too much of any of the good things which they bestowed upon me, nor of the love that was in them all.

And now and then as the years go by, and one and another of those I loved is called unto his long home, then

do they send for me to come and say a word of love before the dust returneth unto dust. And ever there is some good woman who hath a table set for me in her home; and there do I always find Cocoanut Cake.

And whenever I eat of Cocoanut Cake that is Unusually nice, then do I remember the friends of my early Ministry as a Messenger of God, and I love them yet.

VERSE

Home

THERE lies a little city in the hills,
White are its roofs, dim is each dwelling's door,
And peace with perfect rest its bosom fills.

There the pure mist, the pity of the sea,
Comes as a white, soft hand, and reaches o'er
And touches its still face most tenderly.

Unstirred and calm, amid our shifting years,
Lo! where it lies, far from the clash and roar,
With quiet distance blurred, as if thro' tears.

O heart that prayest so for God to send
Some loving messenger to go before
And lead the way to where thy longings end,
Be sure, be very sure, that soon will come
His kindest angel, and through that still door
Into the Infinite love will lead thee home.

EDWARD ROWLAND SILL.

Faith

TONIGHT is black with all uncertainty;
Tomorrow dawns perhaps or foul or fair;
Thine is not to declare what it shall be
Nor yet for that tomorrow to prepare,
For with the coming of a new day's dawn
May be unrolled a wondrous destiny,
Or when the midnight darkness is withdrawn
Failure may rain from out a leaden sky.

Little we know the blessings God may send,
Little we guess the substance of his wrath,
Yet led by faith, to some diviner end
We struggle slowly on the upward path.
We doubt, we falter, yet one truth is known:
The ways of faith lead to the God-head's throne.

LUCIUS M. BEEBE.

Some Better Thing

THE little purling streams of things
Go singing to the sea;
The passing joys of earth and time
That once laid hold on me;
But I have seen a vaster Tide
Than they have ever known,
And I have heard a mightier Song
Than sounds in streamlet's tone;
For I have seen the Face of Christ
And I have heard His Voice;
And in that swelling flood of love
My spirit's deeps rejoice.
Those little pleasant, passing things
That once meant much to me,
Are lost in Ocean's fulness now,
As streams within the Sea.

ANNIE JOHNSON FLINT.

Gropings

WHEN ONE has been a long time dead
The spring will matter not so much
As when it came in days gone by,
In golden hours of fragrant youth.

The summer sky will not be blue
As in far other days, nor will
The evening be as sweet, nor dawn
Come up as in the long ago.

And yet I sometimes think the night
Holds nothing strange beyond our faith;
The dust that gives the daisy birth
May be at one with bird and sky.

JAMES WALDO FAWCETT.

A Prayer

GOD of the open, of dawning and starlight,
Of the sea's blue, the sun's gold, the clouds' varied pageant;
God of mountains and forests and rich, waving grasses;
Of April's fresh beauty and autumn's deep crooning;
Of the snow-blast, the night wind,
The tempest, life-laden;
God of light, God of grandeur,
We adore Thee.

God of the spirit of man, emerging,
Warring against the shackles of darkness;
God of strength, of freedom, of hope everlasting;
God of history, of science, of music symphonic;
God of all Christ souls of all ages and peoples,
Fulfilling the past, transcending the present,
Insurgent, exulting, with eyes to the eastward:
God of truth, God of progress,
We extol Thee.

God of our hearts, Father of mercy,
Pitying, loving, craving affection;
God sacrificial, Calvary-proven;
Seeking the lost on the Marne and the Danube;
Sun of all life, star of all peoples,
Warming, enlightening, cheering and luring;
God of humanity, God of compassion,
Father of Christ who died for our saving,
We love Thee.

THOMAS CURTIS CLARK.

The Ministry of Mysticism

By J. J. Castleberry

MAN, as Sabatier has said, is incurably religious. But the particular type of religion which he develops is determined by the circumstance of temperament, training or environment. With one the prevailing quality is intellectual; with another it is aesthetic or legalistic; while with another still it is emotional. Now this emotional aspect of religion comes to its highest expression in mysticism—the study of which has witnessed a revival of interest today, as also an increased appreciation as regards its value in religious experience.

The word "mysticism" comes down to us from the ancient Greek mysteries, celebrated each year at Athens. A mystic literally is one who has been initiated into some secret knowledge of divine things. Alike philosophic and religious, it is the effort of the mind to grasp finality, on the one hand, and of the heart to enjoy communion with the highest on the other.

In his age-long quest of reality man has traveled in two paths, the one intellectual and the other spiritual. By purely intellectual processes he has failed to find the ultimate and eternal, and if left to his own postulates he must acknowledge that he lives not only in an unknown but an unknowable world. Hence in sheer disappointment he turns to spiritual methods. Mysticism is more than a philosophy, or a theory of knowledge, it is the art of establishing conscious personal relations with God. As Eucken points out, it is based upon the conviction that "the relation of man to God should not remain an external relation, but should become on the contrary an inner, vital relation; and this can be realized only if man, in some way, becomes a partaker of the divine nature and life; that is, if God becomes really, vitally and immediately present in man's inner being."

THE YEARNING FOR GOD

Man at his deepest yearns to see and know God, to attain to which, as Jesus tells us, is "life eternal." Mysticism is this craving ripened into a positive belief together with the actual practice of this belief. It is more than the human search for God; it is the enjoyment of the fruits of that search when once God is found. It rises higher than argument and recognizes no logic save the experience of communion with the Divine. In this exalted relation life answers to life and love to love. The mystic is the spiritual genius of the race, the specialist in the search for reality, taking his place alongside the poet, artist and musician. Interpreting to our dull minds, entangled as they are in the sense world, his own vision of things unseen and eternal, he brings healing for "that human incompleteness which is the origin of our divine unrest."

Herein is discovered the tie that binds mysticism and religion together. It is that inward personal experience which is essential alike to both of them. Indeed, mysticism in its highest expression is religion in its most keen, intense and living stage. And this union, be it said, is strongest in Christianity, in which there has been throughout its history a large mystical element. For assuredly at its very heart Christianity is a vital spiritual fellowship—"a religion which lives and flourishes because its members experience what its Founder experienced, the actual presence of God as the formative Spirit of a new creation."

THE CURRENT OF MYSTICISM

It is interesting to follow the current of mysticism in Holy Scripture. This, however, is not so palpable in the Old Testament; for while the Hebrew people were profoundly religious yet they were too individualistic in their thought alike of man and God to develop the mystical temperament. Their attitude was rather that of naive realism and they had no depth of appreciation of the divine in nature. The keynote in the message alike of prophet and psalmist was justice and righteousness—"What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God?"

But when we come to the New Testament it moves more distinctly along the high levels of the mystical. Who can read the Gospel of John without breathing its sweet mystical atmosphere? And in Paul we find mysticism still more pronounced. He bases his faith and apostolic commission upon Christ's appearance on the Damascus road. He lodges the motive of his missionary journey to Europe in a vision and a voice at Troas. He recognizes the spirituality of matter and teaches the unity of all nature in Christ. Likewise the synoptic Gospels, while not written in the dialect of mysticism, plainly reveal its principles. For example: "Blessed are the pure in heart for they shall see God"; "The kingdom of God is within you"; "Lo, I am with you always, even unto the end of the world"—these lofty utterances have ever been as wine and milk to the mystic's soul.

Turning from the Bible, we discover even in Plato the root idea of the mystical viewpoint—namely, the tendency to treat the sense world as unreal, shadowy and undivine. And while neither Jews nor Greeks were racially mystical, yet as their civilizations collapsed and the old order passed away mysticism appeared, born out of world-weariness and deep religious need. Thus Philo, a Hellenized Jew of Alexandria, in his effort to reconcile religion and philosophy, clearly exhibited the mytsical attitude. Conceiving God as Pure Being, he taught that the Logos dwells with him as his Wisdom, a kind of "second God," and that by this intermediate agency the worlds were created. Even his ethical teachings were in accord with the contemplative mysticism of a later time, and without question his interpretations influenced early Christian thinking in a high degree.

EAST AND WEST

In the third Christian century arose Neo-Platonism—with its abstract conception of God, its dualistic opposition of the divine and the earthly, its contempt for the world of the senses, its feeling of self-despair, its insistence upon

self-renunciation, and its desire for special divine revelation and enlightenment. It was not, however, until the fifth century that mysticism as a philosophy entered definitely into Christian thinking.

The foundation of mysticism in the west was laid by Augustine, but it did not become a real factor in Roman Catholic Christianity until the twelfth century. Reacting against formalism and worldliness, people came increasingly to desire a theology of the heart. Hence the rise of such orders as the Waldenses, Franciscans and Friends of God—all being the very flower and fruit of mystical religion.

It is worthy of note that mysticism prepared the way for the Protestant reformation. Indeed, spiritual religion always reacts against fossilized formulas; if it cannot reform them it will smite them. Luther was influenced by Tauler, the German mystic, and though himself a man of rugged qualities, there were phases of his work that clearly manifested the mystical temperament. In his eucharistic doctrines he preserved certain mystical inheritances from the past. During the nineteenth century, however, and down to the present, the mystical flame has become a soft glow. The birth of science and the consequent revolution in men's thinking, the coming of inventions, and the reign of the many-sided interests of the age, have rendered impossible the quiet and meditation necessary for the mystical spirit to flourish.

To be sure, there has always been a saving remnant who have caught and kept aglow the vision splendid. The Quakers with their emphasis on the "inner light," hold kinship with the mystic spirit. And men like Emerson, Tennyson and Tolstoi, or J. H. Jowett and Reginald Campbell have evidently drunk at the mystical fountain. Reassuring is it that certain of our best minds see signs today of a new revival of the mystical elements in our holy religion. Thus Maeterlinck, the Belgian poet, with rare insight and vision, says: "A spiritual epoch is upon us and it would seem as though humanity were on the point of struggling from beneath the crushing burden that weighs it down."

THE VALUE OF THE MYSTICAL

It is true that mysticism unrestrained by reason becomes ill-balanced and thereby develops certain weaknesses or evil tendencies. For instance, its over emphasis upon the emotions, its unhealthy introspection and self-criticism, its selfish spiritual individualism, its extreme subjectivity and other worldliness, its tinge of pantheism, and its depreciation of helps and agencies in the divine life. But if the mystical consciousness can be steered clear of these perversions it certainly has value for religion and life today.

It goes beneath the surface and finds the basic principle of all reality. Indeed, at bottom, emotion, and not logic, is the master force of life. "The saint sees farther upon his knees than the philosopher upon his tip-toes." Thus it is the mystical element in religion that saves it from empty forms and meaningless dogmas and thereby keeps it fresh and vital, even as the warm pulsations of the Gulf Stream are felt amid the cold and ice of Arctic seas.

Mysticism emphasizes to the personal and experiential side of religion. This goes to the depths and has to do with religion in its inner and essential character. It is here that mysticism makes a distinct contribution. It is, as President King says, "a protest in favor of the whole man—the entire personality. It says that men can experience, and live, and feel, and do more than they can formulate, define, explain, or even fully express. Living is more than thinking."

SENSE AND SUPER-SENSE

Mysticism also verifies the high sphere of the ideal and transcendental. We are so wrapped about with the world of sense and bound by the tyranny of things that we are in danger of losing all view of the "world beyond the world." Especially is this true in an age of science when men are accustomed to determine things by outward and concrete tests. But the mystic discerns a reality which transcends sense; he lives in a world of spirit—of ideals, dreams and high hopes. And what is this but the extension of man's consciousness to new and higher levels which in turn become centers for new and higher living? For it is at this high altitude that there is experienced the inrush of a larger, diviner Life, and the soul feels, as Lowell says—

> That perfect disenthrallment which is God.

By this fine spiritual intuition mysticism saves religion from apathy, decadence and degeneration. It is like the gentle dews or refreshing showers falling upon the thirsty earth and calling it into life and beauty. It is like the bracing ozone breathed at the summit of some Matterhorn or Pike's Peak, setting the nerves atingle and flushing the face with health. It is like the kiss of sunlight at early dawn awakening the world from its slumber and making all nature vocal with joy and song. The mystics, indeed, despite all weaknesses and eccentricities, have again and again infused new energy into the life of the kingdom and under their inspiring leadership it has moved forward—

> Fair as the moon,
> Clear as the sun,
> Terrible as an army with banners.

By its emphasis upon the inner life mysticism furnishes the basis of universal religion, and thereby tends to create a world brotherhood—a brotherhood of the spirit. It goes beneath the things that divide and segregate humanity—as age, creed, race or culture—and rebukes our unbrotherliness and artificial distinctions. It springs from the great deeps of the soul. Thus in the prayer of Jesus, whom Canon Moberly calls the true mystic—in that notable petition for the oneness of his people—our Lord not only had in mind a practical ideal, but what is more he was giving expression to the universal character of true spiritual religion.

INSIGHT AND PRACTICE

Mysticism redeems religious experience from the dead level of monotony and infuses the spirit of joy and hope and peace. When all barriers are overcome between the soul and God—the great mystic achievement—there comes a sense of rest like the breathing of a sweet babe upon its mother's breast. To Professor James optimism is one of

the fairest flowers in the garden of mystic consciousness. The true mystic feels in all earthly things "bright shoots of everlastingness," and for him "the shadows cast by the transient, the imperfect and the unworthy have passed away forever."

Mysticism may have its limitations, but it commands the respect of all who understand its aims and ideals. United with the practical the whole life is thereby enriched and invigorated. Thus Hocking, in lofty eloquence, says: "Any given moment of life must choose between two goods, psychologically incompatible. On the one hand, the peace of the hermit, the silence of the forest, the exaltation of sacrifice, the mightiness of simplification and unity, the joy of self-abandonment, the calm of absolute contemplation, the vision of God. On the other hand, the variety and stress of life, the zest of common ends, the mastery of means, the glory of infinite enterprise, the pride of creativity and self-possession. The modern world as a whole has made its choice. But there is a better choice—namely, the choice of both. For the life of each is that it may lose itself, from time to time, in the life of the other. And this, which is obvious in things partial, is true—and even chiefly true—in things total."

The Japanese Problem in California

By Harvey Hugo Guy

THE Japanese problem in California is by no means as complicated a matter as certain of our leaders would have us believe, nor is it of such menacing proportions. It contains in reality only three elements and these are not all equally important. I am omitting, purposely, the problem which arises from the use which is often made of this issue by ambitious politicians.

The economic vacuum which these industrious people fill was created by two quite different movements. In the first place the Chinese exclusion law cut off the labor supply from China. Then the rush of American boys from the country to the city withdrew a large and essential population from the farming districts. The demand created by these two movements drew in laborers from every available direction. With other nationals, especially Portugese and Mexicans, came the Japanese. They were ignorant of any intention of coming into conflict with or of displacing the American laborers. They intentionally drove no one out; they simply came in response to a need. It was the action of the law of supply and demand. Whatever results followed, the Japanese were merely the innocent victims of circumstances over which they had no control.

COMPETITION IN THE LABOR MARKET

And yet no one who understands the situation denies that their presence gave rise to certain unfortunate problems. At first it was competition in the matter of wages, the Japanese working for less than the Americans. The folly of that, however, was soon discovered and it was not long before they were among the highest paid workmen. Then their living conditions were different, if not lower, than the Americans. They were more industrious than the laborers from other countries. They worked longer hours and were more patient under trying circumstances. They succeeded and were, consequently, envied. Such, with various other unimportant details, is the labor problem, serious but not insoluble. Time and good-will will surely make the necessary adjustments.

As a rule Americans in California do not invite the Japanese to social functions. With some notable exceptions they are never present on these occasions. Balls and theater parties are not places where Japanese are welcomed. They are not sought as members of American churches and are denied the privileges of the Y. M. and Y. W. C. A. They are placed under a general social ostracism which at the present shows few signs of relenting. As a result they are forced to live in specified districts, to arrange for their own social entertainment and naturally to speak their native language. The inevitable tendency of such a condition is to encourage the perpetuation of ancient customs and habits and to put off, indefinitely, the complete assimilation of a considerable population. The one ray of hope seen here is in the better relations existing in certain localities between American-born Japanese boys and girls and our youth of the same age. We shall have to wait on a better day and a broader spirit to solve this problem.

CALIFORNIA'S RACE PREJUDICE

Social and industrial problems will surely yield to candid consideration, but will the race problem yield so readily? In spite of denials by labor leaders and certain friendly advocates of constructive immigration policies this is a race problem. The majority of the people of California believe the Japanese, as a race, are not assimilable; that their political, social and religious views differ radically from ours; that their race inheritances stand as impassible barriers in the way of their full and free appreciation of our institutions. Even if in this view the Californians are wrong, the very fact that they so think is in itself a matter of grave importance and may not lightly be passed over. From the California point of view the worst thing which can be said of these people is that they are Japanese. They are industrious, they are law-abiding, they are intelligent—these facts are admitted by every one; but they are Japanese. So reasons the Californian. And there you have the real problem which demands consideration. Even this situation, however, is not quite hopeless and shows some signs of a satisfactory settlement, unless the issue is forced. Not long ago one of America's upstanding labor leaders, speaking at a banquet where Japanese and Americans were present, made the significant observation: "The more I see of you Japanese the less you look like Japs to me."

It seems almost like flying in the face of Providence to dare to suggest that there is a solution, peaceful and equitable, even of this distressing problem. Yet I dare to suggest it. In the first place, whatever other things enter

in and demand consideration you have here a mental state which must be dealt with. The fear that there is danger of the Pacific states being inundated by a rising tide of Japanese immigration must be removed. That fear exists. Suppose there are no sufficient grounds for such a fear, and there are not, nevertheless the fear is deeply seated in the minds of many Californians and must not be overlooked. If the immigration of laborers were effectively stopped, and the Gentleman's Agreement in the minds of Californians has not accomplished this, that fear would be dispelled and a state of quietness restored in which all other problems and difficulties could be resolved without nervousness. The peace of mind thus attained would assure a saner and more friendly treatment of those Japanese who will be left after the main tide recedes. Until such a state of mind is created we hope in vain for better conditions. Once immigration is stopped to the satisfaction of the people of this state they will be ready, and I venture to say, willing and anxious, to deal fairly with those who remain.

CITIZENSHIP FOR JAPANESE NOW HERE

In spite of all laws and restrictions a considerable Japanese population will always remain in this state and if they are not fairly dealt with we leave untouched a cause of continual future friction which prophesies a very unpleasant if not intolerable situation. The dictates of our civilization and the imperatives of common fairness demand that we treat all people who are legally and rightfully here with equal justice. To restrict immigration is one thing, to circumscribe and regulate with unnecessary strictness the lives of those now within our gates is quite another thing.

The one action which would solve all problems, settle all difficulties would be the granting of citizenship to those Japanese now rightfully in our country who can meet the requirements and satisfy us of their good faith in seeking to become citizens. By such action, and by it alone, will this vexatious matter be finally and peacefully adjusted. If such action is not taken we may expect the so-called Japanese problem to come up at every meeting of the state legislature and be used as a convenient football by every aspiring politician for years to come. Unless something is done at once conditions will grow more serious as the years pass, to the great embarrassment of all well-meaning citizens of both nations. Why not face the facts and settle the matter once and for all?

The remaining task of assimilation will not be accomplished by our usual *laissez faire* methods. National unity is not a thing whch comes about through the "melting-pot" process. It is accomplished, if ever, by persistent, aggressive endeavor. It is a growth, it is education, and these require effort. If we expect to gain this high end without jeopardizing the contributions which the contrasting peoples of our land can make to the national life it must be done on the basis of our highest ideals. There must be a return on our part to first principles, a rebirth of our national spirit, a rennaisance of our earlier and wholly unselfish patriotism. After testing the peoples within our borders by these high standards, applied without prejudice, we may then speak of unassimilible elements with intelligence, but not until definite and sympathetic efforts have been put forth may we fairly use such terms.

How We Charted Our Church

By Frank Yeigh

THE idea popped one ordinary day into the head of an ordinary garden variety church member: "I'd like to see my church charted, like the financial men and the commercial men and the survey experts do with the cost of living—and dying, the trend of the market, the rise and fall, especially the fall, of stocks, the growth of crime, or taxes, or field crops, or divorces. Everything and everybody is charted these days," thought he, "and I'd like to see my kirk sized up and analyzed in the same way."

That was the start of the business, for in course of time the Idea became a Fact, and this is the story of how it so became, and some of the results observable up-to-date. His church has 1200 members, in a city of half a million, and is regarded as a leader in liberality and enterprise and is therefore often held up as a bright and shining light and a notable example. And when a church gets that reputation, even though more or less deserved, then it needs a chart as a corrective of possible conceit and an antidote to the notion that it has reached its limit of exertion and service and can afford to rest on its oars.

This young business man became so possessed with his new Idea that he sprung it one night at a supper of the Men's Club. The hundred masculine grown-ups approved and applauded—in general terms. Heretofore it had been a nebulous sort of an organization, notable chiefly for suppers and speeches and unanimously-passed resolutions. He challenged them to their faces: "what do you men know about your church; of its programme and efficiency and management? I'd like to see ourselves charted, fearlessly, relentlessly but fairly, to see how near we are to a hundred per cent standard—or how far below it."

PUTTING THE IDEA THROUGH

"Good idea, Smith," said Jones. "Guess you're right," said Black. "Put it through, old man," suggested the free-spoken and familiar Brown. Of course it was left for Smith to put it through. One man must, it seems, do the work of a score or a hundred. So he went to work, first securing the co-operation of his pastor, who was delighted with his plan. Two representatives were invited from every organization and body to a meeting, and they came, unofficially and undelegated. It was a queer kind of a get-together, headless and tailless so it appeared. No minutes were read or taken, although 210 minutes were used up, for it lasted three blessed hours and then the sexton turned off a switch as a hint of bedtime. The president of the Men's Club remarked on the way home: "Well, I declare, that was the most remarkable church meeting

I have attended for years, and one of the most interesting. It surely was an eye-opener to me."

What did he mean? What happened to make the dozen men and women in the vestry forget the clock or the outside world? This: Some one described the work and functions of each body represented; what it *should* do, what it was and is doing, and what was the matter with it that it was not accomplishing more. I tell you it was a heart-to-heart seance, and cross-examinations followed that would beat any court record. Even the Session was not exempt, or, indeed, the pastor. The latter told us of his job and we realized for the first time what a big one it is. Talk about a minister earning his stipend! He showed clearly that he needed more help, and that from all concerned, especially his elders. One of the elders then took the floor as he outlined the supposed functions of that august body. He frankly acknowledged a gulf between the ideal and the actual, and admitted that as the senior and responsible body in the congregation, it was not covering its whole task.

REVIEWING THE CHURCH

Then one of the Sunday School superintendents came under fire. How many scholars on the roll? How many should there be in a church of 1200 members? Why the discrepancy? To what extent is the school organized and graded? Organized, yes, in an old-fashioned way; but graded only in name. Needs? That was the superintendent's chance for he named a dozen in as many seconds.

What about the boy and girl end of the church and school? Anything specially being done for them, Sundays and week-days, in a mid-week programme? Who are their teachers? Qualified? Are the youth of our church being interested and held as recruits? What, a leakage of fifty per cent between adolesence and maturity! Teachers' meeting gone to seed, eh? Better equipment needed, eh? Well, we'll see about that later.

Then the dear women folks came under review. The president of one feminine organization estimated that they were only reaching half of the women of the congregation through the various service channels, while only a fourth were contributing specially to missions. So all down, or up, the line we went. The choir got some knocks—that's what choirs are for, some seem to think. The ushering end of the church services was looked into and especially the seat allocations, though there are no such things as pew rents in this church. The business end of the congregation was also examined as to insurance, office methods, banking, and finances generally. We were all surprised at the fine modern system in use and the clock-like working of the whole business part of a church unit that has an annual turn-over of nearly $50,000.

No less than ten clubs, schools, societies or other organizations were canvassed. Not even Smith knew there were so many. What were the results? More than can be adequately set down in a column of space. In the first place, it reduced our congregational conceit, our fine self-complacency, for we had been rather struck on ourselves through receiving too much praise and flattery until we had begun to think we were a Fine Example and a Great Leader in our denomination—always a dangerous state of mind!

CONSTRUCTIVE OUTCOME

The best thing, however, about this unofficial and semi-private "inquest" was the constructiveness of the suggestions. If we had stopped with admissions of failure or defeat, it would have taken the heart out of us, for we really have a good record as churches go, but as each section was studied, excellent suggestions came and, so the meeting ended with a real benefit and benediction.

That was a year ago or more. What is the tale today? Did things end with the beginning? Has anything come of it all? Did Smith's Idea work out? I should say it did. It started Things, and they haven't stopped yet. The church was really charted, on paper, showing at a glance the entire organization, and that came as a surprise to everybody. No one realized that there were so many ramifications to the church's life and service, or that there were so many workers. Here are some of the tangible results to date: The session has added six new elders to its strength in order to cover its work more adequately, which has included a follow-up of a community canvass carried out, in co-operation with two neighboring churches, by the Men's Club. You see they, too, were awakened to action. The elders' districts were reorganized as well.

You wouldn't recognize the old Sunday School. We have the latest Idea in staff—a Director of Religious Education and a salaried trained worker among the girls. The Sunday School staff has been reorganized, a real graded system set up, the whole seating of the school improved, a genuine teachers' supper meeting held monthly, the 'teen age boys and girls and the adults have their departments and a junior congregation, with over a hundred in attendance, is a going concern, while a flourishing creche is conducted at the same time. The Men's Association has come, as I have said, from the clouds to the earth, and are getting behind things as never before, including a Daily Vacation Bible School.

I'm not sure what the women have done, but I am told that they have had the best season's meetings in their history, with growth all along the line. I take it therefore that they are holding their own in the procession. They raised, as by-product, $1,000 to fix up the church, gave our minister a new gown, and helped to robe the choir. Then at our last annual meeting, the old-timers were startled by an innovation. In addition to the formal written reports, a representative of each organization told of its work, much as was done in our famous little meeting, giving such a bird's eye view of the church as a whole as they had never before heard.

There's more to be chronicled, but the high cost of paper forbids. Smith's charting Idea has stirred up the dry bones, awakened some of the dead, put new heart into the minister, increased Church and Sunday School and prayer service attendance, and best of all, the additions of new members on profession of faith in Christ have gone past all previous records.

Charting a church? Why not?

Westward Ho!

By T. Swann Harding

CONSIDER, if you will, Smith, Brown, Jones and Robinson. They are pilgrims together on a road that leads west; on a road that leads to the land of the sun; and they know not the day nor the hour when they may suddenly reach their destination.

And first consider Smith. In appearance he is just like all the other Smiths who gulp breakfasts after donning soiled working clothes, and then walk moodily and in a half stupor to roaring factories. Here they mechanically perform some more or less complex, but always stultifying, task, until their minds are too paralyzed with fatigue even to absorb the headlines of the evening editions. Then they return to crowded residence quarters, partake of heavy dinners, smoke briefly and somnolently and in shirt sleeves, and then go quickly to bed to gather sufficient energy for the morrow. And tomorrow, and tomorrow, and tomorrow are always the same for Smith. Occasional one-day holidays do punctuate this sordid monotony, and these mean more sleep, more smoking in shirtsleeves and larger meals.

SMITH

But never can Smith's poor, sodden mind rise to a level of alertness which would permit it to absorb anything that by any looseness of diction might be called "intellectual." Long repetition of the dreary routine has made of life nothing but an unvarying string of days to be lived through, ambitionless, hopeless and productive of nothing save a bare living for himself and family.

In fact, Smith has ceased to care about almost everything—and he never did care about very much. He was only very vaguely conscious that there was a war in Europe, and he had no idea whatever where Europe was or what it might be. Geographical names outside his home city mean nothing to him; matters religious, philosophical, scientific, historical or biographical lack meaning altogether. He knows nothing whatever of these things and he cares absolutely less than nothing about them. He lives a life just a trifle more rational than that of an intelligent horse; he is at least not precisely unhappy, but that is about all there is to it. So much for Smith.

But Brown has gotten a bit further along in the matter of material prosperity and mental cultivation. The nature of his work requires more skill and the remuneration permits certain small luxuries, including an automobile of a not altogether unpopular breed. His hours of work give him a period of leisure and he is not that fatigue-poisoned that he cannot enjoy it.

BROWN

Brown reads the daily paper quite thoroughly and, after swallowing the astute editorials, bones and all, orates volubly on all subjects, taking exactly the standpoint of the editor, even when that standpoint periodically flatly contradicts itself—as editorial standpoints always do, when the views of the intelligent minority seep down into the skulls of those who mistake impulse for reason. He also reads that weekly of stupendous circulation, of which a perspicacious individual has remarked that it prints some fiction among its advertising matter. He also reads occasional "meaty" articles of doubtful logic and pronounced injustice, which are so written as to prove what the man who paid the writer had it in mind to prove.

And Brown drapes these shallow trifles of erudition about him so that they go a long way. For he has ready-made opinions on everything and bland solutions for all problems, however complex and puzzling they may be to those stupid, graft-controlled minds now in authority. And he has also a moderate amount of ambition, largely composed of a more or less articulate desire to rise in his own social stratum to a sufficient height that he may some day pop excitedly through the crust and into the sediment of the stratum just above. Of such is the personality of Brown.

JONES

Jones, however, is a still more intelligent and therefore, perhaps, a more miserable man than either Smith or Brown. For Jones has had a moderately good schooling—enough, at least, to make him realize what he ought to be and to comprehend the impossibility of his ever being it. Jones has a nice, gentlemanly position, in contrast to the jobs held by Smith and Brown; he does not punch a time-clock, and he does have a desk with a telephone on it. True enough he does not receive weekly the rotund pay-envelope that is extended to Brown; but then he is paid by check and thus gains in dignity what he loses in currency.

Yes, Jones somehow knows that he ought to be able to discuss classic fiction intelligently and to speak of the characters thereof with the easy familiarity born of wide reading. He knows that his conversation should be seasoned at intervals with interpolated French phrases; that he should have read lots and lots of essays and books on scientific whatnot; that he should apply himself and take the course which inevitably and quickly teaches any man to open the door of the "superintendent's office" from the inside.

But Jones also is saddled to heavy and onerous obligations in the way of family and relatives, and the calls upon him are almost innumerable. Thus, while his intelligence tells him what he should have read and studied and digested in order to appear cultured, he is compelled to forsake classic literature, manilla paper-bound reviews and full regimental sized symphony orchestras, for a prosaic evening employment which adds sufficient to his limited income to enable him to meet his very honorable obligations. And he does meet them and has a certain amount of satisfaction in the thought that he has done so. He lives decently, is highly respected, could be trusted with any man's new lawn-mower and—worst of all—he thinks. He thinks, and realizes what he would like to be; what

he feels he owes it to himself to do to help him realize a very real ambition he has; yes, poor fellow, he thinks—and that accounts for the fact that the corners of his mouth droop just a bit; he thinks and is thereby—unhappy.

ROBINSON

But Robinson—ah, there is a man! For by luck and pluck Robinson has acquired a university degree and a most eminently dignified academic vocation. Consequently his remuneration is even less than that of Jones; but he has a much larger desk, and a bookcase and filing cabinet besides—and, to cap all, a laboratory. Robinson is stoop-shouldered from reading while walking and from peering through a microscope; his clothes are in the last stages of senility and his beard is irregular, divergent in air and sadly lacking in unity of purpose. But he does not care, for his mind is in the clouds.

Robinson, too, has obligations which press upon him for time and money and his academic burdens are onerous. But he is that weird neurotic type that makes time for all things and attends to all things. Some inexorable master drives unceasingly from within and Robinson's life is one unremitting effort and accomplishment.

In a Hæckel this type of mind discovers and classifies thousands of biological specimens; in a Napoleon it sweeps conqueringly across Europe until that mysterious Power which makes and unmakes kings calls a halt, as is so strikingly delineated by Tolstoi; in a Darwin it piles evidence on evidence for twenty years before enunciating a doctrine; in a Samuel Butler it paints, and composes, and writes, and publishes at the author's expense, but is ever active; in an Emerson it follows literature and the lecture platform with the intense devotion born of duty to the most sacred of all obligations; in a Jose Echegaray it makes a brilliant scientist and an authoritative mathematician, while at the same time finding the means to give Spain her leading dramatist and one of her best modern poets. And in Robinson this mind made him work and study on scientific subjects; and then, refusing to let him rest, this pulsating urge impelled him to outline courses for investigation and to write abstruse theses which may never see print.

WHITHER?

Yes; consider, if you will, Smith, Brown, Jones and Robinson, all heading westward toward the portals of that unknown realm just beyond the farthest isle. If what Robinson does is necessary to a life rightly and honestly lived, what is to become of Smith, Brown and Jones? If what Smith does is the correct thing to do, what a hideous waste of effort on the part of Robinson!

Ask any one of them why he lives as he does and you will get in every case essentially the same answer—he really cannot do otherwise; he is following some little understood and half-realized urge, and he cannot do otherwise. Smith does not know and he has no desire whatever to know much; Brown knows enough to laugh at the word symphony and is blissfully content with what he knows; Jones knows enough to think cheap literature disgusting, and he would know more, but honor binds him to a duty which precludes the possibility of further intellectual attainment; and Robinson knows a very great deal, knows that he can never learn half he wishes to learn, yet feels the spell of that something which drives him, as with a lash, to apply himself and to be the scholar.

Are we then but unconscious automatons acting blindly in unquestioning response to a conscious intelligence which sweeps through from some mysterious realm, and into our delicate mechanisms, and holds us forever in its hypnotic spell? Does this master intelligence make of us minute fractions of its entire personality into which it pours itself, as does in lesser fashion the mind of the human hypnotist animate the organism of his subject? Is instinct, after all, the sheltering cloak of ignorance we use to justify actions we cannot explain, just as the hypnotic subject seeks to justify by subterfuge his waking performance of suggestions received in trance? Are we then in the grip of philosophy of "The Mysterious Stranger?"

FOLLY AND WISDOM

To reason seems folly. To live blindly seems folly. Think not of it, O man! Think not of it! For here is the path of madness and of disaster. Think not, but live!

Yet, when everything is most irrational, most disordered and most perplexing, there comes brooding over the troubled spirit some cool, calm, quiet assurance that all is well. Stealing in upon us it caresses and calms. Without invoking the unreasoned optimism of smirking Doctor Pangloss, we are yet aware that the cruel storm of conflicting emotions is allayed; doubtings and questionings cease; some unknown Power has commanded "Peace be still!" and we are lulled to rest.

At such moments as this we seem to see behind the veil which is partially drawn aside for our inspection, that mystic land of dreams lying beyond life's farthest mountain range, like the blue plains of Erewhon seen by the exhausted traveler through a rift in the clouds and a crevice in the cliffs. Like Confucius, we doubt the reality of life and affirm the reality of dreams. This is the vision which has lightened and made possible myriads of lives; we cannot believe it to be some treacherous mirage luring us on to disappointment and despair. This has been the fervent hope of man in all ages as he journeys—

> "But always toward the beckoning West,
> The sunset land of heart's desire,
> The caravans go down to Death,
> The Kings of Zidon and of Tyre."

And, meditate and dogmatize as much as we please, it is ultimately impossible for us to doubt that to Smith, Brown, Jones and Robinson will come appropriate compensations in that "sunset land of heart's desire"—in so far as they have followed the divine light in sincerity and in truth. We can but postulate that Robinson deserves a goodly situation there as a regard of merit and accomplishment; and that Smith deserves as much and will receive it as mere evidence, among other things, of cosmic justice.

Hating Hatred

ANATOLE FRANCE is telling his fellow scribblers he hates nothing except hatred. The most necessary and the simplest task confronting preachers and teachers, he suggests, is that involved in making hatred hated. A salty and ancient wisdom attaches to his declaration: "I hate him who debases man to the level of the beast by inciting him to attack anybody who does not resemble him."

Perhaps the old copy book adage is off key and it is not love of money that is the root of evil. There is a quality or instinct Charles Lamb tells about in an essay on "imperfect sympathies." The gentlest of English writers, and one of the most intensely human, said he could well understand how two men meeting on the street for the first time in their lives should take off their coats and grapple in a fight.

"The difference between Arabs and Persians is the same as that between the date and its stone," runs an Arabian proverb. Out of such a sentiment widely implanted one could see wars nourished along for a millennium. Then probably there would be a cessation of war and the biographer of a conqueror would write again: "He created a solitude and called it peace." One cannot witness the grand old man of French culture saying what he does and not be thoughtful about it.

"Whether we like it or not," says France, "the time has come when we must either become citizens of the world or see the whole of civilization perish."

CARL SANDBURG.

Faces

EACH morning, faces, faces, faces;
Each day new faces—old faces new with meaning;—
Every day, what a world of faces!
How the memory wanders in a wilderness of faces!
The face of the "first beloved" (infinitely tender memory!);
The faces of first school teachers, to live with us while life shall last;
Faces of ministers praying or care-lined, reflecting the tragedy of the soul and carrying the burden of eternity;
Faces of lawyers, wise, worldly-wise, troubled from leashed-in ideals;
Faces of store clerks which seem always to ask, "Something for you?"—hired tired faces;
Faces of mothers and babies on hot days in trains and stations with a hundred needs eliciting pity but baffling the soul for rational help and sympathy.
The solitary beautiful face seen from a train, in a crowd, in a newspaper daily, face washed out on the billows of faces, the one divine face you feel would understand, beloved face treasured in the locket of your heart;
Wistful faces of street urchins hungrily scanning the face of the rich man's pampered chick, wallowing in El Dorado opulence;
Faces of politicians canvassing votes—whenever you think of them they are always canvassing votes;
Faces of country people looking out of trains at the railway depots—with eyes like quiet cattle and chewing, chewing, as cattle chew cud, faces simple, freckled, unconsciously humorous, drooping before the gaze of strangers, some care-lined, sin-marked and latent with burden-weariness, inscrutable, human faces the essence of our democracy;
Faces of boys in swimming holes seen from the swiftly racing train—boyish faces with impish eyes kindled from fellowship with the fine abandon of nature naked and unspoiled; one of such will one day carry President-burdens, another interpret the heart of Jesus to "those who grope in darkness;"
Faces of unborn babies that cheated mother's kiss and caress;
Faces that orphans see of parents who died before they could remember, kind faces of lonely fancies born; sad faces of these orphans weary of official charity.
What a world of faces!
Faces which pity themselves, faces which congratulate themselves and patronage you; ostrich-like faces buried in a mask of sand; junk-pile faces gathering everything that comes along; shifty faces refusing your face; faces looking down; faces gibbering in imbecility born of untoward passion; faces of world-Lincolns, gazing kindly through mists of sorrow; faces of doctors written over with the secrets of human frailty; faces of spiritual sceptics libelling human nature; spiritual faces of hell-theology doubters achieving God in the heart of their fellows; good-hope faces of simple Christians:
The Face of God in the Face of a Friend when hell breaks loose!

CYPRUS R. MITCHELL.

Axioms

THERE is more religion in a pagan faith than in a loveless orthodoxy.

The unforgivable sin is to be unable to forgive.

Love in a house of sin is more to be preferred than hatred in a house of God.

Dogmatism builds fences, love builds bridges.

When the devil would play his last card, he divides churches.

Theology plus religion is divine; theology minus religion is devilish.

When the church begins to dispute as to the way into the kingdom, it is pretty sure to find itself several leagues without its walls.

Some churchmen who think they hold the keys of the kingdom, cannot of right claim even a peep-hole through the gates.

Pride makes strange bedfellows, among religionists and rogues.

When the spirit of Truth is come, churches will not need world conferences on Christian unity.

An eloquent prayer is no sign of a good Christian; nor is eloquent cursing necessarily the sign of a lost soul.

When the church begins to argue, the devil can at last take a much-needed vacation.

It is somewhat more important to save the world than a denomination.

The Kaiser, plotting to gobble up the world, had nothing on some denominational leaders.

When the church begins to realize that it has a message, the world will begin to listen to it.

It is a far cry from winning in a religious argument to losing oneself in service for God.

THOMAS CURTIS CLARK.

CORRESPONDENCE

Altar or Organ—Again

EDITOR THE CHRISTIAN CENTURY:

SIR: To me the correspondence of Mr. Hopkins in The Christian Century of September 23 raises a more involved question than may be seen on the surface, for in the new revelation which the heavenly Father is making to his children in these days, the natural form follows the concept of the spiritual truth.

The altar primarily stands for the half truth of the atonement, for the God who demands a sacrifice before he will countenance his worshippers, for the mediatorship of which the Catholic church is the paramount example. The altar of the local church followed the primitive instinct of semi-civilized man. And the churches which have kept their adherents in fear and in military discipline have been those which have known best how to appeal to the conscience and fears of the unknown which makes cowards of us all.

The article in question is also an admirable example of the mind which naturally associates the spiritual with the garb of the worshippers. Anything not customary shocks what the writer thinks is his spiritual and aesthetic taste. A fleshy gentleman, Mr. Hopkins tells us, conducted the "worshipful sacrament of the holy communion" dressed in a cool white suit, called by the world a "Palm Beach." The gentleman in question according to your correspondent had no galluses, but like some of the eminent prophets of old, wore a leather girdle about his loins. Mr. Hopkins closes his awful example of irreverence by informing us that his sandals were white.

I wonder just what the purpose of the editor was in allowing the valuable space of The Christian Century to be filled with the description of the raiment of this ministerial heavyweight. Is it to allow men of the correspondent's profession to see the proper style of clothes? And are we to draw a color line with black as sacred and white as taboo? Does the editor assume that his readers need a page of ecclesiastical fashions, with proper color and altitudinal or longitudinal support?

Or is it necessary for our heavy-proportioned brethren to dress in a warm suit and suffer heat in this world, rather than to take a chance of heat in the next? One of the country churches of our denomination refused to extend a call to a brilliant young minister because he went to church and conducted the service in a long black Prince Albert coat on a very warm day. The deacons considered that the young brother did not show a proper amount of common sense for their community.

Mr. Editor, where are we ministers at? We cannot please the aforesaid deacons and your very particular correspondents. Will you not establish a department in your enterprising paper, carefully defining ministers' (that is, male ministers') proper apparel? And do not forget to mention a clothing house in these days where a prophet's proper wardrobe can be purchased within the limits of the prophet's exchequer.

Conneaut, O. CARLYLE SUMMERBELL.

Did Jesus Use Force?

EDITOR THE CHRISTIAN CENTURY:

SIR: It is universally believed by the Christian world that Jesus, upon a certain occasion, used physical force in casting from the temple at Jerusalem men who were selling sheep, oxen and doves.

Taking the King James version as criterion we see it stated therein that with the aid of a scourge he used physical force in driving from the temple not only oxen and sheep but men.

The point which I would like to bring out here is as to whether, by using the new American Standard version it can positively be affirmed that the same method was used by Jesus in casting the men out as was used by him in casting out the sheep and the oxen.

Elsewhere in the Bible we find Paul giving the injunction, "Put away the wicked man from among yourselves." No one would think of asserting that Paul meant that physical force should be used in putting this command into execution.

Did Jesus cast the men out with his hands, or did he cast them out by another method? As their hearts were with their treasure did he leave them with little incentive and desire to remain?

Did he drive them out by driving out their animals and thus compelling them to follow? Did he cast them out by condemning their conduct and command them to get out? Which of all these methods did he use?

The account as given in John 2:15 (New American Standard version) would seem to lend color to the idea that Jesus used physical force on the sheep and the oxen only, for here we find the statement, "And he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen."

"Both" means two sheep and oxen. After having done this the account states that he said to those who sold the doves, "Take these things hence." It will have to be admitted that it is one thing to cast men out by the use of a scourge and quite another thing to cast them out by telling them to "take these things hence"; and of course, thus take themselves hence at the same time.

Last, but not least, can the idea that Jesus used violent methods in this instance be a course of conduct in keeping with his teachings, and with his conduct upon all other occasions?

MRS. JOHN MCGREW.

Baptists Are Not Always Wrong

EDITOR THE CHRISTIAN CENTURY:

SIR: In the September issue of The Christian Century in your answer to an article by Ward Russell, you state that "the essential thing in baptism is initiation into the church of Christ." I may be mistaken, but I have always believed baptism is for the remission of sins. I know the Baptists used to baptize for initiation into the church but did not know they were right.

Oaktown, Ind. EDWARD J. CAIN.

[The New Testament idea of initiation into the church, or body of Christ, as the essential thing in baptism is not inconsistent with, but beautifully fits into. the other New Testament idea that baptism is for the remission of sins. If both of these ideas are held together we escape the monstrous doctrine of water regeneration.—The Editor]

Contributors to This Issue

J. J. CASTLEBERRY, minister Church of Disciples, Mayfield, Ky.

T. SWANN HARDING, a Detroit layman and writer.

HARVEY HUGO GUY, Ph.D., authority on oriental conditions and problems.

FRANK YEIGH, a Toronto layman.

CYPRUS R. MITCHELL, world traveler, minister and poet.

CARL SANDBURG, a foremost American poet.

THE SUNDAY SCHOOL

Beginning Christian Activity*

THERE came a time when the school days were done and the actual toil began. There was a time for training at his beautiful mother's school, a time to sit with the village Rabbi studying the Old Testament parchments, a time to go up to Jerusalem and listen to the scholars of the church, a time to think in the little carpenter's shop at Nazareth, a time to lay down the saw and plane and go forth to baptism, a time to go into the silence and wrestle with his soul, and now, a time to take up the actual program which God had laid upon his heart.

It was a time of danger. I have always felt a great surge in my soul when I read the story of how My Saviour went out to take up the message of the doomed John. It took the highest courage. John was about to be killed; would a lesser fate wait upon the man who caught up his message of repentance? It is not a popular thing to preach repentance to people in power. What German pastor thundered it into the ears of the former Kaiser? No one, be it said to the eternal shame of subsidized preachers. John Knox dared to ding his message in the ears of royalty; Ambrose, a true ambassador from heaven, would not fawn before any worldly court, but even Luther and Wycliffe had the backing of the most powerful princes. The Nathan who points his long bony finger and cries, "Thou art the man" when addressing the king, is as rare as the modern preacher who dares to declare the whole truth in the face of the millionaire who pays the major portion of his salary and who dominates the official board. God, forgive us for being such a hand-licking set of preachers!! Too many a pulpit orator, a mere peddler of rhetoric, is of the "Pretty-pussy" variety, smoothing the fur just the right way, murmering soft platitudes, saying, "Shibboleth" in rich voice and perfect gesture, hotly condemning the sins of the ancient Jews, cautiously avoiding any relation to modern conditions, wasting his energies upon straw men, set up only to be easily knocked down, while ingeniously avoiding any word concerning the present-day Pharisee—mincing, smirking, pussy-footers, wonderfully loyal to the sect and the salary—may God, in his infinite mercy—forgive us!! Jesus, the Lion of the tribe of Judah, caught up the message of the dying John and cried, "Repent, for the kingdom is at hand." My brave Lord challenges me. I glory in such a Saviour. Repent, get a new heart, get a new motive, quit your meanness, become rich toward God, repent, repent.

Jesus began his actual ministry. He began to preach. He began to heal. He began to teach. He began to train workers. The church of today must do the same work. We must preach as he preached, fearlessly, lovingly. The Interchurch has made a report on the Steel Trust. It was a bold piece of work. The church must have Christian hospitals where devoted Christian people shall add prayer and comfort to the doctor's skill. The church must have schools where the spirit of Jesus shall become the atmosphere where scientific truth is taught. The church must call, train and send forth workers who shall win the world to the Cross. It is time every individual who belongs to a church found his place and his task in some part of this vast service of love.

Jesus began to work. You must begin. The most difficult problem which faces a pastor is to find a job for every member. The vast majority of church members do nothing but attend church and pay a nominal sum. Do they seek new members? No. Do they call on the sick? No. Do they train other workers? No. Have they any particular piece of work for which they alone are responsible? No. Jesus began his ministry—it is high time you began yours. Catch up the message of some dying saint and proclaim it. Fill up the ranks. Begin your ministry.

JOHN R. EWERS.

*Oct. 17, "Jesus Begins His Ministry." Matt. 4:12-25.

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BOOKS

IF NOT A UNITED CHURCH, WHAT? By Peter Ainslie. Dr. Ainslie grows bolder and more prophetic as his special ambassadorship for the promotion of Christian unity lengthens into the years, but he keeps an irenic spirit and seeks to find the good in all denominations more than to denounce the evils in each of them severally. In this little volume, which is a re-writing of lectures, he treats of the causes of disunion and the movements toward a reunion. His catholic spirit allows him sympathy with all who are loyal in their own souls to Jesus the Christ and his conception of ultimate unity is one between them all. Meanwhile he would promote unity through co-operative enterprise, through conference and a world-wide unison of prayer. To them all he would call souls that burn with the divine passion as energetic promoters of any and all steps that bring Christians together. His profound conviction is that the Lord's will can be done only in a final and complete organic union that will allow the greatest measure of individual freedom in matters of both opinion and practice. (Revell. $1.00.)

WHO IS JESUS? by Walter B. Murray. 208 pages. Nunc Licet Press. The author of this little volume is a man of affairs who possesses fine culture and a keen spiritual insight. For many years he was in business in the City of Mexico and for a time president of the Y. M. C. A. there. Out of a busy life he has found time to study deeply into religious things and is today devoting himself to the ministry of the New Jerusalem (Swedenborgian) Church in Chicago. This charmingly written book is a delineation of the Swedenborgian teaching that Jesus was God incarnate in human form for a season. It is replete with Scriptural references and its spiritual mindedness and lack of the dogmatic make it enticing reading. We would commend it to all who feel the strong pull of either a radical Unitarianism or a dogmatic Trinitarianism. Besides the Scriptural basis for the contention that in Jesus there literally dwelt all the fullness of the Godhead bodily there is a review of historical theories and a clearly written explanation of the metaphysic involved in an acceptance of this teaching.

THE PROFITS OF RELIGION, By Upton Sinclair. 315 pages. Pub. by the author at Pasadena, California. Mr. Sinclair's is the religion of humanity. This book is iconoclastic but on its positive side it exalts Jesus and "has but one purpose in all—to bring into reality the dream that Jesus dreamed of peace on earth and good will to men." It "is written in the manner of Jesus" in that it is a scathing denunciation of all Pharisaism, "translating him into Americanism." It is a terrific arraignment of "supernaturalism as a source of income and a shield to privilege." Iconoclastic as it is it is good reading for all who feel that whatever is, is right in church and the faith. Like Mr. Spargo the author believes "that the church answers one of the fundamental needs of man" but that it has been so far delivered over to traditionalists and formalists that it is itself the chief enemy of the simple religion of Jesus. For a complete and masterly delineation of the various ways in which religious faith and loyalty have been made the means for profit and a way of covering up the inhumanity of mankind to man we commend a reading of this impassioned book.

YOUNG INDIA, by Lajpat Rai. 237 pages. Heubsch. Lajpat Rai is one of the foremost of the modern Indian patriots and advocates of governmental rights for his fellow countrymen. He brings startling information to those of us who are accustomed to accept without question or reservation the British presumptions that, of course, England does for India everything necessary and right. For instance—the national income is less than three billion annually, the taxation totals one-seventh that amount, "the heaviest tax paid by any people on the face of the earth." There has been no agricultural progress in the century and a half of British tutelage, and at the end of that time only one boy in eight and one girl in 140 can read and write. Of late years many things are under way in a material way but he quotes Campbell-Bannerman as saying "good government can never be a substitute for self-government" and himself says "golden chains are still chains." Caste he claims does not enter into politics or business in a way to hurt self-government; illiteracy is bad but Japan began with only the samurai educated and India has several million literates, an enlightened multitude who will rule better than any foreigner can; many languages will not hinder because the great mass are divided into only a few, e. g. Bengal with 50,000,000 all of one tongue. A true democrat must sympathize with all patriots who desire self-government and Lajpat Rai wins sympathy for his cause by his love of his country and his self-control and his enlightened presentation of its claims to home rule.

MEXICO FROM CORTEZ TO CARRANZA, by Louise S. Hasbrouck. 330 pages. Appletons.

A story written for chidren and youth, portraying in sympathetic language the story of our little sister to the south in its long struggle against great odds for liber y and self-government.

THE CONNECTICUT WITS AND OTHER ESSAYS. By Henry A. Beers. Dr. Beers, Professor of English, Emeritus at Yale University, is at his best in brief essays. This most recent collection includes eleven essays on such literary subjects as "The Connecticut Wits," "Emerson's Journals," "Milton's Tercentenary," "Shakespeare's Contemporaries," and an especially interesting paper is the one entitled "The Singer of the Old Swimmin' Hole," in which the author comes forward as the champion of Whitcomb Riley as America's

Dr. John Kelman on Preaching

THIS BOOK includes Dr. Kelman's addresses given under the auspices of the Yale School of Religion, constituting the "Lyman Beecher Lectures for 1919." Some of the chapter titles are "The Preacher as Expert," "The Preacher as Statesman," "The Preacher as Priest," The Preacher as Prophet." Dr. Kelman shows how all religious theory and all church life have been brought to the test of individual experience by the war, which has resulted in the rebuilding of the Christian faith, a new and living interpretation of Christianity.

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national poet as against Walt Whitman and some others. (Yale Press. $2.25.)

MODERN BRITISH POETRY. Edited by Louis Untermeyer. A companion volume to "Modern American Poetry." Both of these being not complete anthologies of verse but collections of two or more poems of each of the representative poets of the time. One can hardly imagine more useful books for any one wishing to become acquainted with the leading music-makers of modern writers in English. (Harcourt.)

THE THREE TAVERNS. By Edwin Arlington Robinson. On the occasion of his fiftieth birthday anniversary, Mr. Robinson was accorded first honors among modern American poets. His latest book is "The Three Taverns," which contains besides the title poem—which is a monologue from the mouth of the Apostle Paul—an unusually charming one, "The Valley of the Shadow"; "The Wandering Jew"; an imaginary dialogue between Hamilton and Burr entitled "On the Way"; "John Brown," in which the anti-slavery patriot tells his heart to his wife; "Lazarus," which brings one close to the little family at Bethany, and a number of shorter pieces done in Mr. Robinson's realistic style. (Macmillan.)

IN APRIL ONCE. By William A. Percy. Mr Percy is a practising lawyer, but finds time to practise also the fine art of poesy. The poetic quality of his work may be judged from the following lines:

> "Across the edges of the world there blows a wind
> Mysterious with perfume of a spring;
> A spring that is not of the kindling earth,
> That's more than scent of bloom or gleam of bud;
> The spring of God in flower."

It may safely be conjectured that Mr. Percy did not learn this from a perusal of Blackstone! (Yale. $1.50.)

ENSLAVED. By John Masefield. Including the title poem, which is a narrative in Mr. Masefield'ss rapidly moving style, also two poems of some length, "The Hounds of Hell" and "Cap on Head," with a number of shorter pieces, the finest of which is the touching lyric, "On Growing Old." (Macmillan.)

THE BEST PSYCHIC STORIES. Compiled by J. Lewis French. Includes stories by such writers as Jack London, Elsa Barker, William T. Stead, Fiona Macleod; stories of ghosts, of apparitions in wartime, of experiences under normal conditions inexplicable save by granting reality to the supernatural. With an introduction by Dorothy Scarborough. (Boni & Liveright. $1.75.)

GROWING UP. By Mary Heaton Vorse. A novel of modern American family life, by the author of "The Prestons," which set a new standard in this brand of literature. Both these books are characterized by humor and freshness. There is no agonizing, however, on the author's part to write "the great American novel." (Boni & Liveright. $1.90.)

STEEL PREFERRED. By Herschel S. Hall. A realistic story of the steel regions of America, convincingly done and holding promise of still greater skill and power in future novels. (Dutton. $2.00.)

THE SKELETON KEY. By Bernard Capes. A detective story which G. K. Chesterton thinks sufficiently well of to write an introduction for it. Which fact guarantees the reader seeking legitimate amusement within the covers of a book a worth-while hour or two. (Doran.)

TAMARISK TOWN. By Sheila Kaye-Smith. An unusual tale of an interesting Englishman who develops a town after his own heart, but through his love of the town loses the affection of his wife. (Dutton. $2.50.)

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Aked Opposed to League of Nations

The following adverse comment on the League of Nations covenant was recently made by Dr. Charles F. Aked, of Kansas City: "No man living is more profoundly convinced than I am that a League of Nations is imperiously demanded by the necessities of mankind. No man living is more profoundly convinced than I am that the League as planned by the Versailles Conference fails to meet these imperious needs. The League as planned by the Versailles Conference bears no remote resemblance to anything that was in our minds before the Conference met. This is not the League of Nations we spoke for and worked for and prayed for: it is a League of victorious Powers set upon retaining their illgotten gains. It cannot be reshaped. It is wrong in conception, wrong in purpose, wrong in spirit, as well as wrong in structure and in method of working. The only thing to do is to repudiate it and then, with chastened mind and open vision, begin to build the world anew."

Many Elements of Interest in Disciples Convention

The National Convention of the Disciples at St. Louis, Oct. 18-25, promises to be one of the most interesting conventions in the history of the communion. The doctrinal congress preceding the convention will furnish oratorical pyrotechnics and during the convention sessions the discussion of Christian union on the mission field and the election of a president of the United Christian Missionary Society will be matters of interest. One of the unique features of the convention will be a meeting of ministers' wives. The following topics will be discussed: "The Minister's Wife in Relation to her Home and Family, Various Church Activities and Community Interests," "Is More to be Expected of the Minister's Wife than of any Other Christian Woman in the Church?" "What About the Young Minister's Wife Who is Timid and Feels Herself Unfitted for her Position?"

College Executive Named

Dr. Lynn Harold Hough, president of Northwestern University, resigned this past summer and is already at work at his new task as pastor of the old and resourceful Central Methodist church of Detroit. The question of his successor at Northwestern has been very earnestly canvassed by the board of trustees and a number of candidates were considered. The election has fallen upon Prof. Walter Dill Scott, the eminent teacher of psychology of the university. Prof. Scott has become known nationally through his service to the war board in the selection of personnel. If his selection of professors is as wise as his recommendations about colonels, he should have a brilliant administration.

Roman Catholic Casuist Justifies Mayor of Cork

The Roman Catholic leaders have been embarrassed by the fact that the self-imposed starvation of Mayor MacSwiney of Cork seems like suicide. No suicide can be buried with church honors. If this rule were carried out, Ireland would miss the opportunity of a great demonstration at the burial of the Mayor, if he indeed dies of starvation. There is a way out of every difficulty, however, and the Jesuit casuists have been put on the job. They have evolved the following, which is printed in their organ, America: "In the opinion of competent theologians Mayor MacSwiney's hunger strike is not suicidal. Omitting technicalities, it may be premised in the simple language of the more capable moralists that it is lawful to perform an act from which flows two effects, one good and the other bad, under the four following conditions: (1) The act in itself must be good or at least indifferent. (2) The good effect must follow as immediately from the act as does the bad effect. (3) The reason for the act must be proportionate to the gravity of the act itself. (4) The intention of the person who performs the act must be upright. If these four conditions attend Mayor MacSwiney's act, it is not suicidal. On the other hand, if any one of the conditions is absent, the act is immoral."

Will Usher in Free Speech at Winona

The Winona Lake Assembly would hardly be accused of radicalism of any sort, at least in the field of theology. It is alive, however, to the new ways of doing things, and has recently made arrangements to set up a forum at the assembly next summer which will be conducted on Sunday afternoons by the founder of the forum idea, Mr. George W. Coleman of Boston, a Baptist layman of liberal leanings. Anyone who has a message may speak at the forum for a limited time, but the forum does not hold itself responsible for any of the opinions expressed. The new feature at Winona will enable pastors to judge as to the usefulness of the forum method in local churches.

Preachers Hold Offices in William Allen White's Town

In most communities a mere political reference in a sermon is sufficient to make a minister unpopular in the community owing to the convention that ministers should regard politics as a subject taboo. It is very different in Emporia, Kans., where Rev. John C. Brogan, pastor of Grace Methodist church is mayor. He has been an exponent of the cause of labor, and was inaugurated into office clad in overalls. The judge of the police court is the popular Dr. Rice of the First Congregational church. He has inaugurated new methods during his term of office and has made large use of the parole system. He has served in this office for eight years and has the complete confidence of the community. The city poor commissioner is Rev. John R. Wilhite, pastor of Bethany Congregational church. He directs an employment bureau and a city market, and serves as executive of the Red Cross. The employment bureau and the city market obviate much of the need for the forms of charity that were once customary. The city is greatly pleased with the administration of these preachers and William Allen White, author of popular novels and editor of the Emporia Gazette, is a cordial supporter of the clerical rule which now prevails in Emporia. Probably not since the days of Pilgrim fathers have preachers been trusted with affairs of government in this way.

Reports Big Crowds in Methodist Churches

Rev. John Thompson, secretary of the Chicago Home Missionary Society of the Methodist church, has issued the annual report of his organization which is full of optimistic suggestions with regard to the achievements of Methodism. He reports a recent visit to the Thoburn Methodist church at which time an audience of twelve hundred was present. St. Mark's church, a colored congregation, crowds its building on frequent occasions. Mr. Thompson says: "The complaint that the church is not reaching the people is as old as the Bible. From the days of Nehemiah until now some have voiced that melancholy whine. The fact is that probably never in any age have the people attended church in any larger numbers than they do today. In the New Testament there is the striking phrase that the common people heard him—Jesus—gladly, but that was when he was debating with the Pharisees. When everything is considered, the churches are more successful in reaching the people even than the theaters are. The theaters change their actors and their plays, and spend large sums in billboard advertising; while in the church there is the same preacher, and the same message, and the same setting with scarcely any advertising. Yet hundreds of thousands of people in this great city attend church as regularly as the Sabbath day revolves its round."

Church Union in Scotland Delayed

The cause of church union in Scotland has made great progress in recent years, and the leading branches of the Presbyterian church are now ready for union. It has been reported recently that the Congregational Union of Scotland has refused to enter the union. The inde-

pendency of this group of churches dates back through a long period of time, and the lack of any provision for disestablishing the united church is one of the rocks of offence for Congregationalists.

Mormon Emissaries Get into Presbyterian Churches

The pulpits of the home mission churches of the Presbyterian denomination in Pennsylvania are vacant a good deal of the time for lack of preachers. It was learned recently that Mormon workers under the guise of being evangelical preachers had been occupying some of these buildings to propagate their peculiar views.

Presbyterians Plan Specialization in Religious Work

The first official recognition of the need of specializing in religious work is the action of the Presbyterian Synod of California. Following the discussion connected with the Interchurch World Movement, it was clearly seen that the modern minister is not able to meet all the demands that are made upon him. He cannot be at once administrator, publicity agent, religious education expert, parish visitor and prophet of God. There is evident need that the minister be freed from much detail that he may more fittingly discharge his priestly and prophetic functions. The Synod of California has decided to erect the ideal of putting two churches of less than fifty members together under a pastor who has an automobile, with whom is to be associated a lay worker. A church with a hundred members should have a pastor, a full-time religious educator and half the time of a stenographer and financial agent. Churches of over five hundred members should have a staff of four full-time workers, one of whom should be a deaconess. The minmum salary for the minister in California henceforth is to be $1,500 and manse.

Publicity Table in the Church

Rev. Paul J. Allured, pastor of the First Presbyterian church of Ubly, Mich., keeps a table near the exit of the church from which religious literature of various kinds is distributed. Some pieces of this literature are sold, the money being deposited in a glass dish by the church people every Sunday. He refers facetiously to the table as his "pool table," since he pools here all of the Presbyterian interests. Rev. George Craig Stewart, Episcopalian, of Evanston, Ill., maintains in his church a book shelf in charge of a committee where religious books are sold, particularly doctrinal books which relate to the history and doctrines of the Episcopal church. Rev. Orvis F. Jordan of Evanston, Ill., uses his publicity table as a means of bringing the literature of the great philanthropic organizations to the attention of his people. Thousands of copies of leaflets and circulars are distributed in this way in the course of a year, in addition to the parish magazine and the church calendar. The Michigan pastor above referred to urges his people to buy letter files in which this unbound literature may be preserved and arranged by topics. In this way Sunday-school teachers and missionary society workers have ready access at all times to the materials which they may need.

Sherwood Eddy Finds Doctor of Philosophy Pegging Shoes

The war has wrought havoc in Vienna, according to the story brought back by Sherwood Eddy of the Y. M. C. A. He found a doctor of philosophy pegging shoes to make a living. The plight of students is pitiable. He describes the student situation as follows: "A student association has been formed to furnish relief for these students, and 2,200 are being fed one meal a day. They are charged one-third of a cent for the breakfast in order that they may retain their self-respect. The meal consists of one-tenth of a loaf of white bread and a cup of cocoa. Some 1,500 women students have been furnished clothing. Clad in little more than rags, becoming filthy and verminous, without even money to buy soap or a bath, the condition of many of them is pitiable. They cannot afford to buy needles or thread to mend their old clothes."

Bible Study for High School Students

The restoration of Bible study to the curriculum of the public schools is going on steadily. At Atchison, Kans., the High School board has authorized Bible study in the school building during school hours, and large numbers of students are taking the new courses. One hour per week is being given at the present time. At Topeka the school board recognizes Bible study done in the church under certain conditions, and two hundred students received credit of this

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sort the past year. The study of the Bible in grade schools is now a part of the program of public education in Evanston, Ill. The churches have provided a budget of seventeen thousand dollars for the coming year for this work, and the teachers are paid for the service. A half hour of instruction is given every morning before the regular school period. A training school for teachers of religion is held in the high school building on Monday night under the direction of university professors. This training school enrolled about three hundred pupils last year with the result that the teaching problem in the local Sunday-schools is growing much easier. The finances of the organization were at first solicited from the townspeople independent of religious affiliations, but this method left the work at the end of the year with a deficit. Henceforth the churches will underwrite the budget and assure adequate support.

Ministers are Invited to Movie Show

David W. Griffith, the well-known producer of famous movie films, has recently invited the ministers of New York City to witness an advance performance of "Way Down East." On a number of previous occasions this movie authority has sought the opinion of the molders of religious opinion in New York City before a film was released.

Two Thousand Student Volunteers in Italy

The Italian Students' Federation is an organization of college and university students of Italy which corresponds somewhat to the Student Volunteer Movement of America, except that the promise to enter Christian work is not restricted to the mission field. There are now two thousand such students in the Italian institutions. Avo Alfredo A. Grossi is the secretary of this organization. He has been in this country for some months studying methods, and will go back to Italy prepared to make his organization more effective as a Christian agency.

Noted Sunday School Leader Passes

The funeral of William Newton Hartshorne, noted Sunday-school leader, was held in Ruggles Street Baptist church in Boston, recently. He had joined this church when coming from the country to Boston as a boy and it was there he found his power as a Sunday-school leader. He was particularly interested in the primary department work. He was seventy-seven at the time of his decease. His place in the Sunday-school world was one of great distinction.

Motor Corps in Methodist Sunday-school

The progressive Methodist Sunday-school in San Diego, Cal., has organized a motor corps to do Sunday-school work. The people of the supporting church who have cars are pledged to loan these cars for the necessary work of the school. By this means every new pupil receives a call shortly after he unites with the school and the whole constituency is knit together by the ministrations of this new agency in Sunday-school work.

Club of Laymen at Harvey, Illinois

There is a club of religious laymen at Harvey, Ill., which is seeking to promote the welfare of the churches. People who move into the community are urged to transfer their letters to the local churches as a civic duty. This club is interested in social service and the moral standing of the community, and many evils which are characteristic of industrial communities have been curbed.

Chicago Ministers Hold Retreats

The style among Chicago ministers this year is to hold ministerial retreats at the beginning of the fall work. Both the Disciples and Presbyterian groups held such meetings on October 4. The Disciples group met in Evanston church, where they heard a lecture by Dr. Richardson of Northwestern University. There were devotional periods and discussions of practical problems of the minister's work. The day closed with an automobile ride along the north shore.

Butler College has President ad Interim

Butler College of Indianapolis has lost its president, Dr. T. C. Howe, who retired to give all of his time to business. There has been no permanent selection yet but Prof. J. W. Putnam, of the department of economics, has been named as president ad interim. The institution grew in enrollment during the administration of President Howe from 300 to 1,000.

School for Religious Workers

The Divinity School of the University of Chicago is extending its service to the community by establishing a religious school for lay church workers and for ministers which meets on Monday afternoon and evening. In this school courses are given which aid the ministers in becoming effective in a city situation and which provide lay teachers of religion with the materials which they need. There is a nominal tuition fee.

Presbyterians Full to Overflowing

The Presbyterian institutions of learning are having their share of prosperity this fall. It is reported that the sixty colleges affiliated with this denomination are all filled with students. One of the

Reservations for Disciples' General Convention at St. Louis

On account of the General Convention of the Disciples of Christ, to be held at St. Louis, October 18-25, there will be a rate of $14.99, Chicago to St. Louis and return. These tickets will be on sale October 13 to 20, good going on any train, and they will be good returning to and including October 30 on any regular train.

The difficulties in making reservations in parlor and sleeping cars are well known. Special arrangements have, therefore, been made with the Wabash Railway whereby Convention-goers will be given reservations in advance without any financial obligation on their part. All applications and arrangements for this service should be made through the office of The Christian Century.

Wabash train service, Chicago to St. Louis follows:

Lv. Chicago	9:30 a. m.	12:02 noon	9:20 p. m.	11:45 p. m.
Ar. St. Louis	5:28 p. m.	7:58 p. m.	7:03 a. m.	7:41 a. m.

Detailed information as to transportation and reservations will be given on application to the undersigned, either by phone or letter.

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most striking instances of this new interest in education is the condition at Blackburn College. This institution was closed down for lack of support but under its present leadership it has become one of the popular institutions of the denomination in Illinois. Blackburn College has turned away 175 students this year for lack of room and equipment. The Presbyterians are out for $35,000,000 of college endowment. Colleges are aided from a central fund in proportion to the success of their own efforts in securing funds.

Baptists Have Many Student Pastors

The office of student pastor is growing in importance in the eyes of the church, and various denominations are responding to the newly recognized need. The Baptists now have twenty-five student pastors in the territory of the Northern Baptist Convention, chiefly in tax-supported institutions. The names of these student pastors are printed in the denominational press and the Baptist families who have young people in these institutions are enocouraged to report their names to the student pastor interested.

Misses a Trip to the Orient

Roy K. Roadruck is very popular in the northwest as the Bible School superintendent of the Disciples of Christ. He has headquarters at Spokane. This past summer his co-workers in the churches started a campaign to raise a fund to send him to the World's Sunday-School convention at Tokio, Japan. The fund was not completed until late and then the congestion of travel to the Orient prevented his securing passage on the boats. Mr. Roadruck will instead attend the meeting of Sunday-school workers conference which will be held in connection with the national convention of the Disciples at St. Louis in October.

Sunday-school Makes Large Offering

The Sunday-school of Central Church of Disciples, Detroit, on a recent Sunday made an offering to the building fund of over ten thousand dollars, which is said to be the largest gift ever made by a Sunday-school in the history of the city. The church is full of anticipation of the new building which it hopes may be erected under the leadership of the new pastor, Dr. Edgar DeWitt Jones. The school which gave so generously has lost its superintendent, Mr. D. K. Stewart, who has moved away to an Indiana city.

Former President Taft Urges Church Attendance

Former President William Howard Taft has accepted a position on the committee directing a national campaign for the Unitarian churches. Mr. Taft feels that the nation is in peril unless the present trend away from the churches is checked. He gives the following advice to people in his audiences: "Go to church! There are doubtless many individuals who live a moral and upright life, who are not conscious of religious faith or feeling or fervor; but however this may be in exceptional cases, it is the influence of religion and its vivifying quality that keeps the ideals of people high, that consoles them in their suffering and sorrow, and brings their practices more nearly into conformity with their ideals."

Conference of Railroad Y. M. C. A. Workers

It has been the custom to hold every three years a conference of railroad Y. M. C. A. workers but this plan was interrupted by the war. The first of these conferences following the war will be held at Richmond, Va., Nov. 18-21. These meetings are usually attended by over a thousand men.

Protests Catholic Loyalty to Prohibition

A few Roman Catholic priests have brought their church into serious disrepute by suggesting nullification of the prohibition amendment. Senator Joseph E. Rashdall, writing for The Missionary, the official publication of the Catholic Missionary Union, presents the history of Catholic interest in prohibition dating from the time of Father Matthew. While the Catholic church has no official position on the subject, he asserts that its ministers and laymen have had an honorable part in bringing about the great reform. He quotes the attitude of the Knights of Columbus who from the beginning have refused to allow liquor dealers to become members of their organization.

Synod Present at Opening of New Seminary

Xenia Theological Seminary of the United Presbyterian church has been moved from Xenia, O., to St. Louis. The Illinois Synod of this denomination met in St. Louis in September and was present at the opening of the fall term of the institution. This is the oldest theological seminary in America, having been founded in 1794. At the time of the founding it was an institution of the Associate Reformed church.

Week of Prayer Will Deal with Internationalism

The Week of Prayer topics are already in print and the Federal Council is circulating a tract interpreting these topics. The general theme is Christian Internationalism, and some of the topics are "The Church Universal," "Nations and their Rulers," "Missions among Moslems and Heathen," "Home Missions." The Week of Prayer falls in the week of January 2 to 8.

Evangelists Change Name of Organzation

The Interdenominational Association of Evangelists which met at Winona recently decided upon a change of name and henceforth will be known as the Interdenominational Evangelistic Association. It is explained that henceforth it will be an association for the promo-

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tion of evangelism instead of evangelists. The organization has adopted as a standard of membership the requirements of the Commission on Evangelism of the Federal Council in listing reputable evangelists. A general secretary of the association has been employed who will devote all of his time to the promotion of evangelism. He hopes to speak at conventions and ministers' meetings. Evangelist Bob Jones is president and the general secretary and treasurer is Rev. Parley E. Zartman.

Unitarian Worker Not Interested in Salvation

The national campaign of publicity that is being carried on at the present time by the Unitarian church is presenting to the nation the ideas and ideals of this religious denomination. The denomination is circulating widely a statement of Ernest C. Adams, a Boston business man, who says: "Religion—a feeling of responsibility to God—is the one essential needed today to put politics where it belongs. That is the reason I am interested in mixing religion with politics. I am not worrying whether I am going to be saved or not; what's worrying me is whether I am going to be a decent workman when I arrive at the real job. That, it seems to me, is the whole essence of life. We are here in this world being trained for our real job, and it is up to us not to worry about salvation, but to see that we are good workmen and can carry on when the real job appears." This statement of the Unitarian interest in religion indicates something of the difference in its temper from evangelical religion.

Congregationalists Care For University Students.

The Congregationalists of Ohio have made provision for the spiritual needs of the students of the state university at Columbus. Plymouth church is advantageously located with reference to the university and a new pastor has been called who has been chosen with reference to his usefulness in student work. The state conference of the churches provides a thousand dollars on his salary.

Episcopalians Open up Orphans' Home

The St. Andrew's Episcopal church of Chicago has opened up a home for orphans and for mothers of small children. The home will also care for the children of mothers who are employed. Fees are charged for the care of children when parents can pay, but no child is refused for financial reason. The home is in a sixteen room dwelling house but better quarters will be secured when this is possible.

Boys do the Church Printing

One of the features of the Halsted Street Institutional church (Methodist) of Chicago is a printing office in which boys are learning a trade. Most of the printing needed by the organization is turned out by the boys and bears their imprint. This feature of the work of the church has proved to be very popular.

Large Churches Seek Pastors

It is not only the small struggling church that has a difficult time finding a pastor. Four churches of the Presbyterian order in Philadelphia are now without pastors, and three of them offer a salary of five thousand dollars and manse, while the other offers a salary of $3,500. Even with a satisfactory salary arrangement it is difficult to find the men who can cope with the difficult and unusual elements of church environment in the large cities.

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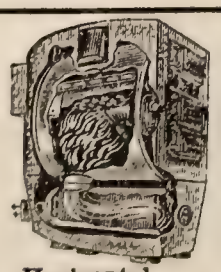
Black tea—1 cupful (hot) (5 fl. oz.)	*1.54 gr.*
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Monday

Theme for the Day—*The Blessedness of Daily Work.*

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✚

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalm* 104:22.

✚

Forenoon, and afternoon, and night;—Forenoon,
And afternoon, and night; Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

✚

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

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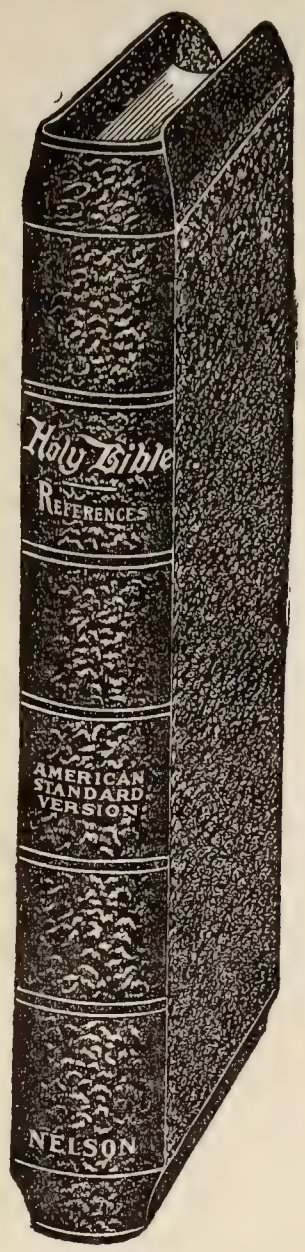
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15 And [f]the Philistines had war again with Israel; and David went down, and his servants with him, and fought against the Philistines. And David waxed faint; 16 and Ishbi-benob, who was [g]of the sons of the [2]giant, the weight of whose spear was three hundred *shekels* of brass in weight, he being girded

[q] Ps. 18. 2-50
[r] Ex. 15. 1; Dt. 31. 30
[s] ver. 32, 47; Dt. 32. 4, 37; 1 S. 2. 2; Ps. 31. 3; 71. 3
[t] Ps. 91. 2; 144. 2
[u] Gen. 15. 1;

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EDITORIAL

A Prayer of Gratefulness For Our Daily Work

WE look up from the midst of our tasks to Thee, O Lord, under whose eye all our work is done. It is in the thought of Thee and of Thy share and help in all our duties that we find daily joy. Without Thy mystic partnership the hours of our toil would drag heavily upon us, but with Thee by our side we take up our burdens with eagerness and gratitude. How good it is to have some task to do, to bear one's humble share of the world's labor and so to help not only ourselves but others also!

May we learn to find increasing satisfactions in our daily work, and to interpret it all as a way of having fellowship with Thee. Thou art no idling God, but hast been revealed to us as One who ever works, even until now. May the glory Thou hast in Thy toil be shed upon our humble human task. May all our simple duties take on dignity in the light of Thy tireless creative activity. And may we see how our work is Thy work insofar as it is good work, needing to be done and useful to our fellowmen.

We pray for those who have to work too hard, who are forced by man's inhumanity to unnatural toil, in unnatural years, or to unnatural hours. We pray for the rightening of our social order so that all men's work shall be done with a song in their hearts and with praise and reverence as unto Thee. Bless and guide our world in these days of agitation, these days in which our hearts vibrate between hope and doubt. Forbid that the just claims of those who labor with their hands shall go unregarded or scorned by their fellows. Forbid also that these just claims shall pass into selfish greed. We pray for justice to all workers, so that Thou mayest indeed bless all their toil with fruitfulness. Give us the sense of progress and growth in our daily task and establish Thou the work of our hands. For Christ's sake. Amen.

In a Time of Hesitation

IT would take an optimist of the most unrestrained cheerfulness to affirm that the present political situation is one of encouragement or enthusiasm. Not one of the leading candidates before the public inspires the least measure of pride. The great issues of national responsibility and international relations are mouthed over by third-rate politicians who for the moment have found themselves the leaders of their respective parties. It is a time of confusion. The people are thinking superficially or not thinking at all. Many are going to vote the Republican ticket because of resentment against the administration for whatever displeases them. Others are planning to vote the Democratic ticket, in spite of the small esteem in which they hold the candidate, for the sake of the League of Nations. One hears of voters who favor Harding on the whole, though without enthusiasm, because they think he is less favorable to the wets than Cox. Progressives who have no use for Harding are going to vote Republican because of former loyalty to Roosevelt; and other Progressives are going to vote Democratic because they see only rank reaction in the Republican platform and candidate. If it were possible to vote against all the candidates and in favor of none many would close with the opportunity with satisfaction. It is a difficult pass for the men and women who have political ideals and find themselves shut in by the leaders of all the parties, and compelled to approve the formal commonplaces of partisanship or remain silent. The most sinister sign of all is

the indifference of what seems to be the majority of the electors. Disillusionment and disappointment have led to petulance and carelessness. Even anger has been displaced by disdain. It is one of those sag times through which we have to live with confidence that it cannot last. It is perhaps the natural reaction from the enthusiasm of the war days. Politics has no monopoly of this state of mind. Reaction is the mood of the hour in religious as well as secular groups. It is the day of the ebb tide. But it will not tarry. Courage comes back after depression. The tide will again fill the bays and inlets. The vision of ideals will return in the church and in the world of politics. Men and women of faith and good will must keep covenant with the best that religion and the newer social order can inspire. Deeper foundations must be laid. Better preparations must be made for future campaigns. There is much to inspire with confidence in spite of all the unfavorable signs. It is something to stand without retreat, if advance seems impossible at the moment.

What Kind of Women Will Vote?

THE unknown factor in the political campaign this fall is the woman vote. It has been confidently urged by the anti-suffragists that large numbers of women did not want to vote. The truth or falsity of this contention is about to be revealed. It has been further urged that the more intelligent and spiritually-minded women would be the very ones that would stay away from the polls. That would be no argument against the extension of the suffrage, for it has been shown that church men are the worst sinners in the whole community in the matter of avoiding the duties of citizenship. The attitudes and habits of several million women will be determined in large measure by the way the women use the ballot this year. If church women carry their ideals to the ballot-box, American political life will be greatly improved by the new voters. If only blocks of ignorant women in the less fortunate sections of the great cities use the franchise, we shall be just about where we were before.

The New Tide of Immigration

THE tide of immigrants has set in again in numbers almost equal to those before the war. In a single week recently 26,000 immigrants landed at New York. The greatest diversity obtains as to types, many coming from the new republic of Czecho-Slovakia and some even from French Guiana, South America. Conditions prevent the large flow of Russian immigration which characterized the pre-war days, and the Italian immigration is not up to former standards. The labor of these new-comers is needed and probably they will be admitted with less rigid scrutiny than in former days. Larger numbers are coming from the British Isles and the Scandinavian countries than formerly, and this tendency is to be welcomed. It is from this stock that our country has been largely built and the problem of assimilation is not difficult. If the Bolshevik government should fall and the doors of Russia be open to the rest of the world, a great horde would no doubt come from that land of starvation and revolution. The Mexican immigration is a fact that has already challenged the attention of home mission leaders. As the new-comers settle in our country, they should have a better welcome than formerly and find here the opportunity for becoming intelligent Americans and earnest Christians.

Socialism and Religion

A LARGE contingent in the Socialist party thinks that the success of socialism depends upon the downfall of the church. At a recent convention of the party there was an animated discussion over the question of inserting a plank in the platform declaring that "the capitalists own the churches and regulate the souls of the people." This bitter statement was finally expunged, but the consideration that prevailed was not that of truthfulness but expediency. One can scarcely listen to a soap-boxer on the street without hearing a tirade against the church, ill-informed and vicious in spirit. There can be no doubt that the animus thus created is effective in alienating many workingmen from the church. It is a double edged tool, however, and cuts both ways. It closes the minds of multitudes of honest and religious workingmen to the message of reformers. History is not very encouraging on the subject of overturning altars for the setting up of new governments. The church has contributed some of the leading lights to the groups of socialist propagandists, and how these men of a Christian habit of mind feel in trying to make headway for social idealism in a camp where so many materialists would dethrone God would make interesting reading. It is time for socialists to learn that there is no inconsistency in making room for Christians in the socialist state, and for Christians to admit that no particular brand of political economy has been authorized for the kingdom of God.

A Scientific Debacle

A FRENCH scientist, one Dr. Binet-Sangle, has written a book or two in which he pours learned diatribes upon Christian charity quite up to the popular conception of the Nietzschean standard. He thinks science has proved that all altruism and charity are at enmity with true human welfare and the future of the race, and advocates that all dependents whose hope of growth into a normal life of strength and health is gone should be scientifically killed. Like the ancient Romans and many barbarous tribes he would have us legally practice infanticide, so that our satirists, like Quintillian, could say it is a beautiful act to strangle the imperfect babe or the helpless invalid. He even writes learnedly and with scientific technique upon "The Art of Killing," and arrives at the conclusion that a jury of physicians should painlessly extract the soul by means of nitrogen monoxide, the ordinary laughing gas of the dentist. He would organize a "ministry of anthropogenetics" and with it establish an experiment station

in eugenics with twenty-five couples between twenty-five and thirty-five years of age, selected purely as animals for the improvement of stock are selected. This doctor seems to think physical and intellectual strength the chief desideratum of life. There appears to be for him no soul, no love, no sympathy or sentiment by which men are made fit to live. He would reduce mankind to the level of the stock pen. This is a rather aggravated example of what materialistic science may run into when it presumes to order the affairs of men upon the bias of its own laboratory orientation. The poorest of all philosophers is the material scientist, but the richest of all philosophers is the one who bases his thinking upon ascertained scientific facts. The eugenist's discoveries may do us good if our philosophers and prophets will take adequate note of them; but the eugenist, gone to seed on technique, would ruin the race with his utter neglect of the realities of life.

Laymen Want to Do Church Work

IN many denominations the laymen have been feeling that they had no proper job in the churches. Many evangelical churches could profit by studying the activities of Unitarian laymen at this time. A great campaign of publicity for their denominational interests is now being put on with laymen prominently active. Their laymen's organization spent a lot of money last summer to educate their ministers! When laymen are left free from clerical control they sometimes show the results of inexperience, and sometimes too many cooks spoil the broth. But it is better to let people make mistakes than to coddle them continually. Great lay orders of religion might arise in the ranks of the modern churches if these movements could be kept free, and if the laymen could be made right sure that they had a significant job in building up the kingdom of Christ.

Is a New Denomination Emerging?

WHILE efforts are being made to reduce the number of evangelical denominations in this country, new ones are being born every year. The recently published year-book of the Federal Council of Churches has given us the names of a number of obscure new sects. In most cases these little sects are largely local, having arisen out of particular church difficulties. It would seem, however, that a new denomination of more pretentious size is about to be born. In recent years the Moody Church of Chicago, forsaking the evangelical orthodoxy of its great founder, has turned largely to apocalyptic propaganda, giving strong emphasis to the idea of an early, literal and physical return of Jesus. Short course instruction in proof texts of the Bible is being furnished students to go out and preach these doctrines. In Los Angeles a similar institution has been founded with a million dollars worth of property. There the teaching, like that in Chicago, claims to be "just the Bible," but it is literalistic and legalistic. The congresses on "fundamentals" held in connection with several denominational conventions and in a number of cities indicate a movement of national scope. It might seem that an ultra-literalistic element is about to slough off from the evangelical denominations and form a new denomination, one that will have much in common with the Adventists and the Plymouth Brethren.

Saving the Nations from the Horrors of the Blockade

THOSE who are returning from the war countries of Europe are of one mind: a food blockade is the worst of all war's weapons. The bombardment of great cities and the sinking of ocean liners is terrible enough, but only a fraction of combatants and civilians die by these agents of destruction. From the blockade there is no escape except by a few execrable hoarders. It is not the fittest from any Christian point of view who survive the period of food shortage. The women and children bear the heaviest burden. The pictures and the detailed description of conditions in Vienna being given the American people by John Lovejoy Elliott through the pages of the "Survey" will arouse horror in all but the minds which have been thoroughly brutalized by war experiences and passions. Most of the work of relief that is being done in Vienna is being carried on by American Quakers. This little denomination has bravely taken up a task far beyond their own unaided resources. It is not a time for the Christian spirit to falter before questions of leadership and denominational tenets. The Quakers are doing the work of the true church of Christ. Christians of all denominations owe it to their Master to help them make the work of relief complete.

The Passing of a Wealthy Altruist

IN the last number of the "Survey" Lillian Wald pays tribute to Jacob Schiff, the wealthy New York banker who has just passed from this life. Miss Wald is one of the foremost settlement and social workers in the metropolis. She has been one of the leaders and chief counsellors of the great army of garment workers on the east side and says she always found Mr. Schiff much larger than his business. Indeed, his altruism always outran financial considerations, and when the garment workers struck for better pay, the abolition of the boss system and the right to organize, he not only sympathized but counselled with them and gave his money without stint to the support of their families while they fought their battle through. It is gratifying to find a man of great wealth whose benevolence outran mere charity and made him a democratic defender of human rights, even to a degree of militancy that sometimes set him against those of his own class.

The New Bohemian Protestantism

SHERWOOD EDDY brings home from Czecho-Slovakia a stirring account of the Protestant uprising in that new republic. He says that in the past five months 200,000 people have joined in the movement. They make a complete break with Roman Catholicism, worshipping in their own vernacular, abolishing priestly celibacy and

opening the Scriptures to all. Bohemians have been notoriously sceptical. Their scepticism represented a reaction from the coercions of the papal regime that was forced upon them at the time of the martyrdom of John Huss five hundred and five years ago. Our unimaginative conceptions of our immigrants has obscured this fact in our criticism of the agnosticism which we have found flourishing in their American colonies. We have condemned their rationalist Sunday schools without considering the historic origin of the anti-religious feelings which seem so characteristic of our Bohemian brothers. The fact is that there is an admirable side to the Bohemian protest. For five hundred years they have been opposing the vicious clerical system of Austria-Hungary which has choked and smothered liberty and dictated its own will to the individual conscience. It is not surprising that in reacting against the only church they knew these Bohemians should have reacted radically against religion itself. Mr. Eddy thinks a national church may be established like those of England and the Scandinavian lands. Let us hope this will not result, for a national church becomes formal and tends always to substitute conformity for freedom of thought and a fellowship based upon conviction and moral association.

What Must the Disciples Do to Be Saved?

OF the larger religious bodies the Disciples of Christ hold the only general convention of the autumnal season of 1920. Congregationalists and Episcopalians both convened in national assembly last year, but their gatherings are biennial and triennial respectively, while Disciples meet annually. Presbyterians, Baptists and Methodists held their convocations last spring. This clearing of the stage for the Disciples General Convention, which is held in St. Louis Oct. 18-25, would in itself call the particular attention of their Christian neighbors to what may transpire there. Yet no adventitious circumstance is so sure a guarantee of public interest in the deliberations of this meeting as the unprecedented and vital nature of the issues which the gathering will be called upon to face. For over a century the Disciples have been an aggressive force in American Protestantism, for nearly a half century holding a unique position as the most rapidly growing of the evangelical communions, until their body has come to number over a million and a quarter communicants. Widely different opinions are held concerning them by other Christian people, some due to unfortunate contact with controversialistic and sectarian propagandists, others due to having no contact at all, while still another kind of impression has been created by a personal acquaintance with their spiritually minded leaders, such as their missionary and college officials, and by a fair interpretation of their historic ideals in the words of men and women who are in vital touch with the currents of modern life.

If, however, there is diversity of opinion among outsiders as to the character and spirit of this large American communion. there is equal diversity, if not confusion, within the body itself. There has always been a flagrant ambiguity in their own minds as to the thing they have historically called their "plea." This ambiguity has given rise to two schools of conviction within their ranks. One school has declared that the business of the Disciples of Christ is to practice and propagate "primitive Christianity," a term which is made to connote certain definite things, such as congregational government; the weekly observance of the Lord's Supper; the practice of baptism by immersion; the eschewing of humanly devised creeds and denominational names; the preaching of a particular formula of conversion stated in terms of faith, repentance, confession and baptism (immersion), and perhaps other, albeit secondary, doctrines and rules of procedure. The conviction in which these several elements of socalled "primitive Christianity" are held together is expressed in the thesis that by practicing and proclaiming them a church constitutes itself a New Testament church, and thus has arrived at the true ground of Christian unity to which all branches of the divided church must come if Christ's people are ever to be made one body.

The other school of opinion while accepting, in the main, the elements mentioned above as characteristic of the primitive church, holds them in quite a different spirit. With this group the principle of Christian unity is determinative, not consequential as with the group first mentioned. They find the genius of their distinctive position in the passion for Christian unity and the conviction that the practice of it should begin at once by the actual inclusion in an unqualified fellowship of all whom Christ has received into his fellowship. Through this fraternal principle of unity they read and interpret the characteristics of "primitive Christianity." They insist that the "basis" of unity may not be fixed infallibly by fallible interpreters of disputable matters of church history and biblical texts, but that these are to be held subject to the indisputable principle of fraternity and Christian co-operation. The one group hopes to find unity through correct organization, correct creed, correct forms, correct formulas—correct in the sense of conforming to a pattern assumed to have been laid down once for all in the New Testament. The other group hopes to find correctness, if at all, through the practice of unity. It is willing to concede, indeed it insists, that the formal basis of unity may be progressive in character, undergoing modifications as new times make new claims upon the church and bring fresh revealings of God's will, thus continually changing the perspectives in which forms and procedures and formulas are held, and sometimes rendering them obsolete.

From the very beginning this double strand has run through all Disciple thinking. The movement began in the spirit of the second group. Thomas Campbell, the father of the movement, conceived his purpose in the most catholic terms, and it was only with the greatest difficulty that he fell in with the more hard-and-fast doctrinal form the movement seemed to be taking on. Alexander Campbell, in his youthful attachment to his father's ideals, declared that they were setting out to build a church

whose gates should be wide and high enough to admit into fellowship all whom Christ would receive into heaven —a catholic enthusiasm, surely! By a stroke of irony for the perpetration of which the fates in control of his life can hardly expect human grace to afford forgiveness, Mr. Campbell was lured into the public championship of certain elements in the "basis" of unity, particularly the doctrine of immersion-baptism, for which he became more famous than for his advocacy of the catholic principle of unity itself. The famous debates on baptism eclipsed the advocacy of unity. It was inevitable that the idea of correctness of form should bulk larger as a result of his forensic successes than the passion and obligation of fraternal fellowship with "all whom Christ would receive into heaven." Since that day there has been a sense of conflict and incongruity in the consciousness of Disciples between the catholicity of their ideal on the one hand and the sectarianism of their advocacy and practice on the other.

Through the past generation and a half the more generous impulses have been in process of finding release. Chief among the forces which have operated to set these impulses free has been the missionary passion. With great difficulty were the Disciples aroused to take their share in the enterprise of world evangelism. They came in late, after other evangelical communions were well along on the way of substantial accomplishment in this most essential Christian activity. But in the past two decades their achievements have been signal and inspiring, until they now stand fully committed and recognized as equal partners with all Christian bodies in the task of proclaiming the gospel to the whole world. The effect of missionary interest is invariably to break down the sectarian mind. It changes perspectives, enlarges the sense of fellowship, elevates spiritual considerations and subordinates formal considerations, making possible a unity of life and heart and purpose which never could be conceived so long as the doctrinal or denominatoinal interest dominated.

Through their missionary interest the Disciples have found themselves members of a fellowship far wider than the group of those who practice immersion exclusively or observe the Lord's Supper weekly instead of monthly. They have come to see other far more significant marks of "primitive Christianity" than those legalistic and formal characteristics which loomed large in an age of doctrinal controversy. Their missionary enterprises have provided the only inter-congregational connections for their churches. They have no supreme judicatory, no ecclesiastical organization whatsoever, above their local churches. What communional organization they possess is lodged in their foreign and home missionary societies and in their agencies of benevolence. It was as inevitable as God's grace that these missionary societies should come to embody the larger spirit, the freer fellowship and the more progressive methods of Christian service. Their leaders could not have intepreted the task in any other terms, and the missionaries they sent out, no matter how fettered with dogma and provincialism when they left, could hardly fail to undergo a theological reconstruction in the thick of the fight with heathenism on the foreign field.

Aroused by this fraternal and spiritual development, the spirit of legalism and traditionalism has been engaged for a score of years in a policy of obstruction, of querulousness and of intimidation. The goal of this missionary adventure is not in doubt—it means the regnancy of the more catholic interpretation of the Disciples "plea," the subordination of all legalistic considerations to spiritual considerations, the actual taking seriously of the long-time talk about Christian unity. The spirit of reaction, therefore, threatens to wreck the vast and comprehensive missionary organization unless it changes its character by putting men of the legalistic school of thought in the offices and recalling the missionaries suspected of practicing unsectarian cooperation with Christians of other names. This is the issue that appears to be coming to a head at the convention. All conventions of Disciples for more than twenty years have been disturbed with this issue. But it is more acute just now because of the sentimental weakness of the convention leaders at a critical juncture a year ago at Cincinnati.

The fact is that the point has been reached when the catholic ideal of Christian unity and the sectarian propaganda of an assumed infallible basis of Christian unity can no longer live together in the Disciples mind. The resort to shifty casuistries to make them plausible to each other is now impossible. The Disciples are at the cross-roads and must choose whether they will become a respected and potent force for Christian unity and Christian conquest or a belated and bigoted irritant in the body of American Protestantism. There is only one other possibility. Persuaded by leaders who counsel a lavender-colored pacifism, they may continue the temporizing policy of the past decade. Such a policy is perfectly possible. The reactionary forces do not really want the offices, nor, for that matter, the leadership. They cannot furnish a leadership competent to administer the vast missionary and benevolent enterprise that has been built up with infinite care, without wrecking it. No one knows that fact better than the journalistic organ which leads the opposing forces. Their power and profit is not in succeeding, but in threatening, in intimidating, in keeping the peace of the churches broken up by fear. To continue the temporizing policy is to accept the characterization of an impatient Baptist newspaper which recently called the Disciples "a squabbling sect."

There is no kind of salvation from this insufferable and humiliating inter-necine strife but a clear-cut fronting of the issue at St. Louis, with a willingness to take the consequences. These consequences would be momentarily perturbing. But they would not be serious in the long run. To continue to "squabble" is unthinkable. To surrender to the dogmatism and wooden sectarianism of the clamorous opposition—that of course would bring peace, but who would want to be a Disciple then? To save themselves, their mission, their integrity, their ideals, and the honor of their fathers, the Disciples must at this time determinedly place their character ahead of all considerations of personalities, treasuries, agencies, institutions. That way alone lies hope.

The Gamblers and Baseball

CHURCHMEN not less than sportsmen have taken great pride in the clean and wholesome character of the game which more than any other has been accorded the title of national. Baseball has had an honorable history. All but a scattering few of the boys and men in any American community have at one time or another played on a baseball team. In many instances it was a public school or college team; in others an amateur local club or "prairie nine." But it served the purpose of making them life-long devotees of the sport.

Ministers, teachers and other professional men are no exceptions to this rule. Nearly all of them know something about the game, and have their favorites on the various teams. Not long ago a friend came home from a national league contest and reported in surprise that he sat near a group of men among whom he recognized the president of a theological seminary, the secretary of a great interdenominational board, and several other people of distinctly non-sporting character. But his astonishment was heightened when he overheard the seminary president discussing the game and the players with an intimate knowledge that showed him to be an expert on the technique and the personnel of the national sport.

We have had such interest and pride in baseball that there has grown up a tradition that the games of the big leagues can be trusted to be on the level in every case. Even when things have looked suspicious, as they did last year in the world's series, most people found it impossible to abandon their time-honored conviction that there could be no gambling or crookedness in baseball.

The events of the past few weeks have given a rude shock to the lovers of the sport. Eight players in a single team have been suspended for accepting bribes to "throw" games in the world series between the Chicago and Cincinnati teams last year. And there are loud whispers that the gambling fraternity has been able to "reach" other players in both leagues, and thereby control the playing and make "killings" on the betting in certain games. Several of the branded players on the White Sox team have confessed, and started down the short decline to oblivion with only pitiful and infantile excuses for their conduct. For sums so small that they would have been exceeded by their regular salaries in two or three years, they tried the rash and silly experiment of deceiving a generous employer and a trusting public.

Worse for them than the open disgrace of this exposure has been the season-long contempt in which they have been held by their informed colleagues on the team, and those who were aware of the facts. Ever since the games were tossed away last autumn these men have been marked with the stigma of crooks. Their present exposure and banishment from the ranks of decent players is but the final chapter of a volume they have been set to study for the twelvemonth past. Their conduct has ruined the fair prospects of the club that should have won the pennant, and has given it a foul name that years cannot wash out.

Yet the exposure is fortunate. The drastic treatment accorded the eight men by the owner of the White Sox has gone far to reassure the public of the essential soundness of the baseball system. That a magnate would wreck his team within easy reach of victory when he might have delayed action until the court had reached more definite judgment is fair ground for believing in his sincerity and the integrity of the game. The almost unabated interest in the world series of this year in spite of the ugly scandal is a further proof of the high esteem in which the game is held by the American people, and the confidence most of them have that a great and needed lesson has been taught the gamblers and the corruptible players, and that argus eyes will watch the behavior of clubs in all the leagues in the future.

If these results can be attained, the present shock to the feelings of the community will not be without value. Baseball is too good a sport to be ruined by dishonesty as other sports have been. It is the nation's greatest recretion. It is the standard of clean and gentlemanly play. It is proving the gift of America to the peoples of the far off lands. It should be purged from suspicion, and given again its rightful status.

The Kind of Bible Needed

OUT of the somewhat distant past there has come into the hands of the present generation a collection of writings called the Bible. It is not a single document, but a complex of many sorts of writing, produced in part by Hebrew prophets and priests during the period in which the Hebrew language was still in common use, and in part by Christian teachers in the first century or two after the life of Jesus.

It is not the only holy book in our possession. Nearly every one of the world's religions has produced a literature which is regarded as classic by its followers. But Judaism with its sacred book, the Talmud, which strikes roots into the Old Testament, and Mohammedanism, in whose holy volume, the Koran, there are constant references to the Bible, both testify to the widespread influence of this body of writings; and our so-called Christian civilization, however partial it may have proved itself, has carried that same set of documents throughout the world.

There is no book that compares with the Bible in the wide range or the extent of its circulation. In hundreds of languages and in millions of copies it goes to every part of the globe. Missionaries translate it into every known tongue, and Bible societies put all the devices of machinery and transportation under bond to give it form and access wherever men reside. It is found in a great majorty of the homes of Christendom. In every hotel room in America there will be found a copy. In any fair comparison with other literary products of all the centuries it may justly claim to be the greatest book in the world.

Yet it is curious that it should have come to us in so clumsy and inconvenient a form. The arrangement of its books is wholly traditional, unhistorical and misleading.

The fact that in our collections it opens with Genesis and closes with Revelation is merely an accident of early editorial work. The five books with which it begins, though late in their production, were given in Jewish canons the place of precedence because they were erroneously attributed to Moses, and were deemed holier than the rest. The prophetic books were arranged in accordance with their size, as were also the epistles attributed to Paul in the New Testament. The Book of Revelation was placed last in the list because in many early Christian anthologies it was omitted entirely, or accorded a subordinate place. And for the most part the other books were arranged according to entirely secondary and subjective considerations.

The need of the present is a Bible in which the materials shall be arranged in chronological order. Every other kind of study is conducted on historical lines. The Bible would become intelligible to many to whom it is now a sealed volume if it were arranged in the sequence of its parts. The science of biblical criticism is now sufficiently familiar, and its results sufficiently tested to permit an assured and satisfactory resetting of the various documents of the Bible. Some approaches have been made to this principle in recent works. It needs to be carried out to completion so that the next generation may be emancipated from the burden of confusion under which the books of Holy Scripture now rest.

But this is not all. The Bible contains a considerable amount of material which serves no useful purpose in the collection. No one ever reads it, except the technical scholars, and it is a hindrance to popular knowledge of the volume. The major portion of the books of Numbers, Leviticus, Deuteronomy, Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, Canticles and Ezekiel, and much of the books of Exodus, Judges, Joshua, Proverbs, Lamentations, Daniel, Joel, Nahum, Habakkuk, Zephaniah, and one or two portions of the New Testament could be left out with advantage.

One is thinking here not of the Bible of the scholars, which may well remain as it is, only with a better order of material. But the Bible for popular use ought to be abridged and simplified. No wonder complaint is made that it is an unread book. That it receives the attention now given it is remarkable, considering the unintelligible and cumbersome form in which it is presented. During the war great numbers of Bibles were given to the boys in service, most of the books bound in khaki. These little volumes were so small and the type so fine that there is reason to wonder if even a small fragment of them served any useful purpose. Careful inquiry in many of the camps suggested the doubt. The New Testaments served a wholly different and admirable purpose. They were compact, readable and appreciated.

If the volumes of Holy Scripture now distributed in hotel rooms were New Testaments, or were some sort of compact collection of the most important parts of the Bible, there is no doubt that they would be read to a far greater extent than are the books now distributed. There is nothing sacred about the form or arrangement of the Bible. The fact that certain books were included and certain books left out of the canon was the result of human judgment as to their relative value. This judgment has been vindicated to a large degree by later study. But there will always be question as to the reason for the exclusion of certain books of the apocrypha like the Wisdom of Solomon and Ben Sirah, and the inclusion of books like Ecclesiastes and Canticles.

The Bible is not a book of magic or mysterious virtues. It is the record and library of the world's supreme religious experiences in the past. And every method that will give it access and meaning to the present generation is desirable. The impatient and practical mind of our time cannot be persuaded carefully to seek out the vital and saving truth of Holy Scripture and separate it from the less important, if not irrelevant, material. We need a Bible chronologically arranged and reduced to smaller dimensions by careful condensation.

Voting the Ticket

IN the old days, voting "the" ticket was the solemn observance of a sacred rite. Party loyalty was held to be a fine virtue, but just below religious and family loyalty. Whichever your party, it was your part to think no evil of your own side and no good of the other. Irvin Cobb says that in the part of the country from which he came, heaven was supposed to go solidly Democratic every fall, because the Republicans had already gone elsewhere. On the other hand, many of us who spent our childhood in the North were accustomed to look upon the possibility of a Democratic victory as menacing us with the reinstatement of slavery, the wrecking of our infant industries through free trade, and the election of old Bill Smith as postmaster. The saying of Greeley, that not all Democrats were horse thieves but that all horse thieves were undoubtedly Democrats,—quoted against the poor man with such terrific effect when he himself became a Democratic candidate—was not then regarded as the purely foolish jest which we of today imagine it to have been. Good men were wont to declare, with tearful earnestness, that they would vote for the meanest man of their own party rather than for the best man from the opposite camp. This kind of party loyalty was regarded not only as personally commendable, but as essential to one's political standing. Woe be to the candidate for trustee of the country school district if it could be shown that he had ever scratched the ticket! He was a renegade, and unworthy of even the humblest sort of official recognition.

How far we have come since then we can readily learn by listening to the conversation in almost any group of which we chance to find ourselves a part. Many voters do not yet know how they are going to vote and are perfectly frank in saying so. Those who have settled whom they desire for President are far from pausing here with the feeling that a complete decision has been made. They wish to know about other names on the tickets. The more enlightened are demanding a clear basis of judg-

ment upon all the candidates and all the questions to be considered.

Just before the recent primaries, a large Bible class in Ohio spent an hour in carefully considering the record upon moral questions of all candidates for state, district and county offices. Those who had been appointed to make special inquiries gave detailed reports, which were eagerly welcomed by the members of the class, all of whom were anxious to use their vote as becomes Christian men and women. No question of party was raised, the findings were absolutely impartial, and there was no evidence of party sensitiveness on the part of anyone present. "Imagine this twenty years ago!" said one of those who attended this meeting.

We are saying a great many uncomplimentary things about the politics of our country, but is there not one sure sign of encouragement in the fact that the voter of our day is acquiring a conscience with regard to the individual candidate and with regard to the particular issue of the hour? Certainly he is far less willing than he was formerly to bolt his hot sandwich whole and with his eyes shut. No longer does he consider it quite safe and altogether praiseworthy to vote the ticket.

The Guest-Room Towels

A Parable of Safed the Sage

THERE came to me a man who said, The trouble with thee, and with the Church, and with all who labor with thee, is that thy Methods are Old. We are living in a New Age, and the Old Methods are Inadequate.

And I answered, thou speakest truly, and perhaps wisely.

And he said, How is it that if what I say is Certainly True it is only Possibly Wise?

And I answered him, Because there are no kinds of unwisdom so great as those that are founded on Truth that is Ill Considered. What New Methods dost thou advocate?

And he Got Busy with a Line of Talk about his New Methods, that never had been tried anywhere, and which were certain of but one thing, that they never would work.

And he said, How dost thou like my New Methods?

And I said unto him,

I went to a certain city, and lodged with a friend who sent me to my bed in the Guest Chamber. And it was a Comfortable Chamber, and his wife had made it ready for my coming. And among the other Preparations, she had hung the towel-rack full of New Linen Towels, which she had purchased by the Dozen, and there were Six of them in my room. And they were Very Nice Towels, and well worth the Price that she paid, for Linen was Going Up. But when I essayed to wipe my face upon them, then I could not do it. For those Towels were every one of them as Stiff and as Shiny as a Sheet of Tin, and likewise as Impervious to Water. So I mussed them up, one of them and yet another and another till I had polished my face with the Metallic Surface of all six of them.

And I said unto him, There must needs be New Methods, and I would not be last in the use of any of them that are good. Neither do I care to be the first to dry my face upon a New Towel. Let him that is ambitious for New Experiments try it before me, and after it hath gone to the Laundry and come back, less Shiny but more Serviceable, then will I try it. It is enough for me that I must wear my own New Boots.

Two Poems

By Thomas Curtis Clark

The Dreamer

HE DREAMED that every soul on earth
Should worship God; that none should curse
The life of toil; that each should see
In every wayside flower and spreading tree,
In every busy mart and furrowed field,
God's care for him and every man revealed.

He dreamed that every earth-born child
Should have its rights: a happy birth,
Love's guiding care through youth's hard years
To manhood's dawn. He dreamed that fears
Should be no part of human fate,
That love should cleanse all hearts of greed and hate.

He dreamed that village homes should be
From gossip free, that city streets
Should shine with clearness, and that men
Should strive no more, each citizen
In sympathy with every brother-soul,
Each helping each till all should reach their goal.

He dreamed his dream, and wrought as best he knew;
He dreamed, and God will make his dream come true.

When Summer Dies

WHEN summer dies, and all the trees
Are vibrant with sad melodies,
When lovely gardens, lately gold,
Are lying prostrate in the mold,
There come, upon the swelling breeze,
From distant isles and sunny seas,
A host of fragrant memories,
And I am young—however old—
When summer dies.

I wander widely as I please
And capture heavy argosies
Of youthful dreams; with spirit bold
I seek far lands—though winds grow cold
And sunset brings uncertainties—
And summer dies.

A Letter to God

By Edward Scribner Ames

DEAR GOD: The idea of writing this letter occurred to me one day some time ago as I was walking down an avenue of our city. It was at the corner where a large new Christian Science Church is being built just across from a little United Presbyterian Church. Seeing this fine spacious temple over against the modest chapel which I had been passing for so many years, set me to thinking. I said to myself, this new place is a symbol of peace and quiet. It will minister to nervous, troubled souls. Its charm will not be in its doctrine, but in the attitude it invites. It will be like a restful cathedral, but it will not be so dark. It will not be like a lecture hall, for there will not be any discussion nor any debate. The whole place is to embody peace and harmony, and to radiate a sense of calm assurance. The other church across the way represents a much older denomination. Its compact little building has long symbolized to me a deep faith, somewhat austere and remote, but heroic and red-blooded. That faith never blinked any of the facts of sin or evil in our old world, and yet it comforted many hearts and lifted them out of sore trouble. I think one reason that church has not grown much is because its people never use anything but the psalms in their services and, like some other churches, are very strict about the observance of the "Sabbath." It is interesting to see how human beings are influenced by the general appearance and drift of affairs in this life. Here is one building new and light and with an air of success and comfort. It reflects a spirit of confidence and of self-satisfaction, superior to remorse and suffering. But just across from it is another where there are sharp contrasts of light and shadow—the deep darkness of Gethsemane and Golgotha, making a background for the glorious dawn of Easter. There are found all the tragic things of life, softened by a great hope for the future. The inscrutable and measureless mysteries of human nature and of divine grace make a profound and intricate labyrinth, in relation to which the transparent and comprehensive faith of Christian Science seems singularly smooth and full of ease. It was this contrast which made me think of writing this letter. Sometimes such perplexities are almost overwhelming. I walk about among men and look at the things they do and go home wondering, not infrequently worried and tormented in my soul to know what it is all about and how one should live in a world like this. At such times I long to talk it over with someone who understands, with someone who has great sympathy and patience and who has looked at the spectacle much longer and in many more ways than I am able to do. That is the reason I decided to write this letter to you. I always think of you as one who understands and who has marvellous patience.

WISEST AND TENDEREST HEART

Of course, I do not expect a letter in return and I am not just now thinking of an answer of any kind. I am simply hungry to talk it over, to say what is running through my mind, and I cannot rest until I have opened my soul to the wisest and tenderest heart of whom I have ever heard or dreamed. I once knew a man who received letters of that kind. He was the author of books, and people would write to him expressing appreciation of his work, not infrequently recounting their own experiences and telling him their secrets, and adding that they did not expect a letter in return. They just wanted to talk to him, to think over their problems in precisely the way they would do in an actual conversation or correspondence, and the writing of the letter was an immense satisfaction. It released the imagination and renewed the sense of intimacy in an ideal and noble companionship.

This is the way in which I have been feeling about writing a letter to you. It shocked me when I first thought of it. But a friend whose advice I sought, remarked: Well, you talk to God in prayer, why not write to him in a letter? By degrees I became more accustomed to the idea, and now it seems natural enough. It brings you nearer and gives me a new sense of your nature.

A MUTUAL COMPANIONSHIP

Another friend intimated that it was presumptuous, that all these things are known to you beforehand, and that writing them down could not help. Since that friend is a minister, it seemed particularly strange that he should limit fellowship to the exchange of information. I thought of a parent's feeling with reference to a child's conversation. The child seldom brings any new knowledge. Most if not all of his wants are anticipated by the wise and generous love of the parents, so that a deaf and dumb child may get the best of care. But it would be more natural if he could speak, express his affection and longing and inmost thought. All of us are really children, for we never lose childhood's feeling of dependence. There are times when we forget all the differencs of age and station and long to be caught up into the great comforting arms of your love. Then we talk on and on as children do, of the things we have done and of the dreams we dream. We listen for your assurance, watch for the signals of your favor, or lie still to catch the deep beatings of your mighty heart.

It is in some such mood that I write this letter. I abandon myself to the sense of a mutual companionship. Just as one meets the greatest and finest men and finds in them such graciousness and open-heartedness that one is not made conscious at the moment of all their greatness, so I give myself up to this enjoyment as if to a person infinitely wise and royal but with an infinite power also to make me feel, with all my finiteness and absurdity, wholly unself-conscious, comfortable and at ease. It seems to me a pathetic thing that your divine majesty and incomprehensible nature should make human beings

so silent and self-conscious when your name is spoken. Why do they not laugh when they remember you, with the laughter of those who recall the day when a friendly hand beat back from their path a fierce temptation, or brought them safely through some burning desert of anxiety to the cool shade and the crystal fountain?

Why do not people think of their God as reflected in the world he has made? It is a world of many aspects, mountains and valleys and open seas. The clouds come some days with impressive majesty, rolling their dark masses over the measureless spaces of heaven, but on other days they come in white spray, drifting with the wind, as if playful and carelessly free. The delicate brown spots on the silken wings of the butterfly and the dew-covered web of a spider belong to the same world as the granite boulder and the ageless stars. If we think of these in the light of all such various things we shall find you in all simplicity, in the near and homely places, and in the gentle, passing shadows of the tiniest blades of grass, as well as in the complex, massive mysteries of nature. You yourself will then be seen to share, too, in the transient moods of life. If it is a boon to earthly children to have parents who share their play and work alike, it is still more satisfying, more winsome and alluring, to find you, the masterful God of all this marvellous creation making shadow-pictures with the children and carrying their little ships upon the waves with the same force of gravitation that holds the sun to its orbit.

MEN HAVE BEEN MISTAKEN ABOUT GOD

I can no longer fear you merely, but I must wrestle with you as Jacob did. I will put my puny hands against your towering walls and blast channels for new rivers. I will tunnel your hills and fly over the very clouds. I will take the forests and shape them into houses. I will go with other men into cities and live a new life there. In dense companies, yet with room for our thoughts, we will find greater health and beauty and joy. And I shall find you in the streets of the city, and in its quiet homes. Your love shall be upon the city to increase its power and bring the treasures of new life into its gates. I shall go and proclaim to men that they have been mistaken about you, and tell them that you live close to them, that you wish them joy, that you laugh with them, that you sing on every stage and mingle with all the actors in the comedy and the tragedy they enact.

I shall tell the toilers that you are no respecter of the outward pomp nor of rags either; that you can dwell with the wise and the rich and with the poor and humble. I shall make light of all who believe that you enter only this church or that, or think that you cannot walk with men in the open. They should know that you are the scales of the merchant, as fair to the buyer as to the seller, that you are the bond of credit between strangers, guaranteeing each to the other, that you sign all promissory notes and stand by at the settlement. You do not drive the hardest bargains in every case. Shylock cannot always get his pound of flesh.

Many men miss you because they are unable to recog- your names with certain traditions and customs. They have separated you from reality and given other names to all that has meaning for them. They speak of Life and Nature and Experience in the way men used to speak of God. Therefore when a man has had his fling and come out bankrupt and bitter, his fellows remark that Life has proved his folly and given him his dues. They speak of the laws of Nature as the conditions of health. They study these laws in soil and seed in order to work with Nature for their comfort and happiness. Experience is a convenient word with them. She is man's teacher. She tests all his work and shows relentlessly his power and his weakness. Other names, like prudence, justice, law, and human welfare express the standards and authority men reverence. With some it is always Science; with others, it is Art; with others, it is Efficiency. Whatever they work with, whatever lies close at hand, they give such names, leaving your ancient name for the vague and unfamiliar. It seems to me like failing to see the relation between water and ice and snow and steam. We still speak of the world and not merely of land and water. I still hold to your ancient name in the same way. I like to gather into that name all that we mean by life and nature and experience. I like to use it as the token of all reality, taken intimately and humanly and personally. We do not merely share in life, we love life. With any understanding of nature, we also love her myriad forms. My heart demands its satisfactions, too. I may work for my child, I may study his mind, I may train his hands, but at the same time, I love him as a person. It is not otherwise in life with you, O God. I live by the fruits of the earth gathered by labor and patience. I try to trace the history of nature and of man. I peer into the vast spaces of the universe by the light of the stars and I still crave a personal and human relation with it all. In such moods, I turn to the poets and the bards and cry out with them:

> Sing unto the Lord with thanksgiving: sing praise upon the harp unto our God.
>
> Who severeth the heaven with clouds, who prepareth rain for the earth,
>
> Who maketh grass to grow upon the mountains,
>
> He giveth to the beast his food, and to the young ravens which cry.

AT HOME WITH GOD

I shall not be content with adoration and reverence, but I shall put my hands upon you. I shall be sensuous with you, not only eating your fruits, but bathing all my body in your waters and letting your warm sunlight pour its floods upon me. With the throbbing pulse of youth I shall climb your mountains, hide myself in your forests, and make my bed on leaves and grass under the stars. I shall claim everything for you and be at home with you everywhere, under the roofs of the great city, in the stores and shops, in the theatres and churches. You shall not escape my love's opened eye again. I shall swear you are in all the places where men gather, no matter what they do. And you will appear in many strange forms, not always solemn and majestic, but sometimes in homespun and dust.

It was a long time before I could recognize you in so many things. I thought you were too august, too aloof to really walk in our crowded and noisy streets. It used to be hard to believe that you had even once really become incarnate in our human flesh and blood. Many Christians never truly believed it. They thought it was a kind of make-believe and that you did not truly suffer hunger and thirst, nor feel the agony of the cross. But we have come to believe it now and much more besides. We know you suffer every day, that you are crucified in more horrible ways than that of the Roman cross. You are incarnate in many more individuals, and you have lived to old age among us and have appeared in the form of woman as well as of child and man. You are master and servant both, black and brown and yellow and red, as well as white. In thousands and thousands, in millions and millions, of human beings you have come. And you are still reembodying yourself in these tenements of clay, age after age, world without end. You are the light which lighteth every man that cometh into the world. You have not left yourself without witness among any people. Not only our conscience, accusing or excusing, is proof of your presence, but all our hopes and fears, our dreams and ambitions, our power of choice and selection, our striving and our discouragement are incarnations of the divine.

GOD INCARNATE

Therefore you do not appear in miracles, but in the normal and common events of the day. Your best representatives are no longer magicians and wizards, but scientists, though they know it not, and inventors and experts. Poets and reporters, artists and actors, plumbers and engineers, aviators and farmers, politicians and bell boys are your messengers and workmen. We have seen you break the bonds which held you to favored classes and have beheld you come into the multitudes of common men. And the greatest marvel of all is that men who believe this most profoundly are the most loyal to you and to your kingdom of love. They are willing to take up the hardest tasks quietly and to labor for better knowledge, for more justice, for world peace and for any interest which promises improvement and enlargement for our life. They are sane, undramatic persons whose appearance is so simple and natural that they do not strike the imagination until the full meaning of their work is understood. They are the school teachers, parents, business people, lawyers and doctors. These you have been pleased to make your saints and apostles in our time.

AT HOME IN OUR WORLD

From all these manifestations in nature and in human affairs, I have come to attach less importance to some of the attributes which we used to ascribe to you. All these infinite and absolute qualities, like omnipotence and omniscience, seem of less moment. But intimacy and concreteness, immanence and at-home-ness in our world, seem of utmost value. If we have to think of you as less exalted or as less complete, in order to embrace you actually in our daily life, our choice is already made. There have long seemed to me many things which you could not do, whatever your omnipotence. I could not see how you could make a door to be open and shut at the same time. Nor do I think it could accomplish anything but confusion if it were done. I like to believe that it is impossible for you to do evil. I have known men whose characters were so well formed that they could not deliberately lie or steal. It was not because they feared anything, or because they might lose their standing, but because their moral habits were so fixed and so satisfying, that they had no real impulse to do those things. And I like to think of you that way, as one who does the good freely and with a deep joy, not by compulsion or from any form of outward necessity.

There is something surprisingly good in the idea of your being really close to us even if we surrender a little sublimity in thinking of you so. Nothing is really more impressive to us than the sight of a being engaged in a struggle which threatens at every moment to overwhelm him and from which he is seen repeatedly to rise victorious. That has come to be a great source of fascination in the life of Jesus. He has become stronger and mightier as he has wrestled with our life down through the centuries. As he has thrown aside the external wrappings of mystery and of special supernatural aid, he has gained power over the hearts of men. And now more than ever before, men accept him as a true representative of the divine. He himself becomes the obvious starting point of a larger faith in you. All we need to believe is that you are like him and then our wills are stirred to a new affection and devotion to your will.

RELEASE FOR FAITH

We are glad for the release we feel from the necessity of believing all that men formerly believed about you. Men have longed through ages to see you, and have been prying under rocks, and scanning the heavens to catch a glimpse. Jesus stated it all in a very different way when he said: "The pure in heart shall see God." The doctrine of the trinity has become itself a kind of new beginning for our thought of your manifold relation to the world. At one time you are in our thought as Father, at another as Son, that is, as a child, and again as the comforting presence. With that suggestion we can go on and think of you as a physician, a nurse, or as a servant in the house.

When I carry on this thought into the actual life of this day, I find specific questions arising with great urgency. In the great political struggle of a presidential election, where do you stand? On whose side did you fight in the great war? How may we know where to find you? Are those right who think you have nothing to do with any such conflicts, unless it is at most to "overrule" them for some remote purpose? I cannot myself believe that you are aloof and withdrawn from these battles of peace and of war. The roar of the cannon must penetrate the farthest corner of paradise, and the stench of the blood-drenched fields sicken the last inhabitant of any spiritual abode. No, unless all our convictions about you are wrong, you too, must be on the stump and in the trenches. Perhaps it is yet the only way to achieve

your ends—they are so inwrought with our human wills and weaknesses. A holy man said that you are in us and that we are co-workers with you. That surely could not be merely for the pleasant days, but for the hours of agony as well. Consequently I believe you move deep at the heart of these struggles. All sides pray for help, and make vows to you. The very tragedy lies in the fact that you have to fight on both sides. The world is concerned with all parties. Nature operates her laws for all alike. Humanity suffers in all armies. Finally, when the end comes, you have to arbitrate for both sides.

GOD AND PROGRESS

And in these national elections also, the truth is not all on one side. There are reasons why any of the parties could contribute to our good. When a very good man is elected to office, he can do a little toward the realization of his plans, but no more than the party and the country will help him to achieve. And when a bad man is elected, he does a few things himself, and by whatever is evil, strengthens the resolution of the reformers who come after him. For, unless we can believe that our life does go forward, even through our failures, it is hard to have any faith at all.

And now I must close this letter. I do not expect an answer in the form of a letter. But letters get answered in many ways. When I write to the electrician, he does not send me a letter, but he sends a man to do the needed work. And when I write other letters, I may get various responses. So it may be with you. Therefore I shall not spend time at the window, looking for the postman to bring a strange packet. I have already had real satisfaction in your companionship, and at times I shall think of the words of one who also writes to you:

> If thou speakest not I will fill my heart with thy silence and ensure it. I will keep still and wait like the night with starry vigil and its head bent low with patience.
>
> The morning will surely come, the darkness will vanish, and thy voice pour down in golden streams breaking through the sky.
>
> Then thy words will take wing in songs from every one of my birds' nests, and thy melodies will break forth in flowers in all my forest groves.

Was Nietzsche, After All, Christian?

By W. E. Gilroy

IN a company of ministers, recently, the talk fell upon Nietzsche, and the way in which a certain American divine had "slashed him up." I am not a Nietzschean, and I should consider it the most impossible of tasks to defend his premises, expressions and conclusions. But chance has brought me into fairly close contact with the thought and personalities of men who are Nietszcheans. In their interpretation of what Nietzsche's teachings really are and, I must confess, in their personal characters, they have been so much at variance with some of Nietzsche's opponents, that I have wondered if the best and final reply to Nietzsche is to "slash him up." I have wondered if there may not be, in fact, even in his most formidable attacks upon conventional morality and religion something that the Christian might take to heart. Perhaps the greatest barrier to progress is the unwillingness of men to learn from their opponents. Christianity has not been free from this defect, and in Nietzsche Christianity has a foe so formidable, and, much as he would have denied it, so representative of the strongest forces of materialism in the modern world, that we Christians might well discover something of our own weakness if we would meet his onslaughts with something other than indignation.

Perhaps the most characteristic saying of Nietzsche was his assertion that Europe was suffering from two great narcotics—alcohol and Christianity. There is the central point of his attack, and a suggestion of its nature. He was no weak and flabby moralist, no apologist for drunkenness and libertinism, no sensualist objecting to the rigors of Christianity. It was a stern and relentless creed that he opposed to that which he assailed. Can we Christians be entirely complacent under that attack? Has not Christianity, as expressed in Europe, and unfortunately in some other lands, in the nineteenth century, been altogether too much of a narcotic? I recall an incident that occurred in connection with a church to which I once ministered, in Canada. A group of men were standing before the church building, chatting and looking up at the steeple. One of them, a "captain of industry," whose spiritual character rather belied his show of interest in the church, suddenly remarked: "What a wonderful institution, the church; think of the policemen we would have to have, if it were not for the church." A working man in the group replied: "Well, Smith, I always thought there was something queer about your interest in the church, but now I understand."

HYPOCRISY AND CHRISTIANITY

In his frank and shrewd analysis of the English character, Prof. J. S. Mackenzie, in the essays recently published under the title, "Arrows of Desire," discusses at considerable length the charge of hypocrisy brought against that character. He absolves the English people from the charge but only by reducing somewhat the level of their religious claims and professions. He seems to assent to the contention that in the national religion of the English, convention and propriety are more important factors than intensity of conviction and earnest concern for truth. Surely one of the noblest figures in the religious life of England was Frederick Denison Maurice. Yet when Maurice forsook nonconformist circles and subscribed to the Thirty-nine Articles of the Church of England, it was said that on the same principles upon which he subscribed he could have subscribed just as readily to one-hundred-and-

thirty-nine, and that it would not have mattered in the slightest what they contained. This is an exaggeration, but it does not alter the fact that religious institutions and teachings may have the effect of a narcotic, not only upon common people under the heel of unwholesome and unjust conditions, but, in some measure also, upon those of the highest intellect and spiritual character.

In America, current Christianity has not been free from reproach. Note the further resentment with which any effort to make the church something more than the minister of a narcotic is met. The latest instance is in connection with the effort of the churches to tell the truth about the steel strike. The resentment does not take the form of argument, or the rebuttal of facts, but is confined to protest against the church assuming any other than the stand-pat attitude, which the wealthy, powerful and conservative have assumed to be the proper attitude of the church.

THE CHANGED ATTITUDE

We recall Thoreau's striking aphorism: "If we would understand Christ, we must abolish Christianity." Extreme as that statement is, it represents little more than has happened since Thoreau's day. The dead orthodoxy against which he protested has passed, or is passing, at least among the thoughtful. It seems ages since a man like Robertson of Brighton could have been subjected to all manner of petty persecution by the so-called "Evangelicals," and since a book like Seeley's "Ecce Homo" could have caused consternation and bitterness. Men of the soundest evangelical convictions would now accept both Robertson and Seeley with much satisfaction, and would fervently decry the spirit of their opponents. Thoreau's statement was made as the friend of true Christianity, Nietzsche's as its opponent; but the reply to each is in the changed and changing attitude of the church. The voice of the church is vibrant with awakening and challenge. It begins to look as if those who are looking to the churches for the administering of spiritual and social narcotics are doomed to disappointment; and the more the church approaches to sanity and reality the more effective becomes this reply to its supermanly critics.

Of course, Nietzsche attacked not only Christianity, but Christ; and the answer to this attack has come in events, which have constituted a veritable nemesis. The method of Nietzsche's teaching was largely the method of Christ's—the method of paradox and aphorism. It is free from limitations, but it is subject to danger, especially the danger of woodenness and lifelessness in interpretation. Nietszche took the aphorisms of Jesus, and with hardness, bitterness and crudeness he wrested them to their lowest and most miserable meaning. He blinded his eyes to a beauty in them, and in their noblest manifestations in character, as unmistakable as that in Greek sculpture or in the old masters of painting. He refused to survey them with the slightest glance of sympathy, or the least element of understanding. And it is precisely this that has happened, with swift and incredible judgment, to the aphorisms of Nietzsche himself.

Nietzsche was not a patriot, least of all a German, patriot. His attitude toward his own country was much like that of Heine. His superman was assuredly not the Prussian. But the world took him, and his aphorisms, at their crudest and most literal suggestion, and bound him up with all the baseness and madness of a people crazed with the worship of state and emperor. There might, in fact, have been found some evidence of the spirit, if not the influence, of Nietzsche in the hard, strong and relentless morality of such a book as Von der Goltz's "From Jena to Eylau;" but the world passed over any such association, and bound him up with that weak, flabby and hysterical jingo, Bernhardi. Nietzsche must have writhed in his grave.

PRUSSIAN NOT NIETZSCHE'S IDEAL

It was a fate which he probably deserved, and to which he might well be left, were it not that he challenges Christianity, not only by the force of his negative criticism, which we have already considered, but by his positive teaching in his conception of the superman. In relation to the war, in fact, to the whole movement of modern life, in so far as Nietzsche stands related to it, he is probably more a symptom than a cause; but in him the symptom is most clearly defined. What was this superman which Turgenev had described or ridiculed, in his "Fathers and Sons," which Ibsen had suggested in his "Enemy of the People" and in other dramas, and which Nietzsche had brought with rude violence into the realms of philosophy and religion? Certainly the superman was not conceived after a militaristic type. The foremost disciples of Nietzsche are at one in so interpreting their master. Nor was his ideal nation a militaristic people. He would probably, with Von der Goltz, have preferred a militaristic people, courageous, vigorous and determined, to a weak and peaceful people living in ease and luxury; but his disciples insist that his ideal was not to be found in the militaristic nation of Von der Goltz. His superman, and super-nation, represented something more than the emergence of "the great blonde brute;" his ideal was found in the man, or nation, ruling by sheer force of moral superiority, and Nietzsche's morality was of the sort that he believed would produce that type. He believed that when such a nation was evolved there would be no need for recourse to arms. It would lead and dominate by strength of character and purpose.

CHRISTIANITY AND SUPERMEN

Is not that the ideal which Christianity brings, and which it ought to be asserting with greater clearness and vigor? Is not the purpose and ultimate effect of Christianity to create supermen? Has it not already created such men, where it has had free course and been glorified? The contrast between Christ and Nietzsche is not so much in the ideal, as in the means proposed for its realization. Nietzsche stands on theory, while Christ stands on fact. Where is the evidence of that dominating spirit, that power that has created safety and that has ruled when selfishness and strength have failed? Is it not found mainly in the records of the lives that were saintly in service?

I lift from my desk the nearest thing at hand, and I

read how Edwin Lewis, of Bellary, called "the prince of evangelists," away back in the horror-stricken days of the great famine in India, in 1877, "worked like a giant from five in the morning until nightfall, giving house to house relief amongst scenes of terrible suffering and death. Government officials who travelled about on the same errand needed a strong police escort to guard them and even then they were frequently robbed, but Edwin Lewis went with only one companion; he carried large sums but was never once molested."

That is but one small paragraph in the innumerable chapters of the wonderful story. It has been duplicated on every mission field, and, if we would but believe it, on many a home mission field, and in many a lowly parish where the church has revealed glories in spite of defects.

The way of triumph for the church is in the clear vision of her high calling, and in a perception of the ultimate bearing of the teaching of Christ. In so far as Nietzsche represents the hard, critical spirit of the age, demanding not something weaker, but something stronger, than Christian morality, the church's attitude might well be that of gratitude for the pointing out of the vulnerable places in the institutions and expressions of current Christianity, and for calling to mind and emphasizing the things that Christians should never have forgotten. The proper reply of the church to Nietzsche is to out-Nietzsche him. The Christian has his doctrine of the superman; and what is more he has the story of its realization, and a plain story of how it may be realized again.

STEALING CHRISTIAN THUNDER

In an age that calls for daring and strength, courage and adventure, vigor and intensity, we Christians have been too ready to go quietly under the imputation of weakness. We have allowed ephemeral novelists and half-mad philosophers to steal our thunder. It is time we recovered it. Perhaps we have already recovered it. There is no grander page in human history than the story of those ordinary lads and extraordinary poets, of the peaceful, quiet, Christian type, who revealed calm strength and wonderful courage in the great war. Their service, dying and living, has helped the church toward the recovery of something that seemed lost, in a way that only future generations will realize. But the task for the church is to make that recovery plain and unmistakable. She is not against Nietzsche, but beyond Nietzsche. Her conception of the superman is greater than anything of which Nietzsche ever dreamed. "Eye hath not seen, neither hath ear heard, neither have entered into the heart of man, the things God hath prepared for them that love him. But God hath revealed them unto us by his spirit."

Christianity, in its historical development and expression, is shaped alike by its friends and its enemies. Criticism plays a large part in its unfolding. Nietzsche stands already largely in the past. Much as he would have disowned it, the Frankenstein of Prussianism is the sort of monster that his teaching helped to create. But the neo-Nietzschean will arise. The question is, may not the neo-Nietzschean be the Christian of the future, emphasizing and realizing the doctrine of the superman?

VERSE

Knowledge and Love

LONG I thought that Knowledge would suffice me—
Oh, if I could but obtain Knowledge!
Then my lands engrossed me—lands of Prairies,
Ohio's land and lands of Southern Savannas;
For them would I live, I would be their orator;
Then I met with examples of old and new heroes;
Warriors and sailors and all dauntless persons;
And I myself felt me as dauntless as any.
Then it came to me to sing songs of the New World,
And then I believed my life must be spent in their singing.
But now, take notice you lands of Ohio and Prairies
You lands of the Southern Savannas;
Take notice you woods of Kanuck and Lake Huron,
And you California Mountains, that you each and all
Find somebody else to be your singer of songs;
For I can be your singer no longer.
One who loves me is jealous and withdraws me from all but Love!
What I thought would suffice is empty and tasteless.
Indifferent to my own songs I will go with Him I love.
It is enough for us to be together;
We never separate again.

WALT WHITMAN.

Sufficient

UNWRAP thy life of many wants and fine,
He who with Christ will dine
Shall see no table curiously spread
But fish and barley bread.
Where readest thou that Jesus bade us pray,
"Give us our sumptuous fare from day to day"?

Why wilt thou take a castle on thy back
When God gave but a pack?
With gown of honest wear, why wilt thou tease
For braid and fripperies?
Learn thou with flowers to dress, with birds to feed,
And pinch thy large want to thy little need.

FREDERIC LANGBRIDGE.

Continuance

AND one, you say, is gone? Of countless stars
The ordered depths, illimited, display,
That one no more will swing its charted way;
One star is gone?

Yet its refulgence glows. Through myriad years
The light it gave will brighten our dark night;
Dying, it has bequeathed a path of light
Where once it shone.

UNITY.

He Went a Little Farther

By Joseph Fort Newton

"He went a little farther."—Matt. xxvi., 39.

THESE simple words have hidden in them, parabolically at least, the secret of the life of Jesus. Rising from the table of the Holy Supper in the upper room, he passed into the streets of the sleeping city, the farewell hymn still echoing in his heart. Crossing the brook Kedron, he entered the Garden of Gethsemane, which lay at the foot of Mount Olivet. All his disciples, save three, he left at the entrance of the garden, and they had not gone very far when He bade even the chosen three remain where they were, while he went a little further into the shadows of the olive trees. There, alone, the cup of agony was pressed to his lips; there he met the final onset of temptation; there he wrestled with God and triumphed by self-surrender. Had he failed to take that last, lonely step into the solitude, he would not now be the leader and way-shower of humanity.

Here is a parable in which, if we have insight, we may read the heroic secret of the life and redeeming leadership of Jesus. He did everything in the superlative degree; he went beyond others. He went farther than anyone else in his faith in God and in man, farther in his vision of redemption; farther into the depths of sorrow and the heights of joy; farther in his use of prayer and along the way of duty. Always it was so, alike in his life and in his teaching. When one came to tell him that a little girl was ill and asked him to come, he went at once. Then another came and told him that she was dead, but he went on. Equally so in his teaching. If Moses forbade murder and adultery, Jesus went farther and forbade the heart of hate and the lustful look. He asks us to take it for granted that God is good—if only because we, at our best, are good—but he makes us feel that the love of God has meanings and prophecies which we have never dreamed, much less explored. Such was his habit, and even on his sunset walk to Emmaus in the failing daylight "he made as though he would have gone farther."

SECRET OF LEADERSHIP

Every leader, of course, goes a little further than his fellows, and as Cromwell once said, "The men who go farthest are those who know not where they are going"—that is, because they are moved by divine impulsion. Luther was not the only man of his age who saw the need of reform. There was at least another, an abler scholar, a man of large culture and richer refinement, who saw no less clearly the crying need of the time. But Erasmus was cautious, compromising, moderate, seeking always the middle course. Luther, bolder, more heroic, more Christ-like, went farther, saying: "Here stand I, God help me, I can do no other." As Carlyle said, "Had Luther in that moment done other, it had all been otherwise." For the prophecy of English Puritanism, of the French Revolution, of the uprising of democracy of the old world and the new—the germ of it all—lay in that forward step.

Here, no less, is the secret of all discovery. Lord Kelvin has told us that he first gathered all available facts, then brooded over them, until, at last, to use his words, his mind "took a mortal leap out beyond anything that any one had ever demonstrated," and found the truth—found it because he went a little farther. How many fail in this quest for lack of that last step. They go to the very door of the truth and stop, smitten by some strange hesitancy, some inward shrinking, and do not arrive. Sir Oliver Lodge told us recently how near we are to vast, unguessable sources of energy—on the eve, it may be, of unpredictable disclosures—if only we go a little further and lay hold of the secret. For there is truth ahead—always truth ahead—truth so amazing as to be unbelievable, and it will be revealed to us when we are willing to receive it, revelation being the divine side of discovery. He is wise who keeps an open mind and a tender heart, waiting for the new light to break forth from the written and the unwritten Word of God, which liveth for ever.

THE DISCOVERER

Jesus was the great discoverer of spiritual truth, by virtue of his insight, but no less by reason of his experience and his character—and, let us add, His fearlessness in going further than others. He, too, gathered the finest insights of the race, brooded over them, and then passed beyond to a completer synthesis, to the higher unity of things which differ. Nothing is more amazing than the insight of Jesus, so calm, so clear, as direct as a ray of light, going at once and always to the central, significant thing involved—as witness his replies to his critics. His mind seemed to be a magnet which attracted only those truths which are vital, eternal, creative, and when he saw a truth he made trial of it. Thus was wrought "the creed of creeds," experience attesting and confirming insight, and next to the wonder of his vision was the richness of his experience of eternal things. Truly he could say, "Whoso wills to do the will of my Father shall know," and his experience is at once a revelation and a challenge to us.

Take his faith in God, which is the sovereign fact in his life and thought. Others had taught that God is righteous, and that he demands righteousness of the sons of men. Psalmist and prophet had said that like as a father pities his children, so God pities those who fear him. But Jesus went farther, beyond the similitude to the reality, and said, not that God is like a father, but that he is a Father; not of a few men of elect valour and intelligence, but of all that wear our human shape—the leper by the wayside, the harlot on the street, the thief on the cross. As the founder of the City Temple Church said, almost three hundred years ago, "Jesus was the greatest and best believer that ever lived." In his faith—nay, more, in his experience—the love of God lights up the world like a sunrise, showing us that sin and misery are intruders and have no right to be. Not yet has the longest reach of Christian

thought touched the circumference of his faith in God, the Father everlasting. Once we hold his faith, nothing will be impossible except depression and dismay. Indeed, if we have the courage to go a little further in his shining path he will lead us into a new world of discovery of God, immeasurably more wonderful than we have yet imagined.

THE LOVE OF MAN

Take his faith in man, his love of man. Time out of mind teachers have exhorted their fellows to love one another, but Jesus went further and did it. As some one has said, "The greatest honour that humanity has ever had done to it was that Jesus loved it so well." Whoever had such love of man—all men, poor, rich, wise, foolish, clean, unclean, saintly, sinful, pieces of men, and those who had once been men—yet with none of the weakness of love, none of its delusions, none of its softness. No one ever saw more clearly than Jesus the folly, the vanity, the dry cunning and gross selfishness of man—as we know from his parables—yet to whom have men ever been so unutterably sacred! It must be hard for a man with a New Testament in his hand to be a cynic. There is a spirit, a faith, a love—aye, and much else—which rebukes all the cynicism to which we are tempted. For Jesus went further than others into the nature of man—down below all tinsel robes or foul sins—and found something infinitely lovely. Out of a world full of tyrannies, rancours, bitter memories, and fanatical narrowness there arose this life of loving kindness, this Revealer of the truth that makes us free—the friendliest and wisest figure of all of the sons of men, whose lyric love of humanity is the gentlest influence felt among men.

No wonder, when men came to him under the shame of moral defeat, he sent them away feeling that it could never happen again—his faith in them giving them faith in God and in themselves. No wonder he has such power in prayer, setting no limit to its efficacy. Indeed, his words in respect to prayer—and still more his practice of it—fill one with awe. It can throw hindering mountains into the sea, he said; it can feed the hungry, heal the sick, and even raise the dead. Yea, it can change the intractable hearts of men, lifting them out of weakness into power, out of weariness into rest. Not yet have we realized, much less attained, to such heights. Let us not say that it is impossible; for if we had such faith as his, such love, such daring adventure upon God, no doubt it would all be as simple and natural as breathing. Here, again, let us keep an open mind and a responsive heart, if so be that we may advance a little way toward what is our right and privilege as citizens of the kingdom of spirit.

THE WORLD BEYOND

Once more; in nothing was the vision of Jesus more revolutionary than in its revelation of the future life. Since ever time began men have believed in a life after death, but nearly always it has been thought of as a mere prolongation of the present life, or else as a pale attenuated survival of it, always unsatisfactory, and often repulsive. Not so Jesus, to whom the great Other Life, about which we cannot help wondering—doubly so now, because of the young and happy who have entered it through the red gates of war—will be better than all our imaginings. Mere survival may be a horrible thing, too ghastly to contemplate, as in the old oriental Wheel of Life. Immortality, in fact, is one thing; Eternal Life is another. What Jesus saw, and what in our best hours we forefeel, is that there is a life which releases us from this unresting continuity; an achievement which, without condemning us to stagnant blessedness, yet redeems us from the vicissitudes and cruelties of time. It means much that we are able to conceive of such a fruition of eternity, and, in dross-drained hours, to "touch it," as Monica and Augustine did in their moment of ecstasy at Ostia. Jesus went far beyond anyone else here, showing us both in his faith and in his life, that the real life of the spirit transcends the physical order and its limitations; that there is indeed a "realm of ends" which gives meaning to our tangled paths.

Now this principle of going "a little farther" has very practical meanings for each of us. Remember, it was in an hour of sorrow, of dire agony—such sorrow as fills us with awed fear—that Jesus went a little further along his solitary way. For us, too, in our lesser degree, there come times when we must walk alone; times when, as Carlyle said, the world with its loud trafficking retires into the distance and we are face to face with the Infinite. There is ever an inner circle of friends who can follow us farther than others, like the three disciples of Jesus in the Garden. But even they must be left behind. Death, and things worse than death, leave us in a great solitude. It is, indeed, impossible to live long in this world without learning something of the inevitableness of human partings and the loneliness which they cast over us. In all partings, said Mark Rutherford, there is something of the infinite. But we must go on, somehow, and he is wise who follows the Man of Sorrows in the Garden, for a little farther on, if we are brave and patient, we shall find ministering spirits to comfort and help.

HALF-WAY CHRISTIANS

When Henry Drummond spoke to the students of Harvard he took for his text the words of Jesus, "Seek ye first the kingdom of God," and all his emphasis was on the word *first*. Two kinds of persons, he said, may be happy in this world: those who have never entered the Christian life, and those who, having entered it, go all the way. The first are untroubled by such matters, finding their satisfaction in the culture of the intellect, in the quest of power, or in the gratification of the sense. The second are happy because of a single-hearted devotion and dedication to the highest. But if you want to be miserable, said Drummond, be a "half-way Christian," and those words, I fear, describe most of us. We love Jesus. We feel the fascination of his moral loveliness, his faith in humanity, and his love of God. We are drawn after him irresistibly, but we draw back from going all the way. We have not the courage. We cannot go back and be happy; we fear to go on. Hence we are miserable, faltering, and troubled of heart.

The company of those who follow Jesus fitfully and afar off is very large, and it is a wistful fellowship. The young ruler who came to the Master, but who would not forego his great possessions; the lawyer to whom the Master said, "Thou art not far from the Kingdom of God"—these are examples of how men are held back by some base love or fear of the world, or a too great attachment to the things that pass away. How many men, having made that same refusal—not openly, perhaps, but none the less actually—might sadly say:

> Just a few steps more
> And there might have dawned on me,
> Blue, infinite, the sea.

But no; they turned back just where they should have gone a little further. There is a deep wistfulness in the hearts of men and women today, a yearning to believe, to know, to find a home in the eternal; yet they hesitate to take the last step.

PAYING THE PRICE

What is the "little farther" by which we enter the Kingdom of God? It is the willingness to sacrifice the material, if need be, for the sake of the spiritual. In the imagery of Jesus, it is to sell all one has and buy the pearl of great price; to pluck out the eye or cut off the hand that offends; to believe, and act on the belief, that nothing is worth having at the cost of Christ. In short, it asks for one last act of utter surrender to the highest, and until we do that there is no promise of inner unity. All the masters of the spiritual life agree that such a final dedication is the secret of peace and power. Often, no doubt, you have been near to making it, but did not. Something held you back. The little more, how much it is; the little less, and what worlds away. Make the step now, today, and it will be a new day in the history of your inner life.

> Yield only up His price, your heart,
> Into God's loving hold;
> He turns, with heavenly alchemy,
> Your lead of life to gold.

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The Disciples and Democracy

THE polity of the Disciples of Christ is strictly congregational. Like Baptists and Congregationalists they are ultra democratic in their conceptions of church government. Each local church of Disciples is a law unto itself and there is no authority that can dictate to it. Yet a sense of fellowship in the larger brotherhood of churches constrains each church to comply with certain generally accepted canons of creed and procedure. Technically there is no one to prescribe, but actually there is a way to proscribe. There is no authoritative written creed, but there is an unwritten acceptance of a very specific formula that is exploited in pages and volumes of written exposition. No authoritative council can rebuke and discipline a church or a member for an unconventional or heretical course but a "congress" may rebuke and scorn and pillory any type of action with a discipline that is as drastic as it is emotional.

In a free, democratic body there is no other way for public opinion to coordinate and crystallize itself. Any group of brethren has a perfect right to meet anywhere, at any time, and to discuss in their own way any question that seems to them important. It is not a question of right: it is simply a question of propriety. The "liberals" have exactly the same right as have the "conservatives," and it is not beyond belief that if a congress representing conservatives becomes coercive and the various agencies and boards yield too much to its demands there will then be a congress of liberals and these societies and boards will have to answer to the other side of the house. The problem, in its last analysis, is not one of rights and privileges, but of temper. With an autocratic, mandatory temper in control, such free discussion would result in a moral coercion that is more repressive of liberty and democracy than an authoritative body would be.

* * *

Democracy Through Corporations

Disciples democracy has hitherto not been representative in any republican sense. There has never been a convention of delegates and it is impossible for a constituency of over a million souls, scattered over a continent, to ever coordinate in any fashion except through properly chosen representatives. Hitherto the conventions of Disciples have been nothing more than mass meetings of those who found it possible to attend. This has meant that a convention in Cincinnati was made up of a crowd, ninety per cent of whom came from the churches within two hundred miles of that city, and that when it was held in San Francisco or Atlanta it gave those living on the coast or in the south a chance to attend. If the west was liberal any vote by the convention would have been liberal; if the south was conservative any vote by their convention would have been conservative; neither would have been representative. This kind of thing makes possible a gerrymander of the most vicious type. By packing conventions through working up local attendance, by giving newspaper subscriptions to cover the cost of travel and by caucusing to have conventions go to sections where one type of opinion or the other prevails, the will of the body as a whole may easily be overridden.

The result of this undemocratic condition has been two-fold. First, the business of the Disciples communion has been done by corporations. The various societies have been exclusively controlled in ideal policy as well as administered in business matters by small boards. Voting memberships have been given those churches and individuals who qualified by making gifts of money but no question of policy is ever submitted to the stated meetings. These meetings have been as innocuous as they were dull and formal. Those who have the right to sit in them have done nothing more than listen to outlines of reports which were afterwards presented to the mass convention and later published. In no meeting have these reports been submitted to any real scrutiny or question or discussion. The result has been to drive discussion into the denominational journals. The church journals could and no doubt would discuss things of moment under any form of control—indeed, that is both their function and right—but they would discuss as contributors to general public opinion in the churches and not with a coercive and mandatory tone that is able to threaten wreck and ruin simply because there is no orderly means whereby the opinion and conscience of the whole body can express itself. The missionary secretaries who have feared and opposed a delegate convention have themselves to thank, in no small part, for the present threatening situation.

* * *

Democracy Through Representation

The local Disciples church is a democracy, but the Disciples communion is not, nor can it ever be until it yields to the historic principle of all democracies and accepts a representative convention. Both Congregationalists and Northern Baptists have made this step, and the Disciples must make it or allow the protests of members who have differing convictions to run riot in highly emotionalized mass meetings until there is a schism. By its very nature conservatism, centering upon a few things that it feels are assured, works itself into a passion of protest when it feels them endangered. But liberalism, normally less emotional because more tolerant of opinion, resenting a biased judgment in the councils of those who control the common destinies, will also raise the flag of rebellion. Liberalism will continue in fellowship in spite of very marked

Dr. John Kelman on Preaching

THIS BOOK includes Dr. Kelman's addresses given under the auspices of the Yale School of Religion, constituting the "Lyman Beecher Lectures for 1919." Some of the chapter titles are "The Preacher as Expert," "The Preacher as Statesman," "The Preacher as Priest," The Preacher as Prophet." Dr. Kelman shows how all religious theory and all church life have been brought to the test of individual experience by the war, which has resulted in the rebuilding of the Christian faith, a new and living interpretation of Christianity.

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differences of opinion and will submit to the freest type of discussion, but it will not surrender its convictions to a policy of timidity or of compromise which it feels has been forced without an adequate expression of the will of the whole body by a representative vote. Thus, unless there is some method by which the whole communion can attain coordinate action, representative of the actual prevailing judgment of all the churches, there are bound to be societies and boards representing each and every sharply dissenting group or there will be open schism.

The close corporation type of control for missionary and benevolent enterprise was the only method possible in the earlier days of a congregationalism that was protesting against all kinds of overhead authority and that was breaking with formal creed making. These boards have earnestly tried to represent the rank and file of the churches and have administered their trust with high-minded sincerity. The secretaries have uniformly been God-fearing men, devoted to their tasks and anxiously desirous of representing their constituency. But it is as inevitable as human nature itself that a growing body of people will develop a conservative and liberal wing, and it is utterly impossible for corporate boards, acting upon their own judgment, to take action that will satisfy the convictions of both sides.

The only way in which a democracy can ever come to a common judgment upon matters of difference is to submit the question to the judicial and statesmanlike determination of their own representatives, assembled in deliberative capacity. The judgment then arrived at is not that of a small corporate group who seek to appease the most clamorous and save the great work they have in hand from the wrath of partisan passion, but that of the whole fellowship, compromised to balance the consciences of all good men without compromising the conscience of any. The boards then have their mandate from the whole communion whose common judgment has been reached in a genuinely democratic manner, and they can proceed in their task of administration with serenity of mind and a confidence that they are doing the common will. If there are those whose convictions are compromised by the action of the representative assembly they know then that they are no longer represented there and can keep their faith by withdrawing.

ALVA W. TAYLOR.

Contributors to This Issue

EDWARD SCRIBNER AMES, Ph.D., professor of philosophy, the University of Chicago; minister Hyde Park Church of Disciples; author "The Psychology of Religious Experience," "The New Orthodoxy," etc., etc.

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CORRESPONDENCE

Some Questions on Baptism

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading with much interest your editorials on the passing of a dogma and other kindred titles bearing upon Christian baptism. Now I would be pleased to get you straight on this matter and also to get well before me your knowledge in reference to the subject that I may continue my study on what portends to be the most important study for the Christian minister of today, as it is undoubtedly the hill over which we must climb in order to attain the goal of Christian unity.

1st. What is the Scriptural meaning of the word "baptize"?

2nd. What are we to infer from the various types used in connection with the word?

3rd. Did the apostles use any other mode but "immersion" by necessary inference from texts?

4th. What is "baptism" to represent in our confession?

5th. What does "born of the water and the spirit" mean? What does "buried with him in baptism" mean? What does "In like figure baptism does now save us" mean? What does "A good conscience toward God in the resurrection of Jesus Christ" mean? How were the children of Israel "baptized unto Moses in the sea and in the cloud"?

6th. At what time in the history of the church did immersion cease to be the universal mode for "baptism"?

7th. Do you question the authenticity of this history or do you in spite of the testimony of Scriptures and history believe that the mode is non-essential and that we are at liberty to use any mode?

8th. Then tell me what is the "authority," the Holy Scriptures or the church.

9th. If baptism is a passing dogma and to so consider it and by our so acting upon it will result in an increased interest in church by the populace, tell me then why have not the Quakers made better progress and shown large increase in these modern times?

I will thank you heartily for answer to these questions, as I am inquiring for guidance and with a good conscience.

Lock Haven, Pa. HARRY F. RECTOR.

[1. The Scriptural (New Testament) meaning of the word "baptize" is to induct a penitent believer into the church of Christ, that is, into the body of Christ, or, simply, into Christ.

2. The question is not clear enough to enable us to make an answer that will be both pertinent and brief.

3. In our judgment, no.

4. Baptism does not "represent" anything; its meaning is in itself. It actually accomplishes something.

5. See chapters on these texts in Morrison's "The Meaning of Baptism."

6. Possibly in the second or third century. The time is not historically certain.

7. We do not, of course, question history, or the Scriptures, nor do we believe that the mode is not important. It has an importance of its own, even though there is no specific "commandment" supporting it.

8. We see no occasion for a conflict of authority.

9. Baptism is not a passing dogma. It is essential and permanent—if the church as a voluntary organization of believers in Jesus is essential and permanent. Baptism is the church engaged in the act of defining its own membership—this is just one definition, from a particular angle, but it shows the permanency and essentiality of baptism.

As to the fortunes of the Quakers, we do not see that they are related in any way to the question of baptism. Moreover, this is hardly the time, when the news of their marvelously Christ-like service in Austria, Czecho-Slovakia and Germany is coming back to us, to discuss the Quakers on any assumption that their fortunes are waning.— THE EDITOR.]

THE SUNDAY SCHOOL

Who is Happy? *

I HAVE been reading, while on a journey, the words of Marcus Aurelius, the famous Roman Stoic. Human wisdom could not exceed the fine sayings of this sturdy man of power, but one feels how far he and Epictetus came from the philosophy of the warm, optimistic, loving Saviour. "Live according to nature" was the final word of the Roman. "Follow me" was the final word of Jesus. Many men have sought happiness; Jesus alone found blessedness; the editor's note in Weymouth's New Testament says: "An adjective in the original, not the past participle of the verb, 'Bless.' Blessedness is an infinitely higher and better thing than mere happiness. People who are blessed may outwardly be much pitied, but from the higher and truer standpoint they are to be admired, envied, congratulated and imitated." This note forms a very good point of departure for our lesson.

"Blessed are the poor in spirit." If I realize that I am poor in money, I go about to get money; if I realize that I am poor in education, I go about to get education; if I am poor in physical makeup, I go to the doctor, the gymnasium and the golf links; if I am poor in social disposition, I go out among people, and, if I am poor in spirit, if I really see that I am, I go to God, I kneel at the feet of Christ and I enrich my soul. The Chinese proverb runs: "Had I but two loaves of bread I would sell one of them and buy a white hyacinth to feed my soul." Many a lean and hungry soul should seek the bread of heaven and the royal wine of spirituality.

"Blessed are they that mourn." Surely not, says the worldly man. Rather, blessed is the man who laughs. Note that every one of these sensational statements of Jesus would be repudiated, at first thought, by every worldly man. He would say, blessed is the confident, laughing, proud, well-fed, domineering, epicurean, pugnacious, popular man. Jesus says just the opposite.

"Blessed are the meek." Is that proud and defiant Kaiser an answer? The meek possess the best of this world and the next. Art, literature, music, the beauties of nature, the choicest friends, Christ himself—all these are the possessions of the truly meek.

"Blessed are those who hunger and thirst after righteousness." Bread will not satisfy, honey disgusts, money but irritates, popularity cloys, there is no eternal satisfaction save in righteousness. This makes your heart to sing.

"Blessed are the merciful." Shakespeare tells of the Goth who was chopped to pieces on the funeral pile to appease the wrath of the slain Romans. Think you that Titus Andronicus was happier after that exhibition of spite? Think you that any spiteful vengeance gives permanent joy? "The quality of mercy is twice blessed."

"Blessed are the peace-makers." Many are saying, "Blessed are the warriors." There are times when one must fight. When principles are at stake that cannot be settled in any other way, then one is bound to fight with every ounce of strength he possesses. But blessedness, by and large, is not found in quarreling but in a peaceful progress, where people live as brothers.

"Blessed are you when persecuted for righteousness sake." It is not blessed to be persecuted. It is hard to bear. It causes keen suffering. But to suffer in a righteous cause—that is blessed. To hold up righteousness, to advance righteousness at any cost, that is blessed. The true disciples of Jesus have in every age, not excepting our own, been called upon to know blessedness by the processes mentioned above.

JOHN R. EWERS.

*Oct. 24. "What the King Requires." Matt. 5:1-10; 43-48.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. J. Campbell White Accepts New Position

Dr. J. Campbell White, the well-known leader of the Laymen's Missionary Movement, and more recently president of Wooster College, Ohio, was one of the many men who were suddenly left out of employment owing to the suspension of the Interchurch World Movement. Dr. White is so well-known and so gifted that he finds himself quickly settled at a new task. He has recently become president of the Bible Teachers' Training School of New York City. He is a member of the United Presbyterian denomination, and spent ten years of service on the mission field in India.

Last Year of Missionary Society is Best

On October first the Disciples Foreign Missionary Society went out of business. Its last year was its greatest, for the receipts were $882,000, a gain of $65,000 over the previous year. A large part of this gain was in the offerings from the churches. Henceforth the foreign mission work of the Disciples will be under the management of the United Christian Missionary Society, which has been organized to unify all home mission, foreign mission and benevolent activities hitherto carried on by separate agencies. The achievements of this society during recent years have been made in the face of persistent reactionary opposition, with charges of heresy and even mismanagement freely made. The remarkable growth of its receipts and workers is no doubt due in part to its reputation for progressiveness.

Chicago Federation Works Through Public Institutions

The Chicago Church Federation does a large work in the public institutions of the city and environs. This work will be announced to the public at union Sunday evening services held all over the city on the evening of Oct. 24. Miss Jennie Beardsley is the federation worker who represents the churches in the Juvenile court when little girls are involved. She works at the school for delinquent girls at Geneva and every Sunday holds a religious service there. The same kind of work is done for boys as for the girls at the parental school at St. Charles, and Miss Helma Sutherland is in charge of this work. The work in this institution is aided by loyal pastors. The well-known missioner known as Lucky Baldwin, whose real name is Christopher J. Balfe, is the chaplain of the house of correction or Bridewell. His report during the past year shows 260 conversions, 226 discharged men sent to jobs and 286 restored to church relationship. A very recent appointment is that of Mr. Emerson O. Bradshaw to the position of representative in the Juvenile court. At the Cook County Hospital a chaplain is maintained, and at present Rev. W. J. Maplesden serves there. For many years there was no Protestant chaplain at the county jail, but Rev. David Gibson now visits the prisoners. In many other institutions students and local church workers serve under the direction of the church federation. The budget of the federation for this work is twelve thousand dollars for the coming year and it is hoped that this amount may be raised at the union services on the last Sunday evening in October.

Moves Across Continent and Across Denominational Lines

Rev. Percival H. Barker, of First Congregational Church, Adams, Mass., who was formerly religious editor of the New York Tribune, has received a unanimous call to become pastor of Calvary Presbyterian Church of San Francisco, one of the strongest churches on the Pacific coast. Dr. Barker will succeed Dr. Josiah Sibley, who recently assumed the pastorate of Second Presbyterian Church of Chicago.

Catholic Quota of Chaplains Reduced

For many years the question of the relative number of Catholic and Protestant chaplains in the army has been a matter of dispute because there were no adequate statistics upon which to base the appointments. Since the army reorganization bill has gone through and there is a new census upon which to base estimates, the whole matter has been given fresh attention. During the war 32 per cent of the chaplains were Catholics and 68 Protestants. A careful study of the present army shows that only 25 per cent are Catholics, and henceforth the appointments will be made on that basis, with a small margin of appointments which may be made for either Catholics or Protestants as conditions might change in the army itself. Eighty-nine appointments have been made recently, of which 22 are Roman Catholic, 17 Baptist, 22 Methodist, 10 Presbyterian, 1 Episcopalian, 3 Congregational, 4 Disciple, 5 Lutheran and the remainder scattered among the smaller denominations.

Methodist Book Concern Celebrates Centennial of Western Branch

The centennial of the founding of the Methodist Book Concern Branch in Cincinnati was recently celebrated, and brings to mind the conditions of a hundred years ago. The difficulty of transportation and the depreciation of currency in the west resulted in this progressive step by the Methodists. Martin Ruter was elected the first western agent. He started business in a little room 15x20. This publishing business of the Methodists has been enormously profitable, and there is now a contribution of $400,000 to preachers' pensions from its proceeds.

Noted General to Head French Mayflower Delegation

The Federal Council of Churches has received word that the French government will send General Nivelle to this country as its representative at the celebration of the tercentenary of the sailing of the Mayflower. General Nivelle is a Protestant in faith and was commander-in-chief of the French armies until 1917.

More Converts Last Year than in Four Years

The Methodist Episcopal church is much gratified over the reports coming in from the fall conferences. The spring conferences showed a gain of 68,628 new members. It was hoped that the fall conferences would produce an equal rate of gain, but as reports come in they show even a larger increase. It is now an established fact that Methodism has gained over 200,000 members in a single year, which is a larger growth than during the past quadrennium. This large increase in membership has been made mostly by pastoral evangelism. The present attitude of Methodist leaders is not over friendly toward the professional evangelist.

American Minister Will Care for Russians

There are still 200,000 Russian war prisoners in Germany. The transportation problem has been so difficult that these men have not been returned to their homes and probably will not until next summer. Rev. A. A. Ebersole of Montclair, N. J., with his wife, will go to Germany for the winter and minister to these men. Mr. Ebersole is being sent by the Y. M. C. A. Twenty Rhodes scholars spent the long vacation during the summer caring for these war prisoners. There are four secretaries in Germany, but it is the hope of the association to provide fifteen.

University of Chicago Preachers for the Autumn

The university preachers for the autumn quarter have just been announced at the University of Chicago, as follows: For the month of October the first university preacher was President Frank Wakeley Gunsaulus, of the Armour Institute of Technology, Chicago, who spoke on October 3. October 10 Dr. Robert E. Speer of New York City was the preacher, and October 17 Professor Francis Greenwood Peabody of the Harvard Divinity School. October 24 will be Settlement Sunday, when the work of the University of Chicago Settlement in the stockyards will be presented. The last preacher for October will be Bishop Francis J. McConnell of Pittsburgh. Bishop McConnell will also be the first preacher in November and will be followed by Bishop Charles D. Williams of Detroit, Mich, for two

Sundays. Bishop Thomas F. Gailor of Sewanee, Tenn., will preach on November 28. For December the university preachers are Professor Albert Parker Fitch of Amherst College, and Rev. James Gordon Gilkey, of the South Congregational church, Springfield, Masssachusetts. December 19 will be Convocation Sunday.

Two Noted British Scholars Pass On

The churches of England, and indeed, of the English-speaking world, are poorer for the passing of Dr. W. F. Adeney, whose service as a religious writer has done much to modernize the theology of the churches. While adhering to the historical method he had a British sanity and a religious feeling in his work which commended it to a large circle of readers. Another British scholar to pass away recently is Dr. W. B. Bennett. Dr. Bennett was Dr. Adeney's successor in Lancashire College.

Baptists Discuss Change in Convention Plans

The custom of the various denominations with regard to the frequency of national meetings varies and there is continual discussion among them with regard to this matter. Northern Baptists have an annual meeting which is largely attended and they are now discussing the advisability of changing this practice to that of a biennial meeting. The leaders of the denominations were in session at Winona Lake recently, and considered the advance work of the denomination which is now made possible by the securing of large funds through the recently conducted national movement.

Dancing Masters and the Methodists

Opposition to the dance has been led in America by the Methodist church. There has been, however, within the denomination a substantial party of dissent from the position of the church and some years the vote on the subject of revising the discipline has been pretty close. The Dancing Masters' Association has had so little wit as to make a formal demand for a revision of the discipline. This has strengthened the anti-dance contingent very greatly. More recently the dancing masters have named a new movement the "Wesleyan step."

Protestant Work in Mexico is Prospering

The election of General Obregon seems to have meant a more liberal policy on the part of the Mexican government toward Protestant work in Mexico. Certain restrictions under the old regime prevented a missionary society from owning property in Mexico. The Protestant forces working in Mexico have divided up the territory for intensive cultivation, and denominational competition has been completely eliminated. A university will be founded at Mexico City on a union basis. Among the other new enterprises which are under way is a Christian journal and a theological seminary.

Southern Baptists Tell the World

The Southern Baptists do not believe in hiding their light under a bushel. They now have ample funds with which to project a publicity campaign that will make the public acquainted with the achievements of their denomination. Two of the largest theological seminaries in the world are conducted by Southern Baptists. They have 140 other educational institutions and the student body in these institutions reaches the impressive total of 20,000. Fifteen hosiptals, sixteen orphans' homes and other philanthropic institutions add to the pride of this denomination.

Interchurch Surveys Go to State Offices

The business men's committee which is winding up the affairs of the Interchurch World Movement has given orders that the survey materials in the various states shall be assembled in a single office in each state. In many cases this is all that is necessary to amass valuable materials which are of large importance. The survey material will be placed at the service of any interested people, and those whose work it is to interpret religious conditions will have a gold mine in which to operate for sometime to come.

Comity on Chicago Mission Field

Competition between the denominations in the founding of new churches in Chicago has been practically eliminated by the work of the Cooperative Council of City Missions. This organization, founded about fifteen years ago, is composed of official representatives of the various denominational city mission societies. An illustration of its spirit and method is seen in a recent adjustment in Oak Park, a suburb of Chicago. The Baptists withdrew from the neighborhood, turning their flourishing Sunday-school to the Disciples. A number of the Baptist workers have become members of the new Disciples church which has within a few months gathered together a membership of 72. Its pastor is Rev. Ralph W. Nelson. His work is supported by the Chicago Disciples Missionary Society.

Minister Has Long Pastorate

An outstanding church of Louisville is First Christian church. Dr. E. L. Powell recently entered upon his thirty-fourth year as its pastor. The congregation marked the day by giving him an increase of salary of a thousand dollars, which makes the church now the most generous in point of salary of any in the Disciples communion. The ministry of Dr. Powell illustrates nicely the power of a pulpit, which meets each year the growing needs of a community through a long period.

Mexican Missionary Serves Mexicans in This Country

Miss Nannie Hopper served as a missionary in Mexico under the Disciples Women's Board until the revolution, when she returned to her home at Mena, Ark., where she found a group of Mexicans working on a railroad. She immediately inaugurated gospel services for them, and three classes a week are now being held for the teaching of English. The Mexicans are living in a box-car, and the friendly interest in them has been much appreciated.

Have Difficulty in Finding Successor to Dr. Herring

The untimely demise of Dr. Hubert C. Herring, Secretary of the National Council of Congregational Churches, has brought considerable embarrassment in the work of the denomination. There appears to be no outstanding candidate to succeed the great denominational organizer. The executive committee will make an ad interim appointment at an early date and wait for the meeting at

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Los Angeles next October to determine the question of a permanent incumbent. Rev. Charles F. Carter, of Hartford, Conn., said of Dr. Herring recently: "He never cared much for denominational machinery save as it was the instrumentality through which the great moral convictions and impulses were brought to realization."

Wants Site of Brush Run Church Recovered

Rev. C. P. Ellison, pastor of the Disciples church at Scio, N. Y., is agitating for the recovery of the site of the old Brush Run church, the first Disciples church in America. The spot on which it was located is now a mile off of any travelled road in western Pennsylvania. Mr. Ellison proposes that a replica of the old church shall be produced and that a national church summer assembly shall be established there.

Ministerial Student Group Doubled in Disciples College

While in a general way the number of ministerial students in the seminaries and colleges is not large enough to justify much optimism, one Disciples college reports a remarkable increase. At Culver-Stockton College, Canton, Mo., this year the increase is from fourteen to thirty. This number is still entirely inadequate to the needs of the churches in Missouri. For many years the state of Missouri has depended upon seminaries in other states to supply the Disciples pulpits.

New Mission Station Opened in Africa

The wonderful expansion of the Disciples Congo mission in Africa is now well known in all missionary circles. It is of interest to note that still another station is being opened up at Mondombe. There will be no medical missionary closer than three hundred miles and at present no launch for transportation. Both of these needs will be supplied at an early date if the plans of the supporting society are carried out.

What Happens to Missionary Children

It is significant that the children of missionaries who grow up upon the field are often more at home in the Orient than in America. A case in point is that of the son of M. B. Madden, an independent Disciples missionary in Japan. Harvey Madden does not follow his father's calling, but has gone into the automobile business in Tokyo. As these oriental Americans increase there may not only be the Japanese problem in California but the American problem in Japan.

Getting Ready for World Movement

The success of various denominational movements for large funds for religious work has emboldened the Congregationalists to launch upon the second phase of their Congregational World Movement. A setting-up conference for the eastern part of the country was held in New York, September 16. A similar conference was held in Chicago for the western states, September 23. The goal set for the coming year is $5,000,000. Large emphasis will be placed upon the application of the gospel to the problems of society. The churches will be aided in developing missionary education, stewardship, evangelism, recruiting and right financial methods.

Celebration at Plymouth

The celebration of the Mayflower tercentenary at Plymouth, England, was a most impressive affair. A pageant was presented in which 550 people took part. Greetings from King George and the prime minister were read. Fifteen hundred guests were entertained at the town hall by the Mayor and Mayoress. The bishop of the diocese and eminent free church ministers spoke on this occasion. Among the latter were Dr. Cadman of Brooklyn and Rev. Arthur Pringle of England. The interest in the tercentenary is said to be greater in England than in America, indicating, probably, that the English have more historical feeling than Americans.

Eminent British Visitors Coming to America

The celebration of the tercentenary of the sailing of the Mayflower is bringing to America a number of eminent Britishers. Among these there is no more interesting figure than that of Rev. T. Rhonda Williams, who was the successor of Rev. R. J. Campbell in the Congregational church at Brighton. Dr. Williams will speak before the International Congress of Free Christians and Other Religious Liberals in Boston, and he is to preach at Columbia University. Other eminent British ministers who will visit this country are Dr. Alexander Ramsey, Rev. Robert C. Gillie, Dr. George F. Pentecost and Canon Furroughs. Two men from France and two from Holland are coming also. These men will speak at community celebrations all over the country.

Sherwood Eddy Finds Students Alienated from Church

Sherwood Eddy recently conducted the first student conference in Czecho-Slovakia ever held in that country. He gives an account of the religious condition among the students of that land which shows how important it is to present evangelical Christianity. He says: "In the Bible class this morning I asked the students what their previous faith had been, and endeavored to ascertain what currents of thought and religious influence had been flowing through their lives. Of the forty students present, I ascertained that eighteen had at one time been atheists, and five had come to this

Reservations for Disciples' General Convention at St. Louis

On account of the General Convention of the Disciples of Christ, to be held at St. Louis, October 18-25, there will be a rate of $14.99, Chicago to St. Louis and return. These tickets will be on sale October 13 to 20, good going on any train, and they will be good returning to and including October 30 on any regular train.

The difficulties in making reservations in parlor and sleeping cars are well known. Special arrangements have, therefore, been made with the Wabash Railway whereby Convention-goers will be given reservations in advance without any financial obligation on their part. All applications and arrangements for this service should be made through the office of The Christian Century.

Wabash train service, Chicago to St. Louis follows:

Lv. Chicago	9:30 a. m.	12:02 noon	9:20 p. m.	11:45 p. m.
Ar. St. Louis	5:28 p. m.	7:58 p. m.	7:03 a. m.	7:41 a. m.

Detailed information as to transportation and reservations will be given on application to the undersigned, either by phone or letter.

THOMAS C. CLARK, Mgr.,
1408 S. Wabash Avenue Chicago, Ill.

student conference as such. Nineteen had conceived of God in pantheistic, impersonal terms. Nine had been attracted by Buddhism; seven by the Hindu doctrine of transmigration. An equal number had been under the influence of theosophy, spiritualism, and "new thought," while others had been influenced by Nietzsche or Tolstoi. Ten had come from Protestant homes. Twenty-five were nominal Catholics. Six were free-thinkers. Thirty confessed themselves strongly anti-church and anti-clerical. Seventeen had a deep prejudice against religion, and nine a strong aversion to prayer. All unanimously looked upon John Huss as their national hero and ideal. All but three had been deeply influenced by their study of the New Testament during the conference and had found it a new Book. All but one had received spiritual blessing in the conference."

Committee to Investigate Baptist Heresies

If ever a committee had an unpopular, not to say un-Christian, task it is the one created by the Northern Baptist Convention to smell out heresy in the theological seminaries. The resolution that created the committee asserted the Baptist principle of individual liberty and also "our confidence in one another as brethren," so it is difficult to see just what practical results would follow, even were heresy found. The resolution was one of those compromises, well known both in national and ecclesiastical politics, but the committee must this winter travel around among the seminaries, and go through the motions. The Baptist liberals are inclined to be derisive while the "fundamentalists" who urged the creation of the committee feel that they have won a great victory.

Baptists Have Strong Work Among the Hungarians

Among the Hungarians of America the Baptist denomination maintains a flourishing work. Recently a Hungarian Baptist convention was held, the thirteenth annual meeting, which gathered delegates from thirteen states. The meeting was held in Calvary Church, Trenton, N. J. The principal speaker was Rev. Stephen Orosz, president of the convention, dean of the Magyar Baptist Theological Seminary and pastor of First Hungarian Baptist church of Cleveland. It was noted in the convention that there are now 504 Magyar Baptist churches in Hungary which have only forty-three ordained pastors. This dearth of ministers has been brought about by the war. The convention will go next year to First Hungarian Baptist church of Bridgeport, Conn.

International Ieader Passes Away

A cablegram has announced recently the death of Dr. George William Nasmyth, organizer of the World Alliance for Promoting International Friendship through the Churches. He was widely known among college men both of the United States and Great Britain. In recent years he has been an organizer, writer and lecturer. He was only thirty-eight years of age at the time of his death.

Bishop Demanded Presence of His Own Flag

Bishop Shayler, of the Protestant Episcopal fellowship, while in England the past summer attending the Lambeth Conference, was invited to preach at St. Stephen's Church, Norboy, and on arrival there found the sanctuary brightly decorated with flags of all nations, but no flag of the United States was present. The bishop refused to preach until the flag of his native land was brought in. The verger was sent out to find a flag, and a large bunting, with the Stars and Stripes, was placed over the pulpit. The bishop preached under the flag of his country.

Bishop Wants Us to Forgive Enemies

Bishop Charles H. Brent was among the last of the American bishops to leave England after the Lambeth Conference. He preached in Canterbury Cathedral on Sept. 5 on the subject, "God's Fools." After enumerating the various things that bold religious spirits had accomplished through history, the bishop concluded with what he called "a supreme piece of foolishness." "We must," he said, "commit the folly of forgiveness of our enemies. Germany and the Central Powers, against which we fought, belong to our world, and must be won to our fellowship. There is one way, and only one, to do it. We must clothe ourselves in the disposition of good-will towards them, putting off all feelings of revenge and fear. That is what God did to the human race. 'While we were yet sinners Christ died for us.' 'Herein is love, not that we loved God, but that He loved us.' Fire kindles fire. The forgiving disposition creates the penitent disposition. Then forgiveness becomes an active force, expressing itself in fellowship and mutual service."

Women Will be More Prominent

The passing of the nineteenth amendment is having an immediate effect in ecclesiastical circles. Those denominations which are organized exclusively with masculine leadership are making what adjustment they can to the new times. The American Board of Foreign Missions (Congregational) which is meeting at Marietta, Ohio, October 12, will plan to extend to women speakers greater liberty and prominence and also seek to bring the three women's boards of the denomination into closer affiliation with the parent board. The American Board now has an income of a little over a million and a half a year.

Religious Conservatism in Greece

Religious conservatism is the most reactionary thing in the world, perhaps just because religion is more precious than anything else. Yet religion is not exempt from the law of change and the processes of growth. In consequence, religious societies often have growing pains. This was nicely illustrated by a religious riot that occurred in Athens a few years ago. The New Testament had never been translated into the vernacular and the effort of the purists was to turn the people back to the speech of Zenephon's day. A bold spirit ventured, however, to print the Holy Scriptures in the living language of the people. This was immediately called a violation of national ideals. Students marched in protest through the streets hurling the epithet of "Hairy Ones" against the innovators. A demand was made upon the Metropolitan to excommunicate the innovators, but this demand was refused. The result was that the Metropolitan had to abdicate. The battle has waged for years but at last the victory is won. There is not only a vernacular New Testament but a new literature appearing in the vernacular. Religion is becoming more vital and more democratic.



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IN A LETTER from Comitê D'Union Protestante, Paris, France, Rev. Edouard Gruner, President du Conseil de la Fèdération Protestante de France, writes the Association for the Promotion of Christian Unity, 504 N. Fulton Avenue, Baltimore, Md., as follows:

Dear Dr. Ainslie:

We were very glad to learn, through the Federal Council of Churches of Christ in America, that the Disciples of Christ had contributed nearly $2,500, which was recently sent to our Committee, for the war-stricken churches of France and Belgium.

Our Committee, which met today in full session under my chairmanship, voted that an expression of our deep gratitude should be sent to you with the request that you would kindly interpret our feelings to our brethren among the Disciples of Christ.

The life of our congregations in the northern regions of France is asserting itself strongly, with the huge work of restoration that is being done, and the need of proper places of worship to replace those destroyed is sorely felt.

Your much timely help brings much nearer the happy days when new churches will rise as memorials of a wonderful deliverance.

I remain,
Yours faithfully,
(Signed) E. GRUNER,
President.

During the latter days of August, 1920, the Disciple delegates to the Switzerland Conferences on Christian Unity and International Friendship passed through northern France and saw a large number of towns and cities still in absolute ruins from the ravages of war. Some church buildings were partly demolished, others totally demolished.

The churches of Arras and Verdun are looking to the American Disciples of Christ for $25,000. We have sent them nearly $2,500. If every church among the Disciples would take an offering next Sunday or some Sunday in October, and if individual Disciples would send gifts, we could easily answer the call of these distressed brethren at an early date and form a fellowship with French Protestantism that would enrich both them and us. Do not delay this. The call is urgent.

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EDITORIAL

A Prayer in the Early Morning

FATHER of all goodness, who hast given us this new day and refreshed us for its labors and delights with sweet sleep, we would take counsel of Thee ere we give rein to our thoughts or set our hands to any task. Thou encompassest all our ways, our lying down and our rising up. As Thou hast been to us a watchful Protector through the night hours, so be to us a Comrade and Guide throughout the day. We tarry to make sure of Thy blessing ere we go forth. There is no guaranty against temptation or sloth or indirection like a morning talk with Thee. Too often have we launched into the day without waiting for Thy word to us, without taking Thee into our counsel, without committing our steps to Thy care. And we have come home at even humbled and shamed by our failures and our misadventures.

Canst Thou forgive us, O Father, that, knowing Thy deep yearning to go with us, we have rushed forth alone into the strain and confusion and burden of so many days, unwilling to tarry even for a word with God? We pray for Thy forgiveness, and await Thy word for this day. Is it a word of comfort? How our desolate and grief-laden souls need Thy sympathy! Is it a word of warning? We shall be abler to meet any test if Thou wilt put Thy truth in our heart. Is it a word of encouragement? With Thee by our side our strength shall be as the strength of ten. Is it some solving word for our bafflement, some peace-bringing word for our anxious disquietude, some word of releasal for our inhibited strength? Whatever word Thou shalt speak, we open our mind to it. We would have Thee the first Fact of which we are conscious on this fresh morning. Occupy our mind, O Lord, with Thyself, ere the multitude of lesser facts crowd in and fill us with confusion.

May we carry the freshness and glow of the morning into all the hours of the day. Keep our heart vibrant with praise. Make us more conscious of others than of self. May we be tender toward those who are dear to us, considerate of all who work beside us, and not forgetful of Thee, Thou invisible Companion. Into the modest span of this little day may there be brought some token of eternity, that timeless deep from which today has come and into which it goes again at evening time. Amen.

In Praise of the Mugwump

THE two party system in America has produced strange political ethics. In the ranks of strict party men, the individual who changes his party frequently and who scratches his ticket is looked upon as a person without character. An opprobrious nickname was invented for him years ago. He was called a mugwump. Yet the only really effective voting is that done by these independent-minded individuals. The Anti-Saloon League made America dry by the votes of the mugwumps. The forces of evil have also their mugwumps and they have been able to reinforce a Tammany government or to put a wet into power. The men who inherit their political loyalties have been counted as so many sheep by the wise political leaders. The present campaign lacks in clear-cut issues. Neither great political party has been able to define a position that is convincing. Under these circumstances the views and records of individual candidates have an importance greater than in most previous campaigns. The party leaders are cracking the whip and urging the citizens to vote the ticket straight and insure party success. There will be a large number of people who are more concerned in saving the nation than in sav-

ing a party. In every case the citizen should know that he is voting for a candidate with a clean record and a set of principles which command faith.

National Conference for Chinese Christians

A NATIONAL Christian conference will be held in Shanghai next May to which one thousand delegates will come from all over China. It will be representative of both the missionaries and the native Christians, and attended by representatives of all the cooperating evangelical bodies in the republic. A survey, made under the direction of the China Continuation Committee during the past three years, will be presented. This will be the most thorough inquiry into the state of Christian work ever presented for any mission field and will no doubt furnish a challenge to all forces at work there to redouble their efforts and take advantage of the opportunities offered in awakened China. Let us hope the churches in America and England will have the wisdom to trust the judgment of the missionaries on the ground to meet the situation with their own consecrated wisdom and experience.

Change in Character of Immigration

THE tide of immigration is rising higher continually. It is stated that in August 73,382 immigrants sought admission to this country. The numbers for September will probably be over 80,000. Not only are the total numbers increasing but the nationality of the immigrants is a changing factor. Soon after the war, we were getting our immigrants chiefly from northern Europe. There has been a rapid shift, and now we find that the Italians predominate. Other groups in their relative order are Greeks, Syrians and Armenians. The lack of consistent policy on the part of our government is now a serious danger. We have all sorts of doctrine with regard to an immigrant policy, but nothing has been done to meet the new conditions that are arising. The church in this instance has been more prompt than the government agencies. The force of workers on Ellis Island has been increased from seven to fifteen and includes Catholics, Protestants and Jews. The lack of preparation on the part of the church organizations in the cities where these immigrants go to face the problems of Americanization and Christianization is really the most flagrant defect in our Christian program.

A New Immigrant Problem

DISCONTINUANCE of European immigration through a number of years has resulted in a great increase in the immigration of Mexicans. Texas now has nearly a half million of these people, and New Mexico a quarter of a million. A hundred thousand are to be found in Arizona. From these border states they move northward in the railway construction camps. Many of them are living in great destitution and squalor. They were lured to this country by the prospect of high wages and have not found it possible to live comfortably in our land of high prices. They are ignorant and often illiterate, which contributes still more to their economic maladjustment. It is none too soon for the home mission societies to begin work among the million and a half Mexican people in this country. They are not particularly loyal to their national church, most of them have no real use for the church save at the time of family events such as christenings, weddings and funerals. Naturally new methods of religious work must be built up for this new immigrant group which is so different from the foreign language groups from Europe. Consequently the Mexican workers of various denominations will hold a series of conferences this month to study their problem. There are now ten thousand Mexican Protestants in the United States, which fact indicates that the work is not unfruitful.

The Wandervogel Token of Repentance

AT Kronach in Bavaria, a meeting was recently held of some two thousand German youth who are allied together in an organization known as the Wandervogel. The organization originated as a protest against the beer drinking, duel fighting habits in the universities. It set itself to cultivate the care-free, music-loving type of life with ideals of purity and with a love of art and of the romantic in German life and tradition, a kind of ethical minded "bohemianism." This was their first meeting since the war. They dramatically burlesqued war and all militarism, and held memorial services for the dead. They are representative of those youth of Germany who hate the old regime and who incline to accept the nation's punishment as a means of redemption from all militarism, Prussian or other. They look upon their national sacrifice as partly vicarious, on behalf of other nations cursed with militarism as well as their own Fatherland. But they say that it is only by some nation refusing to consider revenge that war can be ended.

Germans Leaving the Church

IN GERMANY people have always had to submit to taxation for the support of a state church unless they renounced this church by formal declaration. In wartimes, these renunciations assumed very large proportions. The causes of this movement were complex. The economic pressure was doubtless a potent cause, though this would scarcely operate with earnest Christians. Atheistic socialism has become the creed of many of those who have given up the church of their fathers. A few have felt the lack of spirituality in the state church and have taken fellowship in pietistic societies, but the numbers of these are not great. The church is meeting the tendency by a strange legalistic device. It threatens to deny baptism and confirmation to the children of those who are withdrawing. This may be terrifying to some German souls but as a remedy it is quite inadequate. Dr. Harnack, the great Protestant theologian of Berlin, has

declared that Protestantism in Germany is spiritually bankrupt. While the theological seminaries have long been modern in their teachings, they have lacked utterly in religious spirit. A scientific theologian who is not a spiritually-minded Christian makes a poor parish leader. The church in Germany is in need of a social message, a modern program of religious education for the young and a personalizing of its religious experience through a deepening of its prayer life. Probably the churches of all nations have similar needs in greater or less degree.

Why the Sinners Get Confused

IF a sinner at Fort Recovery, O., set out to find the true church, he would have a hard time of it. Two older churches of the community dispute the title of Christian. One is affiliated with the Communion, also called Disciples of Christ, and the other with a denomination which claims exclusive right to the use of the name Christian. A visiting evangelist once exposed the heresy of the Christian (Disciples) church by showing that there was no authority in the word of God for the use of an organ in public worship. A group came out from the old church and formed an organization which did its singing by the leading of a tuning fork in place of the organ. In recent years the church without an organ was visited by another evangelist who wrought still further improvements in the direction of the apostolic order. Now a little box-like meeting-house shelters a group which claim to be "the true church." One of the ungodly remarked the other day "There is only one church in the world just like ours in the box meeting house. If it is the true church and no one gets to heaven but those who belong to it, won't heaven be a peculiar place?" Four churches in a town of fifteen hundred people each claiming to be the pure apostolic church of Christ constitute a real problem for the man that decides to give his heart to God.

Can a Church Be Too Small?

REV. JOHN THOMPSON, superintendent of the Methodist city mission work of Chicago, takes an editorial writer of his denominational paper to task for asserting that Methodists in Chicago have followed the wrong strategy in organizing so many churches. He quotes with approval the dictum of a retired Congregational superintendent who says he has known a great many churches that were too large but not many that were too small. In this sentiment there is justification of most of the struggling churches that denominational zeal projects into a community. A church is too small to deserve to live when by uniting with a neighboring church it could set free the activities of one preacher. It is too small when it fails to keep up the various religious, educational and social activities of a modern congregation, provided that by union with a near-by church it might improve this service to the community. The small church has the advantage of a certain intimacy of fellowship, and often of a very marked loyalty. If these advantages are counterbalanced by poor preaching, impoverished worship, and scant service to the community, one must not hold the small church in too much esteem. Fewer churches with larger congregations and richer worship would mean a more potent religion.

Reform in Korea

MISSIONARIES in Korea are sending home accounts of the reforms effected in that sadly harried land under the new administration of Baron Saito. The military police has been abolished and all military rule abandoned on behalf of civil government. The former was responsible to the War Department in Tokio and not even accountable to the prime minister. A system under which military officials and departments are not amenable to the civil government is without parallel in modern governments except in the case of Germany before the war. The presence of a foreign police force in any country is a menace to the good-will and liberty of that land, and is tolerable only when there is barbarism and anarchy. Winning civil government for Korea is a distinct victory for democracy in Japan as well as for political reform in Korea. On the first of October flogging for punishment was abolished, but the cruel treatment of prisoners at the hands of Japanese officers will not be so easily abolished. Torture as a means of obtaining evidence is also proscribed. The fact that these barbaric methods have been revoked are both a revelation of the savagery of Japanese military rule and a condemnation of military method. Baron Saito has put Korean and Japanese teachers on equal salaries, and restored the study and use of the Korean language in the schools, though Japanese is still compulsory. The sword has been removed from the Japanese teacher's dress, native history and geography is taught, common schools are being established at the rate of two per week and missionary schools are recognized and standardized. Korean newspapers are allowed. There are now a large number of native judges and officials, and autonomy is promised. But the best of alien rule is never welcome to a people who possess a soul of their own, and Koreans will never be satisfied with alien rule. They feel their awakened nation is quite as capable as Japan of taking its place in the world, and no kind of material equipment in railroads and business houses will ever remove the humiliation of subserviency. The missions are flourishing again and the mission schools are thronged with the children of the common people.

Chunks of Life in a Book of Poems

THE literary world is getting into the habit of expecting something when a new book from the hand of Carl Sandburg is announced. Critics abroad, as well as such Americans as H. L. Mencken, are testifying that the author of "Chicago Poems" seems to them, at least, "the chief spokesman of the world's dreams today." A third book of poems from Mr. Sandburg's pen—or rather typewriter, for he is a newspaper man as well as

poet—is just from the press. Its title is "Smoke and Steel," and it is thoroughly American. You will find here "The Mayor of Gary," "Work Gangs," "Five Towns on the B. & O.," "Omaha," "The Sins of Kalamazoo," "Real Estate News," "New Farm Tractor," "Night Movement—New York"; and such poems as "Redheaded Restaurant Cashier" and "The Lawyers Know Too Much" and "Clinton South of Polk" and "Alley Rats" and "Soup" keep our hearts very close to our own dear City! We live over the Negro riots of last year in such pieces as "Man the Man-Hunter." These are wonderfully strange poems; they will not "ring in your ears" after you have read them, but you will think about them. "Smoke and Steel" is as Sandburgian as anything the Chicago poet has written, and it is much more American than any of the "home songs" of Edgar A. Guest, which are devoured daily by American newspaper readers.

Chicago the Spiritual Center of the Nation

SIR PHILIP GIBBS, author and journalist of England, will be remembered as one of the most masterly newspaper interpreters of the Great War. One of his later books, "Now It Can Be Told," is a close-up view of the war. He has won for himself an unusually high reputation for both perspicacity and veracity. Chicagoans will now be loath to discount his excellence in either of these qualities since he has just made a particularly optimistic report on the city beside Lake Michigan. Writing in his new book, "People of Destiny," concerning his impressions of America, he expresses this judgment of Chicago: "I came away with the belief that out of Chicago would come help for the idealists of our future civilization, out of Chicago, whatever men may say of its Pit, and its slaughter yards, and its jungle of industry and life." He goes further: "There seemed to me in that great city an intense intellectual activity, of conscious and deliberate energy. . . It is self-centered and independent, and out of its immense population there are many minds emerging to make it a center of musical, artistic and educational life, apart from its business dynamics." A good deal of water has flowed over the wheel since the visit of the caustic Dickens to these parts, and since some of the early New England high-brows turned up their noses at our western crudeness. There have even been a few changes since Frank Norris' book, "The Pit," was taken as a true picture of our big, busy city.

Dodging the Draft

THE government has the names of 173,911 men who dodged the draft during the war. These men are being hunted down to face their punishment. Even those who are not caught will face punishment in the fact that the names of all are to be published. What prison cells cannot accomplish, ruthless publicity will. In the churches are thousands of people who are like the draft dodger of the recent war. They are willing to be around to share in the shouting, but do not want to do any of the fighting. Their conception of church duty involves sitting in a pew on the Sundays when the weather is nice (not too nice), and in paying a certain part of what is left over from their other expenses into the church treasury. In most communities forty per cent of the children are receiving no religious education. This is due to the fact that thousands of orthodox people have dodged the draft. Workers are wanted in a great many of the community enterprises of religion. The work halts for the lack of those who have become slackers. Some day the churches may print the service record of its members just as a few churches now print their members' record in giving to the church's support. This kind of publicity would create a sensation in almost any congregation in the country.

Poets and Theologians

AUGUSTUS RECORD in a new book asserts that the poets are the best theologians. Intuition, he asserts, is more to be trusted than logic. That the poets have had an important part to play in the remaking of the mind of the church no students of English and American history will deny. Browning and Tennyson have helped forward a right thought about God and the soul quite as much as any strictly theological writers of the century in which they lived. The poets today find their themes to a large extent in the field of religion. They have left behind the tiny universe of the days when most of our theology with its emperor God was conceived, and have led us to see the spacious expanse of the world and the Great Spirit which gives this world intelligence and life. Since this is true, the preacher who never reads poetry, but who gets his religious impressions solely from academic statements of religion, will trail along a generation behind his time and miss the best things in the religious life of his age. Preaching will be more spiritual and powerful when it draws richly upon the poets as well as upon the philosophers.

What the Ministers Are Reading

A questionnaire conducted by Rev. Hugh Elmer Brown with regard to the sort of books ministers are reading is particularly interesting. Mr. Brown himself makes the observation that there is only one book of poetry in the list. Although poetry has come back into the reading of many people, ministers seem to care little for the lure and power of verse. Only three of the forty-five books relate to the exposition of the Scriptures. But these three are thoroughly modern in point of view. By far the most popular theme is that of social reform, though there is a formidable list of books that might properly be classified as theological. It is interesting to note that many of the ministers put biography at the top. The biography of Roosevelt appears often on their lists. It is clear that the new minister is close to human life in the selections he makes for his reading. One could wish that in a list of forty-five books preferred by the ablest ministers of the land there might be more frequent mention of the books of devotion.

The Habit of Helplessness

ONE of the greatest evils of slavery was the habit of helplessness which it developed in the children of slave-keeping parents. A boy who was accustomed to having a small darkey at hand to lace his shoes was likely to grow up thinking of shoe-lacing as a disagreeable job, and to be clumsy when compelled to do it for himself. A keen observer who had been watching the little son of a multi-millionaire said of him, "His helplessness is pathetic. He does not know how to address himself to any occupation. Even his games must be initiated for him."

A large part of us are helpless outside of our daily routine. A leader in the charity work of the country says, "Those who deal with the problems of poverty and non-employment quickly learn to divide members of society into two classes—those who, if shipwrecked on a desert island would begin immediately to gather fuel and food and to build shelter, and those who, under the same circumstances, would sit down upon the beach, to die while waiting for a rescue ship."

It is certain that the strong movement toward specialization makes it increasingly difficult for us all to fight the habit of helplessness outside of our regular vocations. The more important a man's work is, the more reasonable seems the practice of addressing himself to this one thing. That way, and that only, our much vaunted efficiency seems to lie. Said a really great woman, who was at the head of one of the greatest philanthropic organizations in the world, "I want to know my work thoroughly, and outside of that I do not want to be obliged to know whether or not there are buttons on my shoes."

This helplessness often manifests itself in those devoted to the highest ends. For this reason, saints have frequently been found difficult husbands or impossible wives. The business of sainthood precludes them from the ordinary business of life, and in each case doubles the burden of the latter for somebody else. No man is a hero to his valet, or to the long-suffering woman of his household who performs a valet's part in removing his shoes from under the bed or the dust from the slouch hat which, in this prosaic age, takes the place of laurel.

The chief difficulty is, however, that the habit of helplessness in practical affairs loses for one the point of contact with the majority of human beings, who are altogether practical, or at least think themselves so. The business man is proverbially impatient with the idealist of the classroom or the platform, on the ground that he knows nothing of the application of his theories. Thus McKinley said, "I would rather take my political economy from a tramp than from a college professor." The man who, in any altruistic occupation, manages intelligently his own slender salary, will find himself vastly a gainer in the number of lives he can touch understandingly.

Especially, of course, this is true of the preacher, with whom such sympathy with all phases of life is so vitally important. One of the reasons for an increase of ministers' salaries is in order that a preacher may be able to provide reasonably for his household, instead of being kept, as in the old day of donation parties, an involuntary dependent upon the caprice of his parishioners. No preacher should be deprived by his church of the privilege of handling his own check-book, or by his wife of the pleasure of tying his own cravat.

The Ethiopian Maiden and the Alarm Clock

A Parable of Safed the Sage

NOW in the Synagogue where I minister is there a good man with a Conscience like that of a Gadfly and the Misdirected Zeal of a Flea, insomuch that he is always Stirring Things up.

And it is his wont to rise in the congregation when it is assembled for Prayer and for Waiting upon the Lord, with oftentimes more Waiting than Prayer, to say,

This Church should Rouse itself and waken to its Opportunity. We should be Active. We should not continually live at This Poor Dying Rate.

And all that he saith is Very True, and Very Irritating and Very Ineffective.

For those whom he thus addresseth are those of the Saving Remnant who already are aroused, or who have Slumbered in Prayer Meeting since the World Began, and can continue to ride in their Spiritual Pullman until it reacheth the Grand Terminal of Heaven, and they will never do any one any Harm.

But all the activity of this Good Brother is Geared to no Productive Machinery. It Cutteth No Ice.

Now there came a time when his Wordy Exhortation got upon my Nerve. And I spake unto him, saying, If thou desirest the Church to Rouse, then Rouse thou thyself, and be silent, but Saw Wood. For there were better things for thee to do than to Run thy Vocabulary in High Gear and never slip thy Clutch into anything that will make thine own wheels go around. For thou hast been right where thou art, in the middle of the Road, honking thy horn to others to Speed Up ever since I have known thee. Yea, and every little Christian in the Church doth get somewhere in his little Ford Car, save thee only. And thou occupiest Valuable Roadspace, and usest the whole power of thy Six Cylinder Lungs in Honking up other Christians who need it not.

And he was amazed, and he answered me nothing.

And I spake unto him this parable, saying,

Thou art like unto an Alarm Clock which Keturah bought, and presented it unto the Ethiopian Maiden who wrought in her Kitchen, that she might Rise and Cook the Breakfast while we slept. For that Alarm Clock did assuredly wake at an unearthly hour every morning every soul in the house save only the Ethiopian Maiden.

And after I had thus spoken, it was as long as Six Weeks before this Good Brother did again speak in the meeting for Prayer and for Waiting upon the Lord.

"Man is Not Man as Yet"

By B. Z. Stambaugh

A FEW millions of years ago—(three or four or half a dozen—we'll not haggle over a few paltry millions)—there inhabited the earth a mighty race of creatures whom our scholars have called the Ornithosauri. They were dreadful creatures, with their huge, armored bodies like swollen crocodiles, with their monstrous heads and mighty jaws, armed with sharp cruel teeth, with their great, sturdy legs, and their immense, bat-like wings, with which they beat heavily upon the thick atmosphere and flew over the tops of the same giant ferns which now, in the form of coal, warm our houses and drive our engines. They were ambitious, spirited creatures, these descendants of those other gigantic, wallowing reptiles that, a few millions of years still earlier, had crawled out of the stagnant sea, and had set about to master the muddy shore.

Yet with all their gifts, the ornithosauri were a failure. As the ages passed along and the speed of the whirling earth decreased, the pull of gravitation became much more noticeable, and the difficulty of flying increased enormously. The heavy gases condensed into liquids. Moisture precipitated in rain. The atmosphere thinned, and strong winds, now and then, made patches of blue sky appear. Occasionally the sun, whose very existence had never been dreamed of, broke through the mists and glared redly upon the horror-stricken creatures of the earth. One by one, the means of existence ceased for the ornithosauri. Conditions to which they had been adapting themselves for ages passed away, and new, unheard-of conditions took their place. The old-fashioned ornithosauri were a dismal failure, and their bones now lie embedded in the slate deposits of the Mesozoic era. Yet at the last moment (or perhaps we should say, the last half million years), salvation came, because they began to develop into new creatures.

TWO FACTIONS

There were two factions among them at this critical time. One faction said, "We must strengthen ourselves against the creatures about us and against our own weaklings. We must put on heavier armor, and grow greater teeth, and increase the length of our claws, and put spikes on our tails, and add to the frightful cruelty of our habits and dispositions. We must develop our muscles, so that we can fly, even in this rarified atmosphere, and in spite of our greater weight." And that is precisely what some of them did. They became, in the course of many generations, what we call the pterodactyls, the most horrible creatures, I think, that ever lived. They were super-ornithosauri. All nature hated them for monstrosities. They hated one another. The world could not endure them. They could not, themselves, endure their own existence, and soon, by their own savage madness, they destroyed themselves and one another from off the face of the earth. The pterodactyls were in existence a comparatively short time. In them the Will to Power had found its perfect expression.

The other faction of the ornithosauri had said, however, "The new law of life must find its expression in us. Let us accept it. Let us humbly yield our frightfulness, our armor, our hideous teeth. Let us not try to be super-ornithosauri, but new creatures." So they endeavored to follow the new ideal. It was difficult, and there was millennium after millennium of failure, reaction, and sometimes almost extermination by the ravages of the pterodactyls. But at length they became what we now call the Ornithoptera. Now the ornithoptera have never become really extinct, like the pterodactyls. They continued to change, but they also continued to live. Their descendants are in the world today—the robins that come in spring, the eagles that nest on Mount Washington, and the humming birds one sees in the garden on hot evenings. These glorious creatures are the modern representatives of the poor old ornithosauri who was about to give up life as a dismal failure a few millions of years ago.

SUPERMEN OR CHRISTIANS

I scarcely need to point out the application which makes this fanciful bit of paleontology a parable of man's evolution from the simple savagery of pre-tribal life, the life that was fittingly lived by the law of the jungle, to the complexities of modern social civilization. This era, of the past thirty thousand years, which has been made partially self-conscious by archeology and history, is but the opening stage of that great critical period of time from which our race shall emerge either as supermen (a term which really means "super-anthropoids")—destined by all the laws of nature to self-destruction—or as Christians.

Morally, intellectually, and even physically, man has been, ever since the beginning of the old Stone Age, a dismal failure. Nobody knows just how many thousands of years have passed since creatures with human bodies began to live in the world. We do know, however, that vast periods of time have marked the rise and fall of tribes, nations, and whole systems of civilization, again and again, long before the dawn of this period whose consecutive history we are partially able to trace back from the existing peoples of the earth. And we know, too, that every social order and system of culture has had that within its own nature which has eventually destroyed it.

WHAT JESUS FOUND

That is what Jesus found in the world of his time. Society had possibly never before organized itself with such complexity and wisdom as under the Roman Empire. But with the development of material culture had come the evidence that the world was old and worn out. It is not easy for us to comprehend the spirit of hopeless pessimism that filled the earth in those years. The philosophy of

mysteries of Isis and the various other cults which grew out of human need served only to drug the spirit of man and to bewilder his already unsettled brain. Mankind was rushing headlong to destruction. Life was becoming utterly unbearable, not only for the debased poor, but also for the crazed and degenerate rich. Somehow, the old instincts that had preserved, perpetuated, and strengthened men as savages—the old law of the jungle—could not meet the changed conditions after men had become thinking beings of mutual dependence and social responsibility. Rather, the old laws of self-preservation, hate and fear, became the source of hideous suffering and crime.

Now, in spite of the fact that the great Salutary Force has been working all these centuries, this problem of existence is as acute today as it was two thousand years ago. In his mad struggle to become a superman, man has well-nigh destroyed himself. Certain philosophers have been leading us in the way of the pterodactyl. "We must get all we can out of life for ourselves," they have said. "Let us be strong. Let us destroy all who oppose us. By our Will to Power, let us be efficient business men. Let us have no dealing in sentiment. We must overwhelm whatever stands in our way. Thus do we survive the failure of mankind, as supermen." And out of this selfish greed—this reliance upon the superstitions of modern science and efficiency, this materialism and bestiality, came the greatest war in history. And from the war there has issued this mad struggle for gain and power, which threatens to engulf the world in a still more frightful calamity.

SOCIAL SELF-DESTRUCTION

Ordinary, harmless people, like you and me, have been turned into ravenous beasts, in the twinkling of an eye,—for no other reason than that they have lived by the old law of self-preservation in an age that demands something more. Already we have seen kultur overwhelmed in all its shocking abnormality. We gaze daily upon the self-destruction of Russia, Poland and Austria. And you may be sure of this: It was not Foch, nor Haig, nor Wilson, nor Pershing, nor the British navy, nor American food, nor the Tommies, nor the doughboys, that flung back Central Europe's frightfulness. Nor is it mere stupidity that is shattering governments today. It was and is, rather, the divine process of evolution. By this I mean that God is making it clear that he has no longer any use for a human race that lives by the law of selfishness. I honestly believe that—as it may have happened before on this planet—mankind is doomed to extinction, like the ornithosauri and pterodactyl, if he persists in living under the old law of sin and death. I am beginning, of late, to see more of the fundamental truth in St. Paul's sayings as to the sinfulness of the "natural man."

Yet I am no pessimist. For while I know that the human race has been and is now a failure, I cannot but remember that some failures have been more splendid than other successes—Gothic architecture, for example, comparing it with the perfection but inferiority of the Greek—and I believe that the next step in the evolution of our race is the step destined to bring it into an everlasting kingdom of glory. During the past nineteen centuries of social adjustment—the rise and fall of nations and cultures—there has also come into the world the regenerative influence of new life. Christianity is the crowning step in evolution. By saying this I do not, in any sense, seek to reduce our religion to the realm of unconscious processes and blind forces. On the contrary, I am emphasizing the divine element in all natural agencies. The Christian religion is the highest of God's forces, his supreme force. The church of Christ is the continued incarnation of God—as real as that of the Galilean, whose body, indeed, it is. The law of Christ is not contrary to the laws of nature, but is a development of them. It is an advance from the law of the jungle, just as the law of plant life which makes a tree grow upward, is an advance from the law of gravitation, which makes the clod fall earthward.

THE MEASURE OF CHRIST

Jesus Christ came into the world to show what man must be in order to fulfill his destiny. He so lived and died and arose from the dead as to set in operation forces that fill men with irresistible longing to be like him individually and collectively. As St. Paul aptly put it, "Till we all attain . . . . unto a full grown man—unto the measure of the stature of the fullness of Christ." The aim of the Christian church is the most stupendous of all undertakings. It is to change the very nature of man, to transform him from a self-centered animal of high intelligence to a member of the universal brotherhood. It is as revolutionary as the power that first brought single-celled animalcula into communities and finally into complex organisms. Creation has witnessed the hand of God bringing, out of the inert mineral kingdom, the life of the animal and vegetable kingdoms. And now, behold, he is bringing man from the animal kingdom to the spiritual kingdom. Just so surely as we persist in civilization, society, towns, cities, nations, and leagues of nations, men have got to learn that they are but parts of the greater whole, and that their lives must be dominated by duty, rather than by desire. Nothing can make that endurable but Christian love and brotherhood.

I am thoroughly convinced that there is no hope for the ultimate survival of the human race, as man, rather than beast, except in the triumph of Christianity. Unless the race shall soon humiliate itself—unless the great tragedies of the war shall soon have taught us the lessons of self-sacrifice—this magnificent material civilization of which we are so proud will destroy itself all over the world, as it already shows signs of doing. What laws could there be, what efficiency of police, that can make the world really safe for democracy, or even for peaceful people, now? With Maxim silencers, gas bombs, submarines, dirigibles, and air-planes, all well within the manufacturing and purchasing power of thousands and even millions of unscrupulous people, there is no place on earth where you and I can much longer be safe from piracy and violence like that of early medieval Europe, *unless the religion of Christ shall soon change the hearts*

and motives of vastly larger numbers of people than it dominates today.

Laws and police are clearly unable any longer to protect society. We are well aware of how greatly the automobile has increased crime and complicated the work of the constabulary. Can we realize what dreadful possibilities lie in the further development of air-craft? Nor can we comfort ourselves with the reflection that a way will be found to manage these things. Many ways of *trying* to manage them will doubtless be found, but the experience of the past fifty years does not warrant any assurance as to their efficacy. As a matter of fact, society has, so far, absolutely failed to meet the criminal possibilities of its great machines—its automobiles, its railroads, its giant corporations. The world is full of great *things,* marvels of ingenuity, capable of performing tremendous tasks, but is woefully lacking in great *souls,* men capable of guiding and controlling these things for human welfare. Instead, the things have been ruling over their creators. Professor Parker once said: "The machine . . . fixes the man's speed of work, his hours, his posture, limits his thoughts in the day, and in the end moulds for his life the very processes of his mind, and thus determines how he shall worship, vote, and find his pleasure." And I maintain that this is true not only of the laborer but also of his employer. Civilization is seriously threatened with destruction by the creations of its own genius. And the one power that will keep society from degenerating into a mere armed camp, cultivating mainly the arts of destruction against its own outlaws, convoying all its commerce with armed force (as in the recent war), building its houses like medieval castles (but bomb-proof), setting up anti-air-craft guns on its roofs, and gradually relapsing into the moral and intellectual plane of the Stone Ages—the only thing that can save us from going the way of the pterodactyl, destroyed by our own fury and frightfulness, is the triumph of the Christian church over nations, leagues of nations, and individuals.

THE NEXT PHASE OF EVOLUTION

There is no other force that can do it. Laws have failed utterly. Science and philosophy, after all their complacency of a few years ago, are now gasping with dismay at finding that, in freeing man from the walled towns of the Middle Ages, they have led him into the appalling labyrinth of the "Muddle Ages." The problem is one to be solved by a process of evolution, and evolution is always a clear line of development, not a mere accident of change. It is the work of individuals moved from within by a coordinating Power. Christianity is this kind of force. It deals with individuals, not to intensify their individualism, but to make them forget it in the larger consciousness of responsibility to and for one another. I watched a man tuning the church organ the other day, and I observed that he did not try to correct all the pipes at once; he worked on each one separately. Likewise, I saw that he did not try to make them all give the same tone, but that he made them harmonize in their diversity.

So this is the object of the church of Jesus Christ, the most audacious program ever undertaken on earth, the regeneration of mankind. It is a task whose ambition transcends that of Caesar,—whose cosmic scope is beyond the wildest dream of Napoleon or Mohammed. This is the institution—older than the New Testament Scripture which it produced so soon after its founding, and more authoritative than the Tables of Stone,—which alone represents the world's hope of salvation, and God's hope of success with the work of His hands.

Three Poems

By Thomas Curtis Clark

God's Dreams

DREAMS are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white, shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That pride of dominion and power shall fail,
That love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!

The Lonely Way

FOR every man there stretches, through the years,
A lonely way. He may have hosts of friends
Who vow to love and trust him till life ends,
Still must he walk alone the path of fears
And doubts and weariness. The way appears
To childhood's eyes a fairy-path of dreams
Which, thronged with gay companions, ever seems
More richly promising and free from tears.
But manhood's dawn brings disillusionment;
Friends drop away, by circumstances pressed.
By life's high noon he hastens toward the west
With face stern-set, alone, by hard bonds pent.

How happy they who can their dreams renew
When youth is past, when cherished friends are few!

Strength

THE man who on himself relies
Shall fail, however strong and wise;
But he who grips the strength of God
Shall walk the path the heroes trod.

Pages From a London Diary

1918-1919

By Joseph Fort Newton

AFTER all this time I am still puzzled about London. The trouble is there are so many Londons, and I am all the time getting them mixed up. There is the London of the Tower and the Abbey, of Soho and the Strand, of Downing Street and Whitechapel, to say nothing of Piccadilly and Leicester Square. There is the London of Whittington and his Cat and Goody Two-shoes and the Canterbury Shades; of Shakespeare and Chatterton; of Nell Gwynne and Dick Steele—aye, the London of all that is bizarre in history or strange in fiction. As I see it, Goldsmith carouses with Tom Jones, and Fielding discusses philosophy with the Vicar of Wakefield; and "Boz," as he passes through Longacre, is tripped up by the Artful Dodger and falls into the arms of St. Charles Lamb, on his way to call on Lady Beatrice Esmond. It is hard to know what is most real, the London of Fiction or the London of fact, as they are blended in this gigantic medley of misery and magnificance.

——It is nothing short of a calamity that in this ugly mood of reaction and revenge there is to be an election. There is no need for an election, no demand for it. Yet the meaning of it is beginning to be plain. Three months ago Arthur Henderson said: "If we have a national election in Britain, you will not get a Wilson peace." I did not realize at the time what he meant, but I can now say to him, "Sir, I perceive that thou art a prophet." There is to be a khaki election, such as Chamberlain had following the Boer War, the better to coin into political capital all the anger, suspicion, resentment and disillusionment burning in the public mind. In other words, it is a deliberate scheme on the part of the prime minister—or the group of strong men who use him as a tool—to mobilize the least admirable elements of England—not the great, noble England, but reactionary, imperialistic England—and have them in solid phalanx behind the peace conference. And in the mood of the hour the scheme will work, with consequences both for England and for the world which no one may predict. Reaction in England will mean reaction elsewhere, if not everywhere.

——Nothing is left hazy after the speech of the premier in Westminster Hall launching his coalition campaign. It was a most skillful speech, intimating that even the throne may be in danger, and playing upon the fears and hates of men. He wants a Parliament, he says, in which there shall be no opposition—no criticism, no discussion—and this proposal to prostitute parliament was greeted with applause. There is protest in the Liberal press, but men in the street and tram give each other the knowing look and the approving nod. It is called a coupon election, the food coupon being the most detestible thing in the public mind. Sir George Younger—master brewer of the kingdom—is the organizer and wire-puller of the campaign. As for the prime minister, he is both the author and the hero of the most remarkable blood-and-thunder moving-picture show in political history. He goes to and fro shouting two slogans. First, Hang the Kaiser! Second, twenty-five thousand million pounds indemnity! What sublime statesmanship! And his trick will work. Liberals and Laborites are unable to unite. Even if they should unite they could not stem the tide. Two things are as plain as if they were written upon the wall. First, the President is defeated before he sails. And second, if the war is won, the peace is lost.

——Once again opinion is divided as to the motives and purposes of the prime minister. By some he is held to be a messiah, by others as a light-minded mountebank. Still others think he is only a political chameleon, taking color from the last strong man, or group of men, he meets. Obviously he is none of these things, but merely an opportunist without any principle or policy—except to retain power—feeling his way to get all he can. The story is that walking in the House of Parliament with a friend the other day he suddenly stopped, tapped his breast, and said: "I sometimes wonder if this is Lloyd George." His wonder is shared by millions of people. Certainly it is not the Lloyd George we used to know, who had the light of morning in his eyes. Limehouse is far in the distance. The fiery champion of justice for the Boers is a pathetic memory. The man who defied the vested interests of England in behalf of the poor, the aged, the disinherited is a ghost. There is another Lloyd George, so new and strange that he does not even know himself. With his personality, his power of speech, his political cunning, he could lead England anywhere. But he has turned back. It is one of the greatest tragedies of our time.

——For one who has set great store by the co-operation of English-speaking peoples, the revival of an emphatic anti-American feeling is like a personal bereavement. To read the London papers now one would think that America, and not Germany, had been the enemy of England in the war. For weeks some sinister influence has been busy poisoning the public mind against America. Who is responsible for it? It takes the familiar forms—among the upper classes an insufferably patronizing and contemptuous attitude toward America and all things American; among the lower classes an ignorant ill-will. The middle classes are not much influenced by it, perhaps because, as Emerson said, America is "a middle-class country," whereof we ought to be both grateful and proud. This feeling against America is confined, for the most part, to England—it hardly exists in Scotland or in Wales—and, like the anti-British feeling in America, it is a fruitful field for the venal press and

the stupid demagogue. Even in the latter class of papers one reads every day the meanest gibes and thrusts against America and its President, as well as against its part in the war. Six weeks ago we were regarded as friends, and today our country is a target of a propaganda of ridicule as clever as it is brutal.

——So the President has come and gone, and the prime minister has learned what was in his Christmas stocking. It is a blank check signed, and he may now fill it in with such stakes as he can win at the peace table. It is a Tory victory, overwhelming and complete. The Liberal party has been asphyxiated, if not destroyed, and it remains to be seen whether it can be resuscitated. Mr. Asquith was defeated; Mr. Bottomley was elected! In America that would be an equivalent to the defeat of Elihu Root and the election of Hearst, and would be deemed a disaster. So the prime minister gets what he wants, a Parliament tied, hamstrung, without moral mandate; but he gets it at the sacrifice of the noblest political tradition in the history of England. Labor is sullen, bitter, angry, and I predict a rapid development of the dogma of direct action. If it is so, the prime minister will have no one but himself to blame for it. The world trembles on the edge of revolution, and it is a dangerous time to weaken, much less destroy, faith in parliamentary government. Yet such is the effect of the election, the tragedy of which grows as its meaning is revealed.

——Every time I meet Chesterton I think of *The Man Who Was Thursday,* in which he seems to have drawn a picture of himself. He is not only enormously fat, but tall and broad to boot; a mountain of a man. His head seen from behind is larger than any human head has a right to be. He is the soul of good fellowship, and as the wine in his glass goes down his spirits go up. Then one witnesses an exhibition worth going miles to see. Never have I seen such an improvisatore in words. He leads words into the arena first single file, then four abreast, then in regiments, and the feats they perform are hair-raising. But that is only the play of a glittering mind. Chesterton is not only an inspiration, but an institution. His uproarious faith in God is like a tonic in this faithless and dejected age. If he talks in paradoxes, it is for the same reason that more solemn persons talk in platitudes—he cannot help it. It was good to hear him laugh at the new theology of Wells. The Christ of Wells, he said, is tidy; the real Christ is titanic. If Dickens was the greatest American ever born in England, some of us feel that Chesterton is the best thing England has known since Dickens.

——Today a distinguished London minister told me a story about the President, for which he vouches. He had it from the late Sylvester Horne, who had known the President for years before he was elected to his high office. Horne happened to be in America—where he was always a welcome guest—before the war, and shortly after the President was elected, and he called at the White House to pay his respects. In the course of the talk he expressed not only satisfaction, but joy, that the relations between England and America would be in safe hands while the President was in office. The President said nothing, and Horne wondered at it. Finally he decided to force the issue, so he put it in the form of a question point blank. The President said, addressing him in the familiar language of religious fellowship: "Brother Horne, one of the greatest calamities that has befallen mankind will come during my term of office. It will come from Germany. Go home and settle the Irish question, and there will be no doubt as to where America will stand!" How strange, how tragic, if, having kept America out of the war for more than two years, Ireland should keep America out of the peace, and delay, if not defeat, the organization of a League of Peace. Yet such may be the price we must pay for the wrongs of olden time, by virtue of that law by which the sins of the fathers are visited upon generation after generation.

——Somehow—perhaps it is my fault—while Dr. Jowett always kindles my imagination, he never gives me that sense of reality which is the greatest thing in preaching. One enjoys his musical voice, his exquisite elocution, his mastery of the art of illustration, and his fastidious style, but the substance of his sermon is incredibly thin. Of course, this is due in part to the theory of popular preaching on which he works. His method is to take a single idea—large or small—and turn it over and over, like a gem, and show all its facets, on the ground that one idea is all the average audience is equal to. Of this method Dr. Jowett is a consummate master, and it is a joy to see him make use of it, though it often leads to a tedious repetition of the text. Often, too, he seems to be laboring under the disadvantage of a brilliant novelist who must make up in scenery what is lacking in plot. Since his return to London he is less given to filigree rhetoric, and he has struck almost for the first time a social note, at least to the extent of touching upon public questions occasionally—though in the modern sense no one would say that Dr. Jowett has a social message. No, his forte is personal religious experience of a mild evangelical type, and to a convinced Christian audience of that tradition and training he has a ministry of edification and comfort. But, for the typical man of modern mind, caught in the currents and alive to the agitations of our day, Dr. Jowett has little, if anything, to say. However, we must not expect everything from any one servant of God, and the painter is needed as well as the prophet.

——On my way back from Scotland I broke my journey yesterday at Leicester to preach in the church of Robert Hall—the Pork-pie Church, as they call it, because of its circular shape. In the evening I lectured, as usual, on Lincoln. Leicester, I remembered, had been the home of William Carey, and I went to see his little Harvey Lane Church, where he dreamed his great dream and struggled with drunken deacons. Just across the street is the tiny brick cottage in which he lived, teaching a few pupils and working at his cobbler's bench to eke out a living. There, in his little back shop, its ceiling so low that I could hardly stand erect—where they show you a

cobbler's bench and tools such as Carey used—a great man did his work. There, too, he thought out that mighty sermon which had just two points:

Expect great things from God;
Attempt great things for God.

No other sermon of that period—1792—had only two points, and no other sermon ever had a finer challenge to the faith and courage of Christian men. From that tiny cottage he went forth on his long journeys—for, as he pegged away at his shoes, he kept a map of the world on the opposite wall of the shop, dreaming of world-conquest for Christ. We need the vision of William Carey in this broken world today, that so, however humble our lot, we may learn to think in terms of one humanity and one Christianity. I felt myself standing at a fountain-head of that river of God which will yet make this war-ridden earth to blossom as a rose.

——The hearings of the British Coal Commission, in the King's Robing Room, look and sound like a social judgment day. Never, I dare say, has England seen such pitiless publicity on the lives of workers, the fabulous profits of the owners, and the "rigging" of the public. It is like a search-light suddenly turned on. Nothing could surpass the patience, the courage, and the relentless politeness of Robert Smillie who conducts the case for the miners. He has had all England on dress parade—lords, dukes, and nobles—while he examined them as to the titles to their holdings! They were swift and often witty in their replies, but it means much that they had to come when summoned by a miner! They were bored and surly, but they humbly obeyed. Truly, we are in a new England! Their lordships may have a brief victory in the King's Robing Room, but they are in fact already defeated—and they know it.

——Sir Oliver Lodge lectured in the City Temple tonight. The Temple was full and many were standing in the aisles. His subject was "The Structure of the Atom," and he held his audience in breathless interest. Even the children heard and understood, as if it had been a fairy story. His illustrations were so simple, so vivid, that no one could miss his meaning. As a work of art the lecture was a rare feat. If only the men of the pulpit could deal with the great truths of faith—which are not more abstract than the structure of the atom—with a like simplicity and lucidity, how different it would be. Tall, well-formed, his dome-like head reminding one of the pictures of Tennyson, the lecturer was good to look at, good to hear. Once a materialist, he has discovered that life is more than salts and acids, and his lecture tonight gave one an overwhelming sense of the reality of the Unseen. How good it is to see a man who looks forward, lives expectantly, as if always on the eve of a great disclosure—knowing that there is always truth ahead, and wonders yet to be revealed. He made only one reference to psychical studies, and that was to warn people to go slow, not to leap beyond the facts, and, above all, not to make such matters a religion.

——The President is stricken at a time when he is most needed! What a tragedy! Without him reaction will run wild. Though wounded in a terrifying manner, he still holds the front-line trench of the moral idealism of the world. Whatever his faults at home—his errors of judgment or limitations of temperament—in his world-vision he saw straight, and made the only constructive suggestion put forth in behalf of a common mind organized in the service of the common good. If our people at home had only known the sinister influences with which he had to contend on this side—where all the militarists were mobilized against him—they would see that his achievement, while falling below his ideal, as all mortal achievements do, is nothing short of stupendous. Those who know the scene from this side, and are far removed from the poisonous party venom exhibited at home, have an honorable pride in the President; and if his fight should cost him his life he will at least fall, like a soldier at the front, where a brave man ought to fall. One recalls the sonnet of a young Harvard man written in 1916:

When from the embattl'd world the smoke of hate,
  Vengeance, and violence shall have rolled away,
  Tear christened shall have dawned the amber day
Of peace and reason in the realms of state—
Then thou, who learned to labor and to wait
  Through storm and stress with patient faith, shall see
  A wiser people's deeper loyalty
Requite thee with their love, O chief of state,
And when thy nobler purpose shall appear
  Revealed all golden on the world's highway,
  A dream wrought into fact—plain to the blind—
Then shall a nation, nay, a hemisphere,
Exalt the far flung wisdom of thy way,
O greater chieftain of the higher mind!"

VERSE

My Creed

THE finest thing beneath the sun
  Is brave, right living;
Duty done at stroke of hour,
Kind thoughts bestowed,
A life to ease a brother's load,
Temptation overcome;
Some cause pushed forward—
And then a restful pause
To let the uprising good
In our own hearts find its little rood
In which to grow.

AMY DAVIS WINSHIP.

The Task

It takes great strength to live where you belong
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose.
To bear this pressure and succeed at length
In living your belief—well, it takes strength.

CHARLOTTE PERKINS GILMAN.

Democracy and the Disciples' United Society

THE relation of the new United Christian Missionary Society which the Disciples have recently created to those principles of democracy which the communion represents is a matter of vital importance. The United Society is primarily an administrative unification. It is designed, in harmony with the tendency of the times in the business world, to save waste and to promote efficiency. The conservation effected will be not only that of time and money but of spiritual power. By merging the various administrative interests hitherto operating separately those frictions that inevitably arise through the zeal of promoters of special interests will be diminished. It is a rare human being who can objectify his own special interest in a fair perspective with others. His very trusteeship for a special cause demands that he exalt that cause, and it is an unusual man who does not, under such pressure, become a special pleader.

Hitherto the national conventions of the Disciples have been nothing more than a series of national conventions of the various societies. All attempts to create a General Convention, made up of representatives of the churches who were actually delegated to represent them in the affairs of these societies, have failed. There is a General Convention, but it is simply a mass meeting of those who are attending this series of society conventions. Its functions are limited, in actual operation, to passing resolutions on things of general interest to a body of Christian people. It has no more representative function or control than an ordinary religious service.

* * *

The General Convention and the United Society

Aside from its laudable purpose of obtaining unification of administration, the new United Society represents an unmistakable effort to compromise differences arising over attempts to obtain a general delegate convention. The old corporate, practically self-perpetuating boards, whose control was lodged in the ability of their representatives to keep the good-will of the churches and thus secure contributions, are now absorbed by a board whose election is as representative as it is possible to make it without an actual delegate convention. The committee that nominates the members of this board of managers of the United Society is elected by the various state conventions and provision is made for insuring geographical distribution of the board of managers. There is, however, a two-fold flaw in the democracy of that election. The actual election of those nominated is by a mass meeting of those Disciples who happen to be at an annual convention, none of them in any real representative capacity; and the selection of the nominators is by state conventions which are themselves merely mass meetings.

The local church can function democratically through a mass meeting because every one can attend. But when it is sought to apply the simplicities of the local church meeting to a nation-wide organization it becomes so ludicrous as to merit scorn or merriment. As well attempt to govern the United States under the form of the old New England town meeting. Thus the question whether anything done at the national convention of the United Society is actually representative of the opinion and will of the churches depends wholly upon whether or not those who happen to be able to attend happen also to have actually chanced to vote as all would have voted. No one can ever know whether they did or not, for they are not the instructed representatives of the churches. Yet they are constituted, perforce, the voices of the churches through the mere accident of their ability to attend. The final question regarding the delegation of power is simply this—shall the churches design some systematic plan for delegating their will or shall they entrust final issues to those whose presence at the convention makes them, perforce, the self-appointed spokesmen?

* * *

Weakness of United Society in Time of Crisis

Neither in theory nor design is the United Society meant to represent the churches. It is instead a representative of the churches in the doing of a certain part of their benevolent and missionary work. It has yielded its administration to a form of control that is perhaps the best approximation of representative democracy that can be designed without creating a general delegate convention. The churches have never had a voice; they have had many and often discordant voices. The fear of ecclesiasticism and credal subjugation has been too great to allow any sort of representative direction. It has been thought that all the dangers of ecclesiasticism could be obviated by limiting all action of general nature to cooperation in the promotion of missionary and benevolent interests. But it has now been found that not all the dangers are on the side of a delegated assembly. Even graver dangers now threaten by the possibility of a schism brought about through the lack of any democratic method of deliberating and coordinating composite judgments.

The creation of a United Society seems only to have aggravated the issue. So long as the direction of general interests is left exclusively to the partisanship of groups, with newspapers as propagandists, without any method for common deliberation or for the execution of the common will, it must be so. If partisanship and propaganda never become violent the approximation of democracy in the constitution of the United Society would work very well, no doubt. But as yielding to one type of partisan propaganda can only beget rebellion from the opposition, the missionary and benevolent interests would be safeguarded and given a sense of security in times of crisis if the churches' will could be expressed by elected delegates rather than in a more or less provincial mass meeting, to say nothing of one that may be partisan through "packing."

* * *

The United Society and Excluded Societies

The United Society faces the danger by the very weight of its undertakings, of becoming the all-controlling power of the Disciples communion. Actual undertakings call forth much more power than parliamentary arrangements of any kind. By

Contributors to This Issue

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doing the big tasks of the churches this society will become the greatest power in the communion. But there is danger in power, even in the most religious and benevolent organizations. Already the new United Society has refused admittance to other organizations which are quite as much servants of the churches as are those entering the merger. There may have been wisdom in the refusal, but under other circumstances there might have been the height of unwisdom in it. The power of the great organization might be used to crush the smaller ones denied a place. When such questions are settled by the will of the churches, represented by elected delegates, it will approximate justice and wisdom much better than when settled by an organization that defines the issue from the standpoint of its own interests.

It may be wise for the United Society to refuse admittance to the Board of Education, the Board of Temperance and Social Welfare and the Association for the Promotion of Christian Unity, but conceivably the interests of the churches as represented in these organizations might best be promoted for them to be included in the United Society. The very enormity of the work of the great society creates an invidious position in which the lesser agencies have to stand. And the eminence of its representatives and officers, because of the large interests confided to them, makes their aloofness, to say nothing of their possible opposition, dangerous to the equally eminent undertaking of the excluded organization. Here again is a demand for a deliberative body that is insured a representative character by the direct election of the churches.

That there are no handicaps in making democracy operative through a delegated assembly the writer would be the last to deny. A delegated assembly would be conservative and would tend to repress new ventures. But would it be more conservative than an all-powerful society representing partial interests? Could it act more conservatively than societies that live in the fear of clamorous propaganda and schismatic action? It would no doubt "play safe" but it would also "play for safety."

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

What Tree Shall Stand?*

OUR MASTER told a story of a man who took a walk through his orchard. He was a man who selected his trees, vines and flowers with much care and who was proud of the results obtained. He did not hesitate to spend money upon his plants and he obtained the best husbandmen to care for his garden. On this particular walk he stopped by one tree which had been thus carefully tended, and, because he found no evidences of fruit upon it, he commanded his gardener to chop it down, for he said, "It only cumbers the ground." It occupied space that a fruitful tree could use; it drank up the substance of the soil and absorbed the gases of the air as well as the sunlight and the soft rains. For all of this the tree returned no fruit. "Cut it down, make way for a fruitful tree." But the gardener was tenderhearted, every tree was an object of his thought and care, he had hopes for each one and he begged the owner to put off his harsh decree for one year more. Meanwhile he promised to prune and enrich it again, to give it still another chance and then, if it failed, the fate must come which all fruitless trees deserve.

This story makes us pause and think. Quietly let each man meditate upon this story. Let him say, "I have been the object of God's particular care. I had a good home and wonderful parents. I have always been surrounded by kind teachers and loving friends. I have seen and known the best. For me the wheat has ripened. For me the trains have sped. For me thousands of servants have toiled. For me papers and books have been printed. For me musical instruments have been built. For me ships have borne from the tropics fruits and silks and spices. For me all manner of shops have been conducted. For me Sunday schools have existed. For me preachers have declared the whole counsel of God. Civilization has environed me with countless and constant influences for good. The sun has shone for me. The rains have fallen for me. The air has gently swept by my window for me. The seasons have marched by, in stately procession for me. The Bible has been printed for me. The church has been built for me and last and best of all— *Jesus has died for me. What fruit does the tree of my life show?*

Such a meditation as this is most wholesome. It is a certain cure for self-righteousness. It makes one pray the good Gardener for a second chance. It makes one promise that with that second chance fruit shall come and it will not be necessary to lay the ax at the root of the tree. Do you cumber the ground? Suppose another had had your home, your school, your friends, your position, your health, your inherited control, your brain, your nerves, your church—would such an one be better than you? Suppose someone else had your job, would he do better than you are doing? Could he?

Wholesome indeed will such a meditation be for each superintendent of a school, for every teacher, for every minister, for every member of an official board, for every American Protestant. With your opportunities, with your backing, ought not more fruit appear? I confess I come from such an hour of deep thinking, praying for new strength and resolving to consecrate myself to my high task.

How base our indulgences seem in the light of such an hour. Can it be possible that we can do such things? Let others of lesser breeds weakly yield to the sirens which call us from high duty; let others, into whose blood noble progenitors have not poured the rich wine of power and control, yield to the passing passion—but we are above such things. Call yourself by name and call yourself to account. The child of such a family, the object of such loves and confidences, the holder of such a position, the redeemed of the Lord may not yield. Instead of basely falling, all one's energies shall be devoted to the bringing to perfection of much fruit.

JOHN R. EWERS.

*Uniform lesson for October 31, "Hew Down the Corrupt Tree." Scripture, Matt. 7: 15-27.

CORRESPONDENCE

Mexico and the Presidency

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial of October 7th, 1920, begins:

"On several occasions since the nominating conventions were held, The Christian Century has pointed out the very great importance of the Mexican problem as an issue in the campaign. The Democratic position is not much in doubt. The entire tradition of the present administration is one of friendliness and patience. It is not likely that Mr. Cox, if elected, would reverse that policy, or depart seriously from it."

Let the President of the United States tell the result of three years of his policy of "friendliness and patience," which you desire to perpetuate through the election of Mr. Cox: "Mexico is apparently no nearer a solution of her tragical troubles than she was when the revolution was first kindled. And she has been swept by civil war as if by fire. Her crops are destroyed, her fields lie unseeded, her work cattle are confiscated for the use of the armed factions, her people flee to escape being drawn into unavailing bloodshed, and no man seems to see or lead the way to peace and settled order. There

is no proper protection either for her own citizens or for the citizens of other nations resident and at work within her territory. Mexico is starving and without a government."

Add the view of his Secretary of State, Robert Lansing: "For three years the Mexican Republic has been torn with civil strife; the lives of Americans and other aliens have been sacrificed; vast properties developed by American capital and enterprise have been destroyed or rendered nonproductive; bandits have been permitted to roam at will through the territory contiguous to the United States and to seize, without punishment or without effective attempt at punishment, the property of Americans, while the lives of citizens of the United States who ventured to remain in Mexican territory or to return there to protect their interests have been taken, and in some cases barbarously taken, and the murderers have neither been apprehended nor brought to justice. It would be difficult to find in the annals of the history of Mexico conditions more deplorable than those which have existed there during these recent years of civil war."

It is your right to vote as you please. It is doubtful, however, whether you have the right to use your power as preacher and editor, combined with the influence of The Christian Century, to perpetuate "a policy of friendliness and patience" with such results. Such action is in line with that of Alva W. Taylor, a member of your editorial staff, on industrial and economic subjects.

You have done and are doing much to bring about the observance of the great commandment which joins God and man. But beware of idealists who with assistance of socialists and agitators are driving men from the influence of the broad religion you preach into Bolshevism.

Leave Cox, the candidate chosen by Tammany and Taggart of French Lick fame, pledged to continue the present policies, to the people on November 2. Vote as you please but confine The Christian Century to its work of promoting spiritual growth. Yours truly,

Augusta, Ga. LANDON A THOMAS.

[It by no means follows from our editorials that The Christian Century desires the election of Mr. Cox. The editorial was a non-partisan discussion of a single issue, albeit an immensely important issue.—The Editor]

The Challenge

THIS year, America, I bring to you my son,
My baby son,
He comes with little heritage,
But his eyes are clear, his body strong.
He is ready for you to do with him what you will.
What will you?
Will you use him hurriedly for your quick ends?
And will you then discard him because he is worn out and still a foreigner?
Or will you teach him, watch him grow, and help him to be one of you,
To work with you for those great things you seek?
He is my son, America,
And all my treasure.
I bring him here to you—
And you, what will you do with him?

THE CLUBWOMAN.

Teachers

Today I have grown taller from walking with the trees,
The seven sister-poplars who go softly in a line;
And I think my heart is whiter for its parley with a star
That trembled out at nightfall and hung above the pine.

KARLE WILSON BAKER.

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A Department of Interdenominational Acquaintance

Dr. Campbell Leads Quiet Life

Since leaving the fellowship of the Congregationalists, Rev. R. J. Campbell of London has been leading a very quiet life. He is the incumbent of a small church in Westminster, and rarely figures in the public eye. Once in a while the authorities invite him to preach at St. Paul's or in the Abbey. He avoids theological controversy, asserting that "theology is not spiritual life; it is an attempt to articulate intellectually what is felt as a spiritual experience. Hence the language of the creeds may not be altogether that of the mental dialect of today; but the spiritual experience the creeds were meant to express exists unimpaired and there is an indispensable spiritual truth in every one of these ancient statements of Christian faith which we must be very careful to conserve.

Forty Japanese Workers

Forty students from Japan are studying in the various theological seminaries of Chicago. These young men are organized, and they engage in various kinds of Christian work. They are particularly alert to the presence of their fellow-countrymen in Chicago, and make every effort to win them to an active service to Jesus Christ. The students hold a regular meeting in the Y. M. C. A. building at east Thirty-sixth Street, and they are often addressed by a student from Northwestern University.

Practical Christianity Exemplified

Recently Rev. David Lyon, pastor of Magnolia Park Christian church, Houston, Tex., found a widow of seventy-five years taking in washing to pay for a lot she had bought. She was living in a spring-wagon. The case was investigated, and the members of the church gladly provided her a small house and the furniture for it. This exemplification of practical Christianity made a deep impression upon the city. Such procedure takes much away from the argument that the fraternal societies outstrip the church in common kindness.

England has Another Theological Sensation

England has been living peacefully in her theological routine since the doctrinal waters were troubled by Rev. R. J. Campbell of "new theology" fame a few years ago. Recently Canon E. W. Barnes has brought dogmatic interests to the fore again. Asserting that science showed that the human race was as much as a hundred thousand years old, he declares that the story of the fall must be given up and all the doctrines which are built on this story. Since the fall of man was a favorite theme with Paul, and much of the Protestant theology is built on this source, there has been a great deal of discussion of Canon Barnes' position. Canon Barnes appears to hold to the virgin birth and admits the miraculous, so he is not so thorough-going in his position as some other radicals have been.

Popular British Evangelist will Visit America

Among the evangelists from overseas who visit this country none is more sane and popular than Gipsy Smith. In his previous visits to America he has made large numbers of friends, and the announcement that he will spend the winter in this country will be of widespread interest. In addition to being a speaker of power, he also writes and sings. A published work which has been widely circulated is called "The Lost Christ."

English Congregationalists Prepare Prayer-Book.

Many free churches have felt the need of a prayer-book by means of which they might escape the ex tempore prayers of those ministers who have never sensed the spirit of worship. The English Congregationalists have recently prepared such a book. The prayers have been taken from a variety of sources, both ancient and modern. Some liberal Jewish prayers are included as well as some written by the Unitarian saint, James Martineau. The marriage service is completely revised to fit the spirit of the times, the man and the woman being required to speak the same vows. The use of the prayer-book is, of course, quite optional, but already a number of churches have indicated that they purpose adopting it. There is current a story of a Congregational minister who used a Latin quotation in a prayer and then translated it for the benefit of the Almighty. It is thought that such a man would do well to confine his prayer language to that of a book of forms.

Pope Wishes to Counteract Methodist Influence

The Methodist program in Rome has come to the ears of the pope, and he is now seeking to launch a counter movement. The Methodists have ambitious plans for educational and religious work in that city. Against these the pope would pit the efforts of the Knights of Columbus. Recently the knights visited the vatican and they were requested to carry on social service work in Rome. The request has since been repeated by cable.

Hope to Hold World Lutheran Conference

The United Lutheran church, which holds its biennial meeting in Washington beginning October 19, will probably start a movement to hold in the United States in the near future a world conference of Lutherans. The denomination has 134 missionaries in its employ and the annual budget is very close to a half million dollars. The annual convention will concern itself not only with the various denominational boards, but will consider religious education, social service and other practical interests. There seems to be every indication that the union of the various denominations incorporated in this body is complete and satisfactory. There has been a splendid growth of membership during the past year which will contribute to the joy of the convention time.

Episcopalians will Build Cathedral

The Episcopalians will build a great cathedral in Baltimore, the work having already begun. It is to be called "A House of God for All People, Forever Free and Open." This cathedral will be located diagonally across from John Hopkins University. With the exception of length, the new structure will be as great or greater than any of the ancient English cathedrals. Four thousand people can be seated in the main auditorium. The style of the architecture is Gothic. The tower will be 323 feet high. This is but one of several noble buildings being erected in this country by Episcopalians.

Getting Close to the Pastors

It is realized by the leaders of the New Era Movement of the Presbyterian church that big national movements in religion depend upon the loyalties of the pastors. Dr. Joseph Dunn Burrell has recently been appointed secretary of the Metropolitan area of New York and he is following the plan of visiting the pastors of the city. He presents to them in a personal way the emergency that exists in Christian work. The visit opens up the possibility of Dr. Burrell's office becoming a clearing house of preacher problems. Dr. Burrell is assisted by Dr. James N. Armstrong.

How Episcopal Journal Views Lambeth Proposal

The reactions from the Lambeth proposal for unity are being registered every day. The attitude of the Episcopalians themselves is quite as interesting as that of any of the denominations. The high church party within the Episcopal church has its own idea of how unity is coming to pass, and this is pretty well expressed by the Living Church in its comment on the Lambeth proposals. It says: "It is evident that the bishops (Lambeth) deem that the prayer for the time when Protestantism should break up and a general return to the church should be possible is near at hand. Whether they be right or wrong, it is undoubtedly our duty to prepare for that break-up; and especially is it the duty of catholic churchmen to be most sympathetic and to leave no stone unturned to see that the way of return be made as easy as possible." Those who are acquainted with the news

of the Christian world will be much amused at the picture of a crumbling Protestantism which leaves Episcopalian organization untouched. The evangelical churches seem quite as virile these days—certainly, at least, in America—as the Episcopal church and quite as capable of carrying on. The probability is that when Protestantism goes into bankruptcy the Protestant Episcopal church will go with it.

Baptists Ordain a Woman Preacher

The Friends, the United Brethren, and the Disciples of Christ have had a limited number of women preachers for a number of years. The Methodists during the past year have permitted women to be ordained as local preachers, and have created a commission to study the question of ordaining women as regular ministers of the church. The Presbyterians do not permit women to be ordained, nor do the Episcopalians. Recently the Free Baptist church of Springvale, Mo., called a council to ordain to the ministry Miss Margaret Koch. The examination being satisfactory, the council voted to advise the church to proceed with the ordination. Miss Koch has seven brothers in the ministry. She had already acquitted herself with credit as a religious worker.

New Era Movement of the Presbyterian Church

The New Era movement of the Presbyterian church was somewhat reorganized at the last General Assembly, following the experience of the Interchurch World Movement. It is administered by a committee made up of twelve representatives from the mission boards and twelve ministers and laymen chosen by the General Assembly from the church at large. The last report of the movement states its objects as follows: "To develop family religion in the home, including Bible instruction for the children, and to promote the family altar; to increase the amount of catechetical instruction given in the Sunday-school; to aid the pastors in the development of a larger number of communicant classes; to teach groups of members in the churches how to use the Bible in personal evangelistic service, and to organize and assign them for service; and to urge concerted action on the part of all the churches in an intensive effort for a great ingathering at Easter as supplemental to the evangelistic work of the year."

Baptist Work in Europe

The Baptist denomination has representation in nearly every country of Europe. This gives them a foothold for further work following the war. There are in Sweden sixty thousand Baptists and the zeal of these is so great that they send out forty foreign missionaries. Norway has a smaller number, because of the greater loyalty of the Norwegians to the state church. They are planning to establish a deep sea mission off the coasts of Norway which will follow the lines of the Dr. Grenfell mission off the coast of Labrador. In Germany there have been Baptists since the days of Martin Luther and the German Baptists long since extended their influence into Russia. It is now a part of the Baptist plan to establish a strong work in Italy. A recent meeting of the board of the Foreign Missionary Society spent most of its time planning new work in Europe. This will be carried on in cooperation with the forces already on the field in every case.

How Capital Reacted to the Steel Report

The report of the Industrial Relations Commission of the Interchurch World Movement had something to do with the financial failure of the movement. An official of the Ohio Manufacturers' Association sent out a letter charging the movement with Bolshevism. It is now discovered that this charge was circulated more widely than was at first believed. The Rotary clubs of the country and a number of other organizations received the communication. The National Civic Federation went so far as to seek the removal of workers who favored the report on the steel strike. To let these facts become known, should clear the church of complicity with reactionary capitalism. As it is the church failed in a great enterprise without sacrificing the truth.

Noted Preacher Publishes a Sermon a Month

The sermons of Rev. Joseph Fort Newton have been widely circulated through the religious press, but hitherto this has been done irregularly. Henceforth a sermon a month will be printed by a Boston publisher in an attractive little periodical called "The Ambassador." The spiritual note sounded in these sermons transcends the ordinary theological controversy, and makes them acceptable in widely varying fellowships.

Would End the Interlocking Directorate

The interlocking directorate in church politics arises from accident quite as often as from design. A study of the boards of colleges, missionary societies, and other organizations indicates that many faithful workers have accepted large responsibilities. At the state convention of Kentucky Disciples a motion was passed by which this interlocking directorate was abolished so far as the Kentucky Christian Missionary Society is concerned. No person who is a member of any other board of the church may accept a place on the state board. It is thought that the sphere of interest may be extended by this device.

President Eaton Becomes Temporary Secretary

The death of Dr. Herring, secretary of the National Council of Congregational churches has greatly disorganized the machinery of the denomination. It has been agreed that an ad interim appointment should be made until the time of the next meeting of the council. The executive committee has named President Edward D. Eaton who will at once undertake the duties of secretary. He will be able to give only a portion of his time to the work .

Well-Known Missionary Ill

Dr. A. L Shelton who was kidnapped by Chinese bandits last winter has been traveling among the Disciples churches of this country making missionary addresses since his release from captivity. On a recent Sunday he fainted in a pulpit where he was speaking. It has been found by his physician that the tumor which was operated on when he returned to America is growing again, and the fact is giving his friends much concern. He and his family have been the recipients of much kindness from the churches. The East Side church of Long Beach, Cal., recently presented Mrs. Shelton with a purse. Dr. Shelton is the "living link" missionary of Central Church of Disciples, Detroit.

Itineracy among the Ministers

The unsettled conditions in the churches has produced an even greater itineracy of the ministers than in previous years. Though Disciples churches have no bishops to move their pastors, the length of service in that communion averages less than in the Methodist church. Rev. F. M. Rogers, retiring state secretary of Southern California, stated recently that in his state forty per cent of the preachers change their fields annually.

Propose to Weed out Unspiritual Ministers

In a communion with the congregational form of government, it is comparatively easy for men of unspiritual and even of immoral lives to secure pastorates. In the state of Iowa, Disciples churches are trying through their state organization to eliminate some men who have given much trouble. A lay committee composed of a judge and a lawyer counsels with churches about methods of examining the records of ministers who make application for a pulpit. It is hoped to eliminate the man who leaves debts behind him in every town and the man whose life does not square with the moral teaching of the gospel.

Historic Church in Dorchester

First Church, Dorchester, Mass., has the distinction of being a church organized in England and moving to this country in a body soon after the time of the Mayflower. The pastor of the original organization was Rev. John White. He never entirely broke with the English church and was less pronounced in his opinions than the Pilgrims. The present pastor is Rev. Harry Foster Burns. Dorchester Church is now numbered among the Unitarian churches of Boston.

Dr. Athearn Tells of Educational Emergency

Dr. Walter S. Athearn, professor of Religious Education in Boston University, spoke on Oct. 4 before the Boston

ministers' meeting on "The Emergency in American Education." He reported that 121,000 school buildings were closed this year for lack of teachers and told of a proposed bill which will be presented to Congress providing for an appropriation of $100,000,000 annually for the purpose of encouraging education. He spoke in favor of a Secretary of Education who should be a member of the President's cabinet. The enfranchisement of large numbers of illiterates in our democracy was set forth as a peril to the continued life and prosperity of the nation. The address made a profound impression upon the ministers of the Boston churches who heard it.

Japanese Christians Send Message

Japanese Christians, like their American brethren, are united in a federation of churches. This federation has just sent a communication to the Federal Council of Churches of Christ in America. The Japanese organization asserts the keen interest of Japanese Christians in Christian internationalism. It demands a more moderate program in Korea and declares its faith in the League of Nations. Though the Christians of Japan are in a very great minority, they number in their ranks men of great influence in the empire. Japanese Christians deny that Japan is a militaristic nation.

Hebrew Christians will go to Russia

The Hebrew Christian Alliance of this country is made up of a number of young Hebrews who have pledged themselves to Christian work. At a recent meeting of the Alliance it was decided that a missionary should be sent to work among the Jews of Russia. The city of Kieff has been chosen and the Alliance plans to spend five thousand dollars a year in this work. There are thousands of Jews in this country who are practically without a religion, and there seems some prospect in tolerant America of accomplishing what has been impossible in lands that were intolerant of the Jews.

Community Training School Now a Feature

The community training school for training prospective Sunday-school teachers is now a feature in many cities. Such a school is operating in Evanston, Ill., taught by instructors from Northwestern University. The churches of this city have a budget of seventeen thousand dollars for the training school and for week-day religious instruction in the public schools. Many neighborhoods in Chicago have such a school. One was recently organized in Bloomington, Ill., and Rev. David N. Wetzel is instructor in Old Testament, and Rev. Ernest E. Higdon is instructor in Organization and Administration.

Churches are Paying their Underwritings

There is no disposition on the part of the great denominations to repudiate their underwritings to the Interchurch World Movement The Methodists have already paid over a million dollars. At a recent called meeting of the executive commission of the General Assembly of the Presbyterian church held in New York, the commission states that they will pay in full the million dollars underwritten by the Presbyterian denomination at the time that it is due. It was stated that the debt was an obligation on the part of the whole denomination, and would be faithfully met. The New Era Movement of the denominations will go on its way with less fireworks than the Interchurch, and hopes to raise a budget of $23,000,000 for denominational work.

Episcopal Minister Takes Hammer and Saw

These days of high costs are very trying to the souls of ministers who have been waiting for an economic change before the buildings they need are erected. The Episcopalians at Seaside, Oregon, near Portland, did not have a place of worship until as an extreme measure Archdeacon Chambers took the matter literally into his own hands and worked every day with hammer and saw while preaching on Sundays. The little city of Seaside now has an Episcopal church.

Episcopalians Seek for Young Religious Workers

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Inquirers have been named who will seek the names both of young men and young women who plan to enter religious work. A national registration bureau has been opened and the information will be secured from rectors and from educational institutions. The church requires 550 new ministers a year and at present only 372 are in sight in the seminaries. Young women are being encouraged to enter religious orders and to become home and foreign missionaries.

Dean Inge Characterizes High Churchmen

Dean Inge of England is one of those members of the Established church who appreciate the contribution which the free churches have made to the national life. He expressed a wish recently that the people would attend the Established church in the morning and the Wesleyan chapel at night. Discussing the question of union, he has hit off the attitude of the high church party in these words: "I am not without hope, but I fear that the leaders of our Church are dominated by the fear of the Anglo-Catholic secession. There is a party in the Anglican church, good, earnest men, whose honest and impracticable principles cause them to classify all other Christians outside their denomination into those who unchurch them and those whom they unchurch—the only absolute schismatics in Christendom."

Great New Testament Scholar Passes Away

Dr. William Sanday of England died on September 16. He has been regarded by many as England's most conspicuous biblical scholar. His research in the gospels has been marked by thoroughness and his interpretations have been free from radicalism. He has been a "scholar's scholar," an authority from whom biblical teachers all over the world have quoted. He is known by his books, "The Authorship and Historical Character of the Fourth Gospel" and "Criticism of the Fourth Gospel." During the past ten years his views changed on many matters and he was a growing man up to the time of his death. Dr. Walter Lock, who is his successor as Lady Margaret Professor of Divinity, says of him: "No words can be too strong in praise of his spirit, so conscientious about his foundations, so cautious in building, so considerate and chivalrous to opponents, so fertile in production, so reverent in tone. The two central truths which supported him in all perplexity and pursuit of truth were the divine overruling of Providence and the atonement wrought for man by Christ."

Minister Checks up on Advertising Results

One of the most vexatious problems in church publicity has been to secure a system which would check up on results secured from various kinds of advertising. This problem has been solved by Rev. Harold Holt, rector of Trinity Episcopal church of Niles, Mich., it is said. He has been invited to attend the Iowa meeting of the Associated Advertising Clubs and explain his plan. He makes plain what the goal of publicity is and just how far the various kinds of publicity succeed in his parish.

Odd Fellows Attend Cathedral Service

The Episcopal church does not share the antipathy to secret orders which is common in some communions. Recently the Grand Lodge of Odd Fellows in Massachusetts was invited to attend a service in Trinity Church in Boston. Bishop Lawrence found it impossible to be present, but Dr. Alexander Mann addressed the fraternalists on friendship. He urged that international societies should all be cultivating international friendships. In this connection he said: "Let the great orders like yours stand for this here and in Canada and wherever the English speech is heard. Let us believe in one another's words. Let us trust each other's confidence. Let us show the power of friendship that is based upon the common ideals of righteousness and freedom, and we shall do in our day a supreme service not only to our own loved nation, but we shall do a mighty service for the peace and the order and the welfare of the world."

Dr. Poteat's Children in Missionary Work

Dr. E. M. Poteat, the popular missionary propagandist, has given the best of evidence that his missionary interest is sincere. Already two sons are at work in China, Gordon having served at Kaifeng and now more recently accepting an appointment in the Shanghai Baptist college to teach the New Testament. E. M. Poteat, Jr., has served at Kaifeng also. A daughter is a welfare worker in Greenfield, S. C. Recently his son Douglas declared his purpose of becoming a medical missionary Dr. Poteat is well qualified to urge upon Christian parents the duty of consecrating their children to the service upon the mission field.

Chicago Disciples have a Good Year

The annual meeting of the Chicago Christian Missionary Society was held in Jackson Boulevard Christian church on October 14. The attendance at this meeting was the largest in the history of the organization, and the annual reports were full of interesting items. Though the city mission activities of this organization were almost at a standstill three years ago, a budget of fifteen thousand dollars was raised and spent the past year. Two American churches were inaugurated during the year, one at Oak Park, where the Baptists graciously withdrew in favor of the Disciples, and the other at Chatham Fields, a new neighborhood on the south side. The Russian church was housed in a building on Crystal Street during the past year by a generous gift from the Board of Church Extension, and a community house was purchased near Halsted and Fourteenth streets. An Americanization expert trained in Columbia University, Mr. Karl Borders, has charge of the immigrant work in Chicago, being sent for this purpose by the American Christian Missionary Society. The principle of cooperation received emphasis in the meeting. It was affirmed in the meeting by resolution that all Disciples agencies in the city should have organic relationship and further that the Disciples themselves should have the closest cooperation with the various union organizations of the city. Prominent among these are the Cooperative Council of City Missions and the Chicago Church Federation. To these financial support was promised. The work of the Chicago society has been under the direction of Rev. Perry J. Rice, executive secretary, who came to this city two years ago from El Paso, Tex. Rev. O. F. Jordan, of Evanston, was elected for the fourth consecutive year as president of the society. The principal address of the evening was given by Rev. Henry C. Armstrong, of Baltimore, secretary of the Association for the Promotion of Christian Unity. He spoke of the various world movements that look in the direction of a united church, especially those which held conferences in Geneva the past summer. He expressed himself as being more sanguine of an approach along the line of practical interests than of the efforts for the World Conference on Faith and Order, though he has great interest in the latter movement. Under Mr. Armstrong's leadership the income of his organization has been greatly increased.

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British Table Talk

London, Oct. 5, 1920.

THE theological controversy started by Canon Barnes' British Association sermon on "The Fall of Man" continues, the daily papers giving even more space to it than the religious weeklies. The Canon explains that one reason why he made his pronouncement is that for years he has been greatly disturbed by the way in which the younger educated men and women of the age are drifting from the churches. The aloofness of the younger men is an old story, but now that young women are being well educated they demand, he says, "not that the clergy should give them a substitute for Christianity, but that they should unequivocally preach the old gospel in the light of the new knowledge." Recalling that in a sermon published about 1894 Bishop Gore indicated clearly that there is no inherent opposition between Darwin's biological views and the Christian faith, Dr. Barnes points out that even if his view be correct that the Fall was not a historical event but a parable, "the terrible reality of sin remains," claims that "the old gospel message rings out more truly than ever to those who believe in evolution," and protests his "most firmly held belief that God hath appointed us 'to obtain salvation by our Lord Jesus Christ.'" Some of his critics contend that, having given up belief in the Fall of Man, as set forth in the ancient church creeds, Dr. Barnes will be compelled to abandon other doctrines that are bound up with it, and ask whether under these circumstances he can consistently retain his position in the Church of England. A significant feature of the voluminous correspondence in the daily papers is the tolerant and even sympathetic attitude towards the profound truths behind the historic statements of Christian doctrine and to the essence of the Christian faith on the part of many who keep aloof from organized Christianity. Reviewing the correspondence in its columns, the "Daily News" calls attention to the difference of note in the present discussion compared with that of a generation or two ago, when Huxley, Gladstone, Wilberforce and Wace were protagonists. "Fervent believers in revelation will rarely now hesitate to confess that the revelation on which their faith is built up is progressive and gradual, not a single ultimate pronouncement"; while "the grand lesson of science to those who serve it in spirit and in truth is the lesson of modesty and of the knowledge that no human knowledge is final." The "Daily News" considers it would be rash to contend that the evolutionary theory of progress upward has disposed of the doctrine of the Fall and does not think that the faith of any sincerely religious man is likely to be troubled by Canon Barnes' "fundamental stuff" from which arose electrons, from which came matter, whence emerged life, mind, and spiritual consciousness.

"Great-Hearted Nestor" Speaks

In this discussion winged words have been spoken by that "clear-voiced orator" and "shepherd of the (Free church) host," Dr. Clifford, whose mind was never more active or his vision more penetrating than today. Contrasting the attitude towards the Bible and science taken by the young men and women of the churches today with that of the young people when he began his ministry sixty years ago, he says the change has been brought about by the recognition of the fact that Revelation is progressive; that God at "sundry times" and through successive ages, as well as by "divers'" methods spake to the fathers by the prophets; and that in the end He perfected, completed, and crowned all by His Son Jesus Christ. "The Bible is seen to be part of the history of a people led and trained by God in knowledge of Himself and His ways; and it records the attempts they made at successive stages to explain the facts of life. Biblical evolution lies on the open page of Scripture. There is a fulness of teaching in John's Gospel and in the Letter to the Hebrews not found in Genesis or Job." That changed conception gives a new point of view for the accounts of the Creation and the Fall in the Book of Genesis. "They are seen to be attempts to account for the universe, for the origin of sin and death in the world, and for the emergence of hope of a final victory over both." Hence the young mind of today sees the mistake of treating the Old Testament as a treatise in biological science, and faces the facts of physical evolution with perfect calm. "He sees progress from the lower forms of life to the higher and from the higher to the highest, in organization, equipment, and effectiveness, and finds it fit in with his knowledge of moral evolution as he has met it in the successive ages reported in the Bible." Hence, Dr. Clifford concludes, "the real difficulty remaining is no longer with the Bible on the one hand, or with evolutionary science on the other; but it is with the creed-bound churches, and especially those churches that make the acceptance of ancient dogmatic formulas or the recitation of them conditions of Christian fellowship." On October 16 Dr. Clifford celebrated his eighty-fourth birthday, and on November 7 he is to conduct both services in Westbourne Park Chapel, the scene of his life-long ministry.

* * *

Hugh Price Hughes' Successor

Rev. J. E. Rattenbury's entry upon the fourteenth year of his ministry as Superintendent of the West London Mission is a welcome indication that the great work so courageously inaugurated by Hugh Price Hughes thirty-three years ago is being effectively continued. The chief centre of its operations then was in the old St. James's Hall, Piccadilly, since demolished. Mr. Hughes' principal colleague was Rev. Mark Guy Pearse, still active at an advanced age. The famous ministerial partnership led Mr. Punch in one of his Christmas Almanacs to express the wish that Hugh

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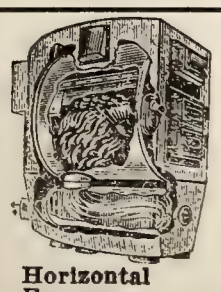
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Upright Pipeless

Price Hughes might be restrained from "marking, guying, and piercing" everyone he met. An outstanding feature of the Mission has always been a devoted band of women, Sisters of the People, led then and now by Mrs. Price Hughes, who hold out a loving hand to the fallen and needy. A pioneer in religious and social work, the organization has stimulated many other agencies to similar efforts. Mr. Hughes, who died in 1902, was succeeded first by Rev. C. Ensor Walters, and next by Mr. Rattenbury. The historic Great Queen Street Chapel, which has become the headquarters of the Mission, having been pronounced unsafe (structurally, not theologically!) by the municipal authorities, Kingsway Hall, a spacious, well-equipped building in the broad new thoroughfare connecting Holborn and the Strand, was opened in 1811. Here the Sunday services are held, the hall being let for meetings, concerts, etc., on week days. There are several other local centers, and the Mission activities include creche, institute, lectures, gymnasium clubs, Sisters' residence, etc. In addition, almost daily services are held throughout the year in Hyde Park. The organ of the Mission, "Advance," has just been converted into "The Kingsway," a twopenny monthly, from which some of the above particulars are taken.

* * *

Postscript

Half of the £250,000 Fund for the repair and upkeep of Westminster Abbey has now been raised, largely through the instrumentality of the "Times."—An appeal is made by the Superintendent, Rev. W. H. Armstrong, to Methodists the world over for £10,000 to renovate Wesley's Chapel, City Road, (built 140 years ago) and restore, etc., Wesley's graveyard and tomb now "weather-beaten, dirty, unkempt, neglected, surrounded by the tombstones of other great Methodists leaning at all angles."—General Booth leaves England October 18 for a campaign in Canada and the States; meetings will be held at Toronto, Winnipeg, Chicago, and New York. In March he proposes to visit the Eastern States of America, China and Korea.—Visiting Sweden to promote ecclesiastical interchange and closer co-operation the Bishop of Durham preached in St. Clara's Church, Stockholm, Dr. Henson being the first English Bishop to preach in a Swedish Church to a Swedish congregation.—Bishop Welldon intends to visit Uganda early in 1921.—Sailing Sept. 29 for an extended mission tour in America, Gypsy Smith carries with him Godspeed letters from the British Premier and Dr. Jowett. The evangelist begnis at Louisville, Ky., where a "Gypsy Smith Tabernacle has been erected, seating 5,000, and paid for before the first sod was cut by the Dean of Christchurch Cathedral.—Dr Gambrell (looking, despite his eighty years, none the worse for the many engagements he has fulfilled, and the long journeys he has taken on this side) and Dr. Mullins, have started on a two months' tour of the countries in South Europe which have been assigned by the Baptist World Alliance to the Southern Baptist Convention as its sphere of influence.—Having accepted the invitation to become European Commissioner of the Baptist World Alliance, Rev. J. H. Rushbrooke, one of Dr. Clifford's young men, has resigned the Pastorate of the Hampstead Garden Suburb Free Church, which he leaves free of debt.—East London Tabernacle (for many years "Archibald Brown's"), having secured the freehold of the larger part of the ground on which the building stands, hopes to begin a new era.—At the age of seventy-three Dr. Knox, a vigorous personality, has resigned the bishopric of Manchester which he held for seventeen years.—With the aid of a blackboard, Dr. F. B. Meyer devoted a recent sermon at Christchurch to the perilous features of the teaching of the late Pastor Russell.—The Brothers Frederick and Arnold Wood are conducting a Young Life Campaign at the Albert Hall preparatory to a world tour.—By the death at sixty-one of Rev R. A. Russell, Southport, Congregationalism has lost one of its most gifted ministers—the Bishop of Chelmeford relates that when he was an ordinary parson waiting for a train he was arrested and handcuffed by two detectives in mistake for a forger who had made good his escape to America.

ALBERT DAWSON

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The Christian Century

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What Is Open Membership?

An Editorial

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The Christian Century

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EDITORIAL

A Prayer on the Way to Church

WE thank Thee, Lord, for the blessed quiet of this morning, for the Sabbath calm that has settled upon all hearts, even upon those who do not honor Thee in their thoughts. The stressful mood of our week-days gives place to unhurried reflection as with hushed feet we seek Thy courts. What relief of soul these hours bring us! What a chance to breathe and to find our bearings amidst the multitude of life's cares and calls! We hear Thy voice prompting us to think soberly and to pray, and our hearts would keep tryst with Thee at the holy altar.

Thou art always with us through the week time, with us in our tasks, in our partnership with our fellows, in our friendships, in all our burden-bearing, and in unconscious sleep. But alas! our eyes are holden and we know not that it is Thou who dost walk daily by our side, renewing our courage and filling our empty quiver with fresh arrows. Yet on this dear day which bears Thy name, and in the sacred house built for Thy presence, we shall truly see Thee. We hunger for a more complete unveiling of Thy face; we long for a more sure token of the friendly touch of Thy hand.

O Thou mystic Reality who dost give beautiful meaning to all things common, and whose touch upon all things mean and secular transfigures them with loveliness, our hearts are filled with desire for Thee. May we carry into Thy house the spirit of worship. Take all unworthiness and irrelevancy from our motives as we approach Thine altar. We would meet Thee not merely to pray, but already praying. Bless all who on this good day are to join with us in praise. The fellowship of seekers after God—may it be today a goodly fellowship gathered from many places, from diverse surroundings and with infinitely varying needs. Turn the thoughts of many toward Thee and their feet toward Thy sanctuary. May our united praise honor the name of God and may the multitude of our needs, melted into one prayer, be satisfied by Thy coming to each one of us. Endue with grace those who are to lead our hearts in prayer and hymn and instruction. And from the uplift of worship may we come again to our tasks and our friends with faces that shine with Thy light. Amen.

Debasing an Inspiring Slogan

A FEW years ago when we said, "America First," we meant a very different thing than they mean who are shouting the slogan just now. Then we thought of America being first in self-sacrifice. We coveted priority in generosity and in idealism. We were then willing to efface ourselves by fighting under the direction of a Frenchman, and we took credit in leading less generous nations in the task of eliminating nationalism and self-seeking on the battle line of Europe. Today men are sounding the slogan "America first" with a very different meaning. It is a counsel of selfishness. The starving millions of Europe are to be forgotten while we enjoy unprecedented luxury. National safety is to be purchased by national isolation. There is room for honest difference of opinion on the League of Nations. But a Christian selfishness is a contradiction of terms, as are world brotherhood and narrow nationalism. The false public leaders who are making an appeal to selfishness ought to be withstood to the face. They are not confined to one political party. America has an unimpaired man power with which she might lead in the reconstruction of the industries of the world. She has the resources with which to

save every starving baby in the world. The priority of America among the nations of the world must be a priority of service. "He that would be great among you, let him be the servant of you all."

Fellowship for Community Church Pastors

A NEW type of religious worker has arisen with the rapid growth of the community church. Men who were once busy teaching denominational doctrine and deepening sectarian interest have been emancipated to teach in free congregations a gospel of Christ without credal definition or limitation. It is inevitable that in the growth of community churches problems should arise which are not encountered in the work of the denominational church. The ministers of these churches are sometimes looked upon as renegades in their denominational circles, at least by those who have no vision beyond their own denomination. The danger for the community church pastor is that he shall be isolated from the inspiring influences which inhere in a larger fellowship. He may after a while lose his bearings and his idealism. There exists a federation for almost everything else in the world. Why should there not be a federation of community church workers? Such a group fellowship would likely make a survey of the difficulties and advantages of the community church idea in a way that would be of service not alone to churches of that type but to the entire church of God. In the next few years thousands of these community churches are likely to be formed—either that or there will be thousands of communities without any common religious life. No group of religious workers has more reason for fellowship in the pioneering of a big idea than the leaders of these community churches.

The Biggest or the Best

FOR a long time a Methodist Sunday school in Brazil, Ind., claimed to be the largest Sunday school in the world. At the present time the title of the largest Sunday school in the world is claimed by the Baptists of Ft. Worth, Tex. A Disciples school in Canton, O., has challenged the Ft. Worth school to a contest for a year to determine which is the largest. This interest in mere bigness, however, is a declining thing. After two decades of attendance boosting, usually unaccompanied by any educational purpose or conscience, there is now going on a rapid decline of Sunday school attendance in the United States. In thirty leading denominations the decrease during the past year was 582,499. The heaviest losses were in those denominations which were given in the past to boosting methods. Increases instead of losses were noted in the schools of the Southern Presbyterians, the Reformed church, and the church of England in Canada. The Advent Christian church also made an increase The loss in the two leading branches of Methodism was over a quarter of a million pupils. Northern Baptists lost 58,359 and the Disciples 41,490. Most of these denominations maintain Bible school departments in their national organizations, but they are not all in touch with pedagogical method. The larger denominations now have educational directors, but no overhead secretary can help much. The modern idea in religious education must be worked out in the local parish by a trained man who knows what results he wants and has the power to get them. A new order of ministry—a teaching ministry—must arise in the churches.

Publicity for Religion Itself

IT is but a few years since ministers first became interested in the subject of publicity. There had always obtained a certain interest in advertising the minister himself but too often this lacked in delicacy and dignity. A conventional and dry sort of church announcement has for some time been featured in the secular press and by placards, but the idea of advertising religion itself had never really been considered. During the past two years two hundred ministers in New York have taken courses of study in publicity. The Chicago Church Federation has created a commission to deal with the subject. Baltimore set the pace first with some clever and unconventional talks designed to convert the business man from his Sunday morning slothfulness to active service in the church. Great cardinal principles of religion have been made popular by newspaper announcement in display type. In some cases publicity has been started in a small way, and abandoned for lack of large results. A firm with a superior article runs no risk when it puts millions into publicity. It is only the firm with inferior stuff that fails in a publicity campaign. Church leaders must not expect miracles, but be willing to pay the price of success. There are many popular misconceptions of the church that could be removed by publicity. For instance, the church is not a rich man's institution. If the churches in a town would print the roster of the official boards with the occupation of the men opposite the names, it would be seen in most towns that the church really bridges the social chasm. The church really does a great deal of practical good, and this could be proved to lodge men. Faith in God could be given fresh support by printers' ink, and immortality might be shown to be a reasonable hope.

The Denominational Daily

SINCE the Christian Science Monitor has demonstrated the possibility of success with a denominational daily interpreting the news from a Christian viewpoint, the Catholics have followed with The Tribune, a daily printed in Dubuque, Ia., and circulated throughout the diocese. This daily does not neglect the usual features such as sports and the market page, but it interprets its news from a Catholic viewpoint. Roman Catholic leaders have been so much impressed with the success of the new venture that they are now talking about a paper for each arch-diocese. The secular press has the advantage of a news service which it would require a religious organization a long time to duplicate. It has capital at its com-

mand more than most denominations might hope to amass. It has the fatal defect of refusing to print some of the most important news and of coloring much of the news to fit propagandist purposes. With honest and independent news in a secular paper, church people would scarcely prefer a publication of their own. It is only when the secular press lends its influence to the baser forces of the community life that there is any real chance for a Christian daily. Protestantism has but little chance of making a success of a "union" newspaper. The spirit of cooperation is of recent origin and is not yet sufficiently strong to carry the burden of the scant cooperative work it is at present trying to do. The idea of a Protestant newspaper would probably be doomed to failure if launched at the present time.

Stumbling Blocks to Faith

POPULAR ignorance of the Bible is one of the distressing facts of our generation of churchmen. Though the clergy of most of the churches have become fairly well acquainted with modern interpretations of the Bible, their views are too often kept secret for fear of disturbing somebody. But many people are already disturbed. Canon Barnes has recently created a storm in England by speaking frankly about the commonplaces of modern Bible knowledge as it has come to be generally accepted in the theological seminaries. Of course there are various ways of telling the truth about the Bible. The callow young theolog whose interest is chiefly to shock somebody will usually succeed, and he will have a good deal to complain of after the people get through with him. But the teacher whose loyalty is first of all to the people will build up a reasonable conception of the Bible in a systematic way. The burdens placed on faith by naive orthodoxy have grown too heavy. A frank interpretation of the Bible will lighten these burdens and usher in a new age of faith. So long as church-members recite their creeds with the tongue in the cheek the church will be powerless. A triumphant church must first of all be intelligent and intellectually honest. If every church would begin with the primary department of the Sunday school, and see that no false doctrine was taught there or in the higher grades, we might in fifteen years have a generation of high school students who would not drop out of the church.

The Fight for Decent Men in Office

THE campaign for county and state candidates in the Chicago area is complicated and perplexing. The Thompson machine has secured for its henchmen most of the nominations, and that fact together with the well-known character of some of the men makes it highly important that these discredited office seekers should meet defeat at the polls. The offices of greatest moment in the county are those of county judge and states attorney. For the former position the Thompson candidate is Righeimer. There are many reasons why he should be defeated. His Democratic opponent, Brusch, is vastly superior to him, and he has no such malodorous connections. It would appear to be the privilege and duty of right minded citizens to vote for Brusch in the emergency, quite irrespective of their party inclinations. A second office of great power and responsibility is that of state's attorney. It was a satisfaction to discerning citizens when the present incumbent, Hoyne, was defeated for renomination at the primaries. Of the two men now available by the primary system, Igoe, though not without certain objectionable relationships, is greatly to be preferred to Crowe, the Thompson man. The worst abuses of the office may be expected if Crowe is elected. In the circumstances Igoe should have the preference.

The Illinois Governorship

EVEN more important is the office of Governor. Here again it is a hard choice for Republicans, for the nominee of the party is Small, fully committed to the Thompson spoilsman's program, and unthinkable as the chief executive of the state. Senator James Hamilton Lewis is the Democratic candidate. His abilities are unquestioned. He may not be the ideal sort of person for the position, but his superiority to Small is obvious. In a difficult time like this, when politicians maneuver the voters into a narrow corner, the only action possible is the choice of the man best suited to the position, all things taken into account. These three offices are of paramount interest to Chicago and Illinois voters at the present time, and the better man should be chosen.

More Christians at State Universities

STATISTICS on the religious preferences of students at the University of California have been kept for a number of years. This year about 20 per cent of the students list themselves as having "no preference." This is the smallest percentage known since the facts have begun to be taken down. The state university has long been regarded by the church as an institution of negligible religious value, yet it is already furnishing Christian leaders in large numbers, and its atmosphere of free inquiry will probably produce leaders with larger minds and broader sympathies.

The Death of Mayor MacSwiney

THE death of the Mayor of Cork after a hunger strike of two months against the British authorities is an episode of pathetic interest. It appears to have been the effort of a strong-willed man, completely committed to one view of the Irish question, to compel the government to retract its decision and release him from confinement. He was tried and convicted on charges of sedition in promoting revolt in Ireland. The penalty imposed was moderate, and the conditions of his confinement in Brixton

Jail, in London, were not severe. But he believed that he could break the will of the authorities by undertaking a hunger strike. This put directly up to the government the issue of weakening all the restraints of law by releasing a convicted offender, or of letting justice take its course. The latter was the only consistent decision, unless a flood of similar cases was to be faced. The result was inevitable. MacSwiney regarded himself as a martyr to the cause of Ireland, and the party to which he belongs will do its utmost to capitalize the event. To most minds, however, he will appear as a political suicide, who gambled with the chances of breaking the British law and escaping the penalty. One can admire the courage to go through an ordeal of this sort, and at the same time feel that a wiser and more constructive course in behalf of Irish reform might have been chosen.

What Is Open Membership?

AMONG Baptists and Disciples the question of practicing open membership, so-called, is coming to be one of the most urgent and vital issues. It arises out of the new spirit of fraternity among Christian people and represents an effort to apply the principle of Christian unity in a practical way in the local congregation, leaving to conferences and parliaments the larger problem of bringing about the organic unity of the church of Christ. There is a growing company of members in all denominations who take the problem of Christian union personally, as a matter of individual conscience, and who desire to make their local church life an expression of the unity for which they believe Christ prayed.

This sense of personal responsibility for taking some positive action on behalf of unity finds its most noticeable expression in those denominations which are congregational in their form of government, such as Baptists, Congregationalists and Disciples. The individual in these communions is more directly responsible for the practices of his local congregation than is the case with Methodist, Presbyterian or Episcopal bodies. The strong tendency among Congregationalists to give to their local organizations the character of community churches is a sign of this personalization of the duty to practice Christian unity. Yet this tendency would be no more characteristic of Congregationalists than of Baptists and Disciples, were it not for the place given to immersion in these latter bodies. On the basis of their traditional exclusion from membership in their local churches of all save the immersed, neither the Baptist nor Disciple conscience has been free to follow this modern impulse to practice unity and fellowship with any save those who are willing to conform to their dogma of immersion-baptism.

But there is a large and growing company of the more catholic minded spirits in both these bodies who though quite unwilling to administer the ordinance of baptism in any other mode save immersion, nevertheless revolt against that exaggeration of its importance which makes it the instrument of sectarianism and unbrotherliness. They are seeking for some way by which to practice unqualified Christian fellowship with all whom they recognize as Christians, without necessarily modifying their exclusive practice of baptism by immersion. They no longer believe that immersion and baptism are equivalent terms and that to be immersed is a direct command of Christ. Yet they hold that the symbolism of the ordinance is enhanced by the use of immersion as the exclusive mode. Immersion is important, they still hold, but not important enough to justify its being made the ground of a sectarian church membership. Certainly, they feel, it is not so important as the practice of the fullest fellowship with all who follow Christ.

This fraternal feeling, now so rapidly leavening and mellowing Christian conscience, finds itself inhibited and blocked by the traditional sectarianization of immersion-baptism by Baptists and Disciples. This fact is responsible for much of the agitation that now obtains in both bodies. Particularly acute is it in the case of the Disciples. Christian unity is to them the most familiar of all the Christian ideals. Their movement arose as a revolt against sectarianism, and was unqualifiedly catholic in its original conception and aim. Through all the years of Disciples history they have proclaimed Christian unity and dreamed of the day of its realization. They have a distinctive conscience on the subject which Baptists, as such, may be said to have only in the degree that other progressive communions have come to possess it in the spirit of modern Christian brotherliness. Therefore, it is not strange that any attempt to open the door of fellowship as wide as the door of the church of Christ itself, stirs the Disciples heart more deeply than the Baptist. In the case of the Baptists, it is the modern spirit that responds to the prompting to practice unity, but in the case of the Disciples this modern spirit is reinforced by the very historic genius of their communion. Only as this fact is taken into consideration can the present acute perturbation of the Disciples communion over this question of "open membership" be understood.

What, then, is "open membership?" It is a practice that has to do only with the local congregation. The congregations adopting it do so in every case with such safeguards of the practice that the recognition of an unimmersed Christian as a member of a given local church carries with it no implications whatever as to his right to be received in any other congregation of the inter-congregational connection to which the given local church belongs.

This is the practice in every instance that has come to our knowledge. In Wabash Avenue Church, Kansas City, Hyde Park Church, Chicago, First Church, Evanston, Ill., Memorial Church, Chicago, which churches have been most in the public eye on account of their pioneer adoption of the practice, the plan provides that an unimmersed Presbyterian, for example, who was received by letter, shall upon his removal to another community be granted his original Presbyterian letter; and if he was received by statement, without immersion, the form of his letter shall indicate the character of his affiliation. This is done out of consideration for the obvious ethical fact

that a congregation of Disciples, though it may claim its freedom to determine its own basis of membership consistent with loyalty to Christ, is not free to do so to the confusion or embarrassment of its sister churches of the same connection.

There are two ways by which a church may practice open membership. One is formally to recognize the unimmersed as members in the local church by means of certain arbitrary devices that have become established. The other is to abolish the arbitrary devices as having no authority in Scripture and as being misleading. These formal, extra-scriptural devices are the so-called "right hand of fellowship" and the authoritative church roll.

It is an interesting fact which has difficulty in getting itself understood, that the Disciples churches in the United States which practice open membership do so on the second rather than on the first method. In the case of Professor Ames' Hyde Park Church, Chicago, which has been more discussed, perhaps, than any other, the principle of procedure is so informal and pragmatic that his friends like facetiously to chaff the pastor about counting as a member any person who comes to his service the second time, or contributes a dollar to the church work. The principle of inclusion is one of practice, and not of formality. A person identifies *himself* with the church. He is a member—because he is a member! Probably Dr. Ames' congregation carries this principle somewhat farther than do other congregations, but it is of the very genius of the open-membership procedure.

This is the way it is done, too, on the China mission field. The article by Rev. George B. Baird, printed elsewhere in this issue of The Christian Century, describes the informality of their procedure there. They could not do otherwise — short of sinning against Christian brotherhood—than practice open-membership in China. The very vitality and reality of Christian faith depends upon the recognition of the Christian status of an unimmersed Christian who moves into the community where Disciples or Baptists are at work. How do the missionaries proceed? Not by giving formal recognition to the unimmersed, but by abolishing all arbitrary devices of formal recognition for both immersed and unimmersed alike. Membership in a Chinese church of Disciples is thus a de facto affair. Baptism is practiced by immersion, but unimmersed Christians are received into the local congregation just as in the open membership churches of the United States, on a basis that fully satisfies their sense of complete identity with the local church and at the same time safeguards against embarrassment any sister church which may wish to limits its members to the immersed only.

We have published Mr. Baird's statement on account of its intrinsic information, but also because it received the endorsement of Secretary Stephen J. Corey who read it to the Disciples convention at St. Louis last week with the approval, as generally understood, of the executive committee of the Foreign Missionary Society. It became clear when Dr. Corey had finished reading that the sharp dispute which had arisen about the practice of open membership on the mission field was not a dispute over a matter of fact but over a matter of definition.

The assumption underlying the executive committee's denial that open membership was being practiced on the foreign field was that such practice should be defined in terms of formal recognition—Mr. Baird's plan number three. This plan, of course, would be open membership. But it does not represent the usual way the practice is carried on in the United States. Mr. Baird's plan number four is an almost identical description of the usual "open membership" procedure; that this plan is practiced in China there can be no doubt, in view of Dr. Baird's statement. And that it is regarded as essentially unobjectionable to the Foreign Missionary Board, there can be no doubt in view of Dr. Corey's statement of approval of plan number four on their behalf.

If out of the recent discussion a better understanding shall come both of what, as a matter of fact, the missionaries are doing, and of what the advocates of open membership among Disciples and Baptists mean by the term which has come to stand in relation to "close" or sectarian membership for the same spirit of fraternity as is represented by "open communion" in relation to "close communion," the discussion will not have been in vain.

The Paramount Issue

OUT of the confusion and disillusionment which mark the present state of the public mind, one conviction is slowly gaining place. This is the feeling that the one great duty of the hour is the insistence upon some assured plan of bringing the tragic world situation to a close. Half of the people of the earth are starving; moral standards are being disregarded in an increasing tide of immorality; religion is losing its hold upon the nations of the old world, and competent witnesses make clear the fact that Protestantism is in actual peril of extinction in several of the European lands as the result of the war.

The one people that has the power to stay this flood of trouble and despair is our own. The United States went into the world conflict at a time so late that without severe suffering, such as came to the other contending nations, the glory of victory was achieved. What is the significance of the fact that our people suffered so little, and yet had a real experience of the war? Must it not be that we were thus prepared to understand and assist in the great task of reconstruction? No other people has the power to do this. The rest are broken and staggering under the burdens which the war has laid upon them.

Something has been done by the United States. We have given to a limited degree for relief work. We have done something to rehabilitate the stripped territories. But our moral support, which is far more in demand than any physical aid can be, we have deliberately withdrawn at the very moment when it was most required. We took to the nations of the earth the fairest program of coop-

erative protection against fresh wars and the old and sinister diplomacies, that had ever been conceived. It was hailed by all as a solution of the world's most threatening difficulties. It was not a perfect plan, but it was a beginning. Furthermore it was safeguarded by provisions for its constant amendment and modification by the cooperation of a court and a council.

No document is perfect. The Constitution of the United States, of which much is spoken and written as if it were an unalterable and final utterance, has been in process of modification since the day it was formulated. And the end of the work of amendment is not yet in sight. We need not have expected a perfect instrument in the League of Nations. But we had one that was the best promise of international understanding that had ever been submitted. We ought to have been willing to begin with it, and change it as required.

But at once on its presentation to the people, the partisan spirit seized upon it and sought to make it the topic of party controversy. On the one side was a President who seemed incapable of working with other men, and insisted on having an unmodified Covenant. On the other was a group of men intent on the political assassination of the President, and willing to make their attack upon the League the means of accomplishing their purpose. And in the impasse that followed it was neither the President nor the senate group that paid the heaviest price, but the nation.

In the thought of the world the United States descended from that high level of international solicitude where our boys in the service had placed us, and appeared to be concerned only to achieve the selfish ends of isolated and self-indulgent life. While the world is facing the tragedies of poverty, famine, moral degredation and the return of the ancient hatreds, we have waved an airy farewell to all concern for any but ourselves. The soul of the nation is in greater danger than are even the suffering peoples of Europe. We have shown to them the fair land of promise, and then by withdrawal from their aid we have prevented the consummation of their hopes.

There is just one moral issue before the nation in this campaign. That is the notification to the rest of the world that we have not forgotten our former friendships, nor abandoned the world to its ruin. Moral encouragement might still save the peoples from despair and mutual destruction. But there is not much time to lose. Among the candidates there is little choice. The politicians have made it difficult for citizens to exercise the right of the franchise with any satisfaction or enthusiasm. It is a sterile time so far as statesmanship goes. But one thing can be done. One can study the way to make his vote count for some sort of international agreement that will not leave the world comfortless. That agreement in its present estate is represented by the League of Nations. Something better may come out of later studies and formulations. But now is the moment of crisis. Tomorrow may be too late to save Europe and the Near East from the tragedy of an abandoned undoing. It is an issue above the skyline of partisanship. It is a great moral obligation.

The Viol That Was Almost in Tune

A Parable of Safed the Sage

WHETHER a man that is Regenerate hath all parts of him equally Regenerate, hath been discussed by grave men in councils of old time. And I have sometimes inquired of my soul whether there lingered in me any element of the unregenerate that had gotten as far down as my Toes. And this question I ask myself when I listen to Musick other than that of the Sanctuary, even to the Viol, which the profane call the Fiddle, when it is Played Skillfully. For when it playeth of an Ancient man named Daniel whose surname was Tucker, or discourseth upon the wonders of creation in Pop goeth the Weasel, or relateth the adventures of the Pilgrim in Arkansaw, then do I notice that my Sandals rise a little space from the Floor and come down again.

Now I was in the home of a friend whose Daughter had taken lessons upon the Viol and she essayed to play for me. And she sawed long upon her Instrument to get it worse out of tune than it was already, and she said, I have not a very Good ear for the Tuning, but I can play the melody well.

And she played me a Polonaise in A Flat. And the Polonaise I comprehended not, but the A Flat I was fully conscious of. And I noticed that she had the Technique Down Fine. For she first folded a Silk Handkerchief and placed it against her Neck where the Viol Rested, and the Handkerchief was well chosen for the Harmony of its Color with her Dress, and needed it at that place. Likewise did she Vibrate her finger upon the String as her teacher had Instructed her. And she drew her Bow with the precision of a Director of Calisthenics. But her A string was Flat, and her E string was Sharp, and her other strings were both of them Just a Little Bit Off.

And her father listened with Pride, for he had paid Three Hundred Dollars for the Instrument, and more than that for the Teacher, and his daughter had learned to Render Great Compositions, even Polonaises in A Flat and such like Musick, and she had acquired Technique, and the proper method of folding her Silk Handkerchief. But she had not the Kingdom of God within her so that she should know when all four of her Strings were a Little Bit Off.

Now I would rather that my daughter and my sons should play for me Musick which is Less Ambitious, and play it upon Well Tuned Instruments, even the Money Musk, and the Irish Washerwoman and the Turkey in the Straw, than to render for my Edification Polonaises in A Flat wherein I get more of the Flatness than of the Polonaise.

For a Simple thing that is rendered Artistically is effective when an Ambitious thing poorly done is the more conspicuously a Failure. And there be many things well played to technique whereof the strings are a Little Bit Off.

The Christian and War

By Kirby Page

HAS the Great War ended war? We would like to believe that it has. We are not so sure of it as we were during those hours of delirious joy on Armistice Day. We are afraid that it has not. The international situation does not permit any easy optimism. The one bright ray of light seems to be the League of Nations. And yet many voices tell us that the League itself is a source of danger. We are reminded of the words of Colonel Roosevelt: "Let us never forget that any promise that such a league of nations or any other piece of machinery will definitely do away with war, is either sheer nonsense or rank hypocrisy."

Our own judgment tells us that the League cannot prevent war unless the nations enter it in the right spirit. And yet it is just this matter of the spirit of the nations that troubles us most. Everywhere there are unmistakable evidences of a rising tide of jealousy, rivalry, suspicion, fear, hatred and enmity. If this tide continues to advance it will overwhelm us with another war. Until it recedes no league can ultimately prevent war. In the face of such an international situation, what can the militant Christian do to prevent war?

REFUSE UNCHRISTIAN WEAPONS

For the follower of Jesus, the test of the morality of any procedure is, Is it Christian? Is it in harmony with the spirit and teaching of Jesus? The test is not, Is it the lesser of two wrongs? Is it sanctioned or commanded by the state or church? Is it in accordance with international law or the accepted code of morals of the majority? Is it sanctioned in the Old Testament? The supreme test is, Is it Christian?

In the effort to overcome dangerous heresies, is it right to torture men until they die in agony? In seeking to protect one's family from malignant evil spirits, is it right to burn witches at the stake? In endeavoring to overthrow corrupt politicians and in the interest of an honest and patriotic candidate, is it right to outbid your corrupt opponent and purchase enough votes to win the election? In attempting to defend your country from the onslaught of a murderous autocratic militarism, is it right to make use of un-Christian weapons?

For a disciple of Jesus, in each case the decision hinges upon the answer to the question, Is it Christian? Is it a thing that Jesus could do without sin? Is it in harmony with his teaching and desires? Can it be followed without violating his way of life? Is it such that he can use it, sanction it and bless it? If the devout monk had decided the question solely upon these grounds, he should not have used torture to conquer the heretic, the judge should not have used the stake to silence witches, the politician should not adopt the evil practices of his opponent, and if the Christian citizen uses this same test, he should not, in my opinion, use the sword in resisting the military despot.

Not even in seeking to protect his family is the follower of Jesus justified in doing a thing that is un-Christian. As great and solemn as is the obligation to defend one's family, it is not the supreme duty of the Christian. All will admit that there are times when a man has a higher loyalty than to his family. A concrete case may help to make this clear. When in wartime a man who possesses information essential to the enemy has been taken prisoner with his family, and is faced with the alternative of yielding to his captors, divulging the desired information and betraying his country, or having his wife killed before his own eyes, loyalty to country takes precedence over loyalty to family. No man is ever justified in betraying his country even to save his family.

If this is true with regard to the citizen and the state, how much the more is it true with regard to the Christian and the kingdom of God. Again and again the followers of Jesus have had to decide which was the higher loyalty, to him and his principles, or to family. The early Christians faced these alternatives, and gladly offered themselves and their loved ones as living sacrifices in the arena with the lion and the tiger, rather than forsake His way of life. The reformers faced these alternatives and together with their families were burned at the stake, rather than recant and deny the Christian truth. Christians in the heart of Africa have given Christ supreme loyalty and have seen their loved ones carried into a slavery worse than death, rather than betray him and adopt the Moslem religion. The proud Brahmin in India faces these alternatives and gives up father and mother, wife and daughter, for the sake of Jesus Christ. The Christian in every age has had to decide to whom supreme loyalty should be rendered, to self, to family, to tribe, to nation, or to the Kingdom of God.

HOW WAR ACTUALLY WORKS

It is infinitely more important that a man should be true to Jesus and his principles than to protect his family at the expense of the kingdom. A Christian is never justified in following a course of action that is utterly opposed to the principles of the kingdom, not even to serve the temporal well-being of family or nation.

And the case against war is made doubly strong when we examine the evidence as to how it actually defends women and children. Take the recent war, for example. Has the sword protected the women and children of any belligerent nation? Call the roll. Belgium, brave little Belgium! Has the sacrificial death of her sons sufficed to protect her women and children? Alas, it has not, and history records few instances of greater suffering by the helpless of any land. Indeed, we have heard a hundred times more of the outraging of women and the killing of little children in Belgium than in Luxemburg, where the husbands and fathers offered no armed resistance.

Perhaps no higher authority could be quoted in this connection than Brand Whitlock, ex-minister to Belgium.

Listen to what he says: "In all those regions where the Germans could pass without resistance from the Belgians or French or English troops, there were no massacres and no incendiarism in the grand style. There were many isolated cases of individual outrages and atrocities, of course, but no systematic organized annihilation of cities, no massacre of peoples as at Louvain, Dinant, Aerschot, Tamines, Vise."

WOMEN AND CHILDREN

Has war protected the women and children of Serbia, of Roumania, of Poland, of Armenia? Millions in these lands have suffered and died in agony as the direct result of this war. Has war protected the women of France, Italy, Russia, Germany, England? Travel through these lands and see the results of the war and be convinced of the fact that it has done anything else other than protect them. Think of the increased immorality and crime caused by the experiences of the late conflict. Thousands of men have returned from the war to blast their wives and children with foul diseases. Think of the awful suspense of these four years of anxious waiting, the agony of soul at the news of the loss of the loved one, the vacant chairs at the fireside, the crippled heroes who shall limp through life, a heavy burden upon their wives and children, think of the shattered dreams, blasted hopes and broken hearts, caused by the war. War protects women and children! It is tragic mockery, war is the arch-enemy of womanhood and childhood!

The use of the sword as a weapon of defence has resulted in the death of ten millions of soldiers and non-combatants, and in the mutilation of millions more. Can any sane man believe that Germany would have deliberately slaughtered in cold blood ten millions of people had she been met with the spirit of the cross rather than with the sword? We must admit that as a means of defending women and children, war is a ghastly failure.

WAR AND FREEDOM

The use of the sword may preserve political freedom and liberty of thought and action. And it is here, in the final analysis, that the ethics of war must be determined. Is war justifiable as a means of preserving political liberty?

Jeusu had little to say about political freedom; he had much to say about moral and spiritual freedom. When confronted with the question of human freedom he saw that unless men's hearts were changed, freedom from Rome would simply mean an exchange of masters. To destroy the oppressors of a nation is not Jesus' way of bringing freedom to its citizens. Real freedom is not a racial, national or international problem, it is personal. Caesar, exercising authority over tens of thousands and dining in royal style, is shackled by many passions; Paul, loaded with chains and eating his prison fare, knows no master, save One. Pilate, with his diadem of gold and glass of wine, is slave; Jesus, with his crown of thorns and cup of gall, is free. "If the Son shall make you free, you shall be free indeed."

Not even when the political freedom of a nation is at stake should the Christian militant make use of an unchristian weapon. *The following of Jesus Christ is infinitely more important than the maintenance of political liberty at the expense of his principles.*

BE CHRISTIAN

It is not enough to hold a negative attitude and to say that the Christian militant should never sanction any practice which is opposed to the spirit and teaching of Jesus. He must also be prepared to deal in a positive way with the actual situations in every day life. "One great obstacle to world peace," says President Faunce, "is the passive and flabby conception of peace which dreamers and sentimentalists have set before us. Rejecting the philosophy of blood and iron, they have sometimes offered us a philosophy of milk and water. They have urged upon us a vast and permanent negative."

In the face of danger and threatened oppression, what should the follower of Jesus do? Be Christian! And what does it mean to be Christian? To be guided solely by the principles of Jesus and to live for exactly the same ends for which he lived. "When a man chooses Christ he has to do on the absolute basis that Christ is what he means by truth," says W. E. Orchard, "and that Christ's career is what he calls success."

The Christian in Belgium or in England in 1914 should not have gone to war, in my opinion, since war is violently un-Christian. He should have been Christian, that is, he should have lived in the spirit of Jesus Christ, returning good for evil, love for hatred, mercy for cruelty, kindness for atrocity. Even if his country had been conquered by Germany, he would have confronted the same situation which Jesus faced, and like Jesus he should have sought to get rid of the oppressor by other means than the sword.

SPIRIT OF GOOD-WILL

As to how this spirit of love and good-will should be manifested must depend upon the circumstances of each individual case. One thing at least is clear, it seems to me, no Christian should ever retaliate with war for war, no Christian should choose the sword and reject the cross. Starting with the avowed determination always to refuse any practice which is contrary to the spirit of Jesus, each Christian must determine the channel through which he can best show love for friends and enemy alike.

The way of the cross is not primarily a program of action or a mechanism, it is an attitude, a spirit, a relationship. Jesus left no detailed code of laws and he outlined no definite program of overcoming the evils of his day. He was concerned with fundamental principles and laid emphasis upon frame of mind, attitude, relationship. He left it to each Christian to decide his actions under given circumstances.

Christianity is not a code of laws, yet it furnishes a standard of measurement by means of which every detailed choice of life may be gauged. In the first century and in the twentieth, the individual Christian must determine his own course of action in the light of the spirit and teaching of Jesus. He gave Peter, James and John no definite program or mechanism by which they could overcome slavery, idolatry, licentiousness and militarism,

and he gives the Christian of today no scheme of overcoming militarism and oppression. It is by lives lived in the spirit of human brotherhood and worship toward God that he seeks to overcome slavery and idolatry, and it is by lives of aggressive good-will and love at all times and under all circumstances that he seeks to overcome militarism and oppression.

In this discussion, I am confining myself to a consideration of whether or not the Christian should ever sanction or participate in war. I am not making any attempt to deal with the mechanism of overcoming oppression and preventing war, as exceedingly important as is a definite program of action. I am seeking simply to discover the cornerstone upon which this program may be built.

Inability to foretell the consequences of our refusal to take up the sword in time of threatened oppression should not deter us from following the way of the cross. The spirit of the reply of Wendell Phillips holds true in this connection: "I will not discuss with you the specific details of what would happen if the slaves were freed," he said. "I entrench myself in the principle of human liberty and leave the results to Almighty God." No human being could have foretold the results that have come from the Good Friday cross. No one can ever foretell the results that will come when an individual resolutely follows the way of the cross. The most that we can do is to sow the seed, God must give the harvest.

That necessity is the mother of invention has been demonstrated repeatedly in the recent war. And it will be so in discovering a Christian substitute for war. When Christian people come to the absolute conviction that all war is un-Christian and should never be participated in, when they withdraw their sanction from war, when they cease to depend upon it for protection, when they set themselves resolutely to finding a means of applying Christian principles in national and international life, we may hope to see the abolition of war and the dawning of a new day of good-will and human brotherhood.

CHRIST'S CHALLENGE

The Christian militant of the present day is faced with a tremendous challenge. He is challenged to a deeper faith in Jesus' way of life, to an undying conviction that the way of the cross is the most dynamic, powerful and compelling manner of life. Mightier than divisions of infantry and cavalry, more powerful than dynamite and ammonal, more irresistible than poison gas and boiling oil, is the spirit of the cross. It is the one thing in the world that cannot be frightened, discouraged or conquered. It is the one sure way of overcoming personal, industrial and political oppression. Truly it is the greatest thing in the world.

This faith should be so deep and abiding that the Christian militant would refuse to admit that Prussianism, Mohammedanism or any other militarism can conquer *pure* Christianity, and would refuse to allow any militarist so to intimidate him as to cause him to lose confidence in the way of the cross.

The Christian militant is challenged to a more strenuous search for ways of applying the spirit of the cross in industrial, national and international affairs, as well as in personal affairs.

He is challenged to a more intense loyalty to Jesus' way of life, to an eager willingness to follow this way in spite of all obstacles, dangers and consequences. He is challenged to adopt Jesus' standard of success and failure and his estimate of time. As was the case with him, the Christian militant should lose sight of temporary suffering and persecution in seeking to advance the ultimate well-being of mankind. He should recognize that it was this long distance view of time that compelled Jesus to refuse the sword and to make no military effort to bring about the immediate political freedom of his people, and that it was this same vision that caused him to choose the way of the cross and to go down in defeat, as the world measures success. And if the Christian militant is to be true to the Master, he must also choose the way of the cross and must follow Jesus even though the path may lead to seeming defeat.

NO COMPROMISE

The Christian militant is challenged to follow his convictions and to refuse all compromise with means and weapons that are un-Christian. If he believes firmly that war is always an un-Christian way of seeking to achieve a righteous end, he should be loyal to that conviction in the face of any pressure or danger, and be no less courageous than the soldier in battle. He should be loyal to his conviction even in the face of aroused public opinion and popular clamor. He should refuse to be swayed by frenzied passion or surface patriotism, but should remember that the truest patriotism is shown only by loyalty to one's highest moral convictions.

The call is for men and women who will follow the way of the cross with the same courage and abandon with which the soldier serves his country, who are willing to risk everything for the Kingdom of God, who have learned to count all things lost for Christ's sake, and who will follow his way of life without qualification or compromise.

To increase the number of men and women in all lands who will refuse absolutely to sanction the use of any un-Christian weapon, who will follow without compromise the teaching and example of Jesus Christ, and who will seek diligently by every possible means to spread abroad in the lives of individuals and of nations the spirit of Jesus, this is the only sure way to abolish war.

Contributors to This Issue

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Understanding England

By Lynn Harold Hough

WE were about to embark on the ship which was to carry us back to America. I had been saying some hearty and eager word of appreciation regarding England to the friend at my side. A stranger—an American also—interrupted us. He had opinions about England. And he intended to give them publicity. They were not pleasant opinions. And they were announced with a caustic energy which showed how much enjoyment he derived from saying ugly things about the "tight little island," which we were leaving. There are a good many of this man. And they are filled with surprise when they are told that they have never seen England at all. They feel that they have weighed John Bull in the balance and that he is found wanting. They do not know that they have never really become acquainted with the man whom they are condemning.

Now, of course, an American can have rather a bad time in England. If he insists on taking all his American assumptions with him and in the most superior fashion refuses to take seriously the assumptions which come out of centuries of English life and experience, he will be hitting against sharp and cutting edges of English temperament all the while. He will perpetually be erecting invisible walls which will shut him off from the people among whom he is sojourning. He will never make the distinction between what a man does and what he means by what he does. And he will fail to see that things which have one meaning in America, often have a very different meaning in England. Every land has its own passwords, and the traveler in that land must learn them. This is, of course, as necessary for Englishmen in America as for Americans in England. And the fact is complicated because a nation's code of manners has entered so deeply into its life that it has sunk far below the level of consciousness. Men only know that they do not like the men who violate its requirements. They would be confused if they were suddenly required to state it. The American who would see England, must be willing quietly and thoughtfully to set about looking at England through English eyes.

OVERLOOKED TREASURES

Let us follow this open-minded and open-hearted American as he goes through the British Isles, finding treasures which many a tourist will miss. Perhaps he is a Cecil Rhodes scholar at Oxford and his residence in the great university will give him all the more opportunity to discover the land which has welcomed him to one of its shrines of learning.

His first impression will be a sense of something very finished and very old. The buildings, the exquisite lawns, the whole landscape, as he goes about, tell the tale of a people with centuries of memories and all the subtle impression of intricate relationships which comes out of an ancient life. And even in this restless day, when the spirit of iconoclastic activity is all abroad, the English radical has no intention of turning from the treasures of the old life out of which he has come. He is audacious enough industrially. He is a convinced democrat politically. But he is an unconscious Tory in most of his social intuitions. He proposes to keep the rare and exquisite bloom of English life, even though his steps as he sets about it are often awkward enough.

The man who can love old buildings and old yet gracious ways, the man who can watch with a happy gleam of appreciation in his eyes, without talking, has taken the first step in discovering England, and incidentally in being liked by Englishmen.

MANY KINDS OF SILENCE

The second step is taken when a man begins to understand the seventy-seven kinds of silence of which an Englishman is capable. A typical American is not sure a thing has happened to him until he has talked about it. A typical Englishman would be perfectly sure a thing had not happened to him in any deep and noble way if he did talk about it. And all the delicate shadings of his complicated nature are expressed in kinds of silence which the discerning friend can follow and interpret with a sort of hearty pleasure. When a man learns not to crash into the delicate and gracious silence of an Englishman with blatant and careless speech he is on the way of becoming his friend for life. And when he can match the Englishman's silence with a silence of his own, all full of rich and understanding appreciation, the deed is done.

Then there is the puzzle of English speech. For Englishmen can talk. They do talk. And when they talk, often they protect the fine flower of their inner life by saying what they do not think. There are nations whose men talk cynically because they are cynical. Englishmen talk cynically because they are afraid of the delicate beauty of their own ideals, and would make some attempt to shelter them from the rude blast sof human convention. When an Englishman acts in a crisis, he is likely to act on the basis of some very simple and manly ideal. When he talks, he is likely to cast words of shattering disillusionment all about him. The American who moves right through this protective coloring of cynical speech to the simple earnestness of heart beneath, will begin to come in sight of the soul of England.

HOURS OF SELF-GIVING

But there is other talk of which an Englishman is capable. He has wonderful hours of self-giving to the men whom he really trusts. After you have understood his silence, and after you have discounted his cynicism, there will come a night when you are alone together. Through some subtle alchemy, the miracle will be wrought, and he will speak words which tell you the tale of his wistful hunger for goodness and beauty, and of those deep and abiding idealisms by which his soul lives.

He knows his splendid old English speech and his phrases glow and gleam as he talks. You have an almost bewildering sense of the simplicity and charm of a great spirit. There the curtain falls, and the golden hour passes. But you are friends in a new sense ever after. To the man who views him unsympathetically, the Englishman can offer a surface hard and uninviting enough. But that man never knows the fire in the heart of the cold men he dislikes, and he never knows England.

The invisible England of the spirit is a land of radiant dreams, haunted by the sad sense of much disappointment. And only the man who has seen this England can judge with understanding the history, the institutions, or the people of the motherland of English speech and of the democracy of English speaking people.

Church Membership in China

By George B. Baird

IN three of the five mission stations in China supported by the missionary societies of the Disciples of Christ, there is no other Protestant organization carrying on missionary work. The members of other churches who come to these cities must either find fellowship with our churches or have no Christian fellowship. What kind of fellowship should we as Disciple missionaries offer them? Many of these men and women come from the Presbyterian, Methodist, Episcopal and other churches. Some of them come at the call of our own mission as teachers and doctors and even preachers. Some of them hold business, educational and government positions. Perhaps the majority of them are educated, well-trained men. It is important for their own Christian lives that they have fellowship with the church. They often prove valuable to the church as leaders, and helpers in church work. To the church there is here both a duty and an opportunity.

During almost twenty-five years of our mission work in the city of Luchowfu, 171 persons have been baptized. About fifty have come from Disciples churches elsewhere, and more than sixty have come to us from other churches. Few if any of these—even those coming from Disciples churches—were ever formally received as members of the church, for the church has never practiced the formal reception of members not even of those locally baptized.

IMPORTANCE OF "FACE"

To a Chinese, "face" is almost all-important. If a man is placed in a position where he "loses face" there is little chance to either help him or lead him into service. A policy that would place the member of another church in a group by himself, that would mark him off from the other members of the church, a policy that would imply that his type of Christianity was not as good as ours or that would call in question the teaching of the church he has accepted in such a way as to exclude him from full membership in the local church, would mean a loss of "face" that would handicap both him and the church. To the question, "What should be our attitude toward members of other churches?" there may be four answers.

First, "Teach them the way of the Lord more perfectly." In other words, teach them our type of Christianity which of course we Disciples think is the New Testament type. The modern world calls that "proselyting" and frowns upon it. Aside from the frowns of our religious neighbors, would that be either good policy or good psychology? Many of these men and women come to us new in the faith, children as Paul would call them. Our duty is to strengthen their faith and help them to grow into Christian manhood. Instead, shall we begin by undermining their faith by telling them that the missionaries who lead them to Christ did not give them the full gospel and even that they erred in what they did give them. Many a new Christian in China bases his faith as much on the missionary as the gospel he taught him. That is not as it should be, but as it is, and it is a good beginning. Shall we knock away one-half the props that support his faith by discrediting the missionary who led him to Christ? Would that be either good psychology or good Christianity?

DENOMINATIONAL DISTINCTIONS

Second, "Recognize them as Christians but not as members of the Disciples communion." This means to recognize the existing denominational order and offer them fellowship as guests from other denominations. Thus you avoid the danger of upsetting their faith or discrediting the faith, teaching or practice of the missionary who lead them to Christ. If they desire membership they must accept the teaching of the Disciples church and the rules of entrance laid down by that church. Of course we believe this to be the position of the apostolic church. We do not claim that our position and our rules of entrance into the church are all essential to Christianity and salvation, or to membership in Christian churches which we recognize. We make these conditions essential to membership in our social group, the Disciples church. That is a reasonable position, and it is the position stated in the annual convention of the Disciples mission in China in their meeting in the spring of 1920.

This position, although reasonable, has one disadvantage that many of us are not willing to countenance or accept. It creates, recognizes and fosters the denominational viewpoint in our mission churches. That we consider neither Christian nor desirable. We are not interested in building up any denomination in China, not even the Disciples church, as a denomination.

Third, "Receive them formally as members of the local church upon presentation of proper credentials from the church from which they come." But immediately the objection will be raised: "That is a radical departure from the teaching and practice of the Disciples church." Perhaps so! Perhaps not! That is the appeal to denominationalism. Is it a radical departure from any injunction or teaching of the sacred scriptures? Yet this is a ground of controversy that we should avoid if possible. In the first place we do not wish to undermine the faith of the Christians who come to us from other churches, by discrediting the teachings or practices of the men who lead them to Christ and the church. In the second place we do

not wish to create, recognize or foster the denominational viewpoint among the churches in China. Yet we, as Disciple missionaries, do not feel free to receive them formally as members without question. What is our alternative?

OPEN MEMBERSHIP

Fourth, "Receive them informally as fellow-Christians and fellow-workers in the local church. Recognizing the objections to and disadvantages of the three positions above, this fourth position has unconsciously been accepted by Disciples churches in China. It has never been formulated as a policy but it is almost universal in practice among the churches in China. This policy has just naturally grown up through an unconscious process of elimination. The informal organization or rather the lack of organization of the Disciples churches in China has made this possible. By nature it is a compromise, yet it seems satisfactory as far as the local church is concerned. In most cases members of other churches coming to us would accept neither the first nor the second position and we are not free to offer them the third, and if we were free to do so many of them would not accept it if it meant a break with their mother church or denomination. In many cases they consider their stay only temporary and the next place to which they move may have no Disciples church. They have no desire to break away from their larger denominational fellowship. They do desire fellowship with the local church, of whatever denomination, so long as they live in the city. Often the first Sunday in the city they attend church. The hearty welcome they receive brings them back the next Sunday. They contribute both time and money toward the support of the church work. Informally they become part of the local church and enter fully into its fellowship and service.

NO DISTINGUISHING MARK

In the local church there is no distinguishing mark that sets them aside from the other members. They are eligible to vote in the business meetings of the church and may be elected to the highest office in the local congregation and may even be called as pastor of the church. This lack of organization and lack of formality allows them to be received in the same way that a member from another Disciples church would be received. Most of them would perhaps just as soon be members of the Disciples church as of the Methodist, Presbyterian or Episcopalian, but they see no reason for changing from one to another. The name above the door of our church is, "The Chinese Christian Church," and that name is used by many missions in China. This satisfies the members of other churches who come to our city. We accept them informally and give them fellowship. No careful records have been kept as the only church roll is the list of those baptized in our church. However, both the missionary and the Chinese pastor keep more or less accurate lists of all Christians worshiping with us. Without breaking away from their own denominations these men have considered themselves as members of the local church and have been included in the number reported as members both to the Chinese convention and to the Executive Committee in America. However, at the last convention of the mission we were instructed not to report them in the future.

This of course is a make-shift policy and a compromise that works very well in the local church, and it is an important step toward Christian union. There is now a movement in China more important than the local church. A movement is well under way to form a great "United Christian Church of China." Very favorable progress toward this ideal has been made. Shall we as Disciples become a part of this great movement? Any such movement must presume some sort of agreement among churches uniting. One important step in that agreement will be the recognition of the validity of the membership of those in the churches so uniting. This calls for a definite policy, not a makeshift. What will be the answer of the Disciples churches in China?

CORRESPONDENCE

A Protest Vote

EDITOR THE CHRISTIAN CENTURY:

SIR: I note in your issue of October 14 the paragraph "In a Time of Hesitation." After comment on Harding and Cox you wish "it were possible to vote against all (both?) of the candidates" and deplore that we find ourselves "compelled to approve the formal commonplaces of partisanship or remain silent." But we are not so "shut in by the leaders of all the parties." The two larger parties confess that there is no real issue between them by fusing whenever there is danger that neither one will get the offices, as in New York City, in Wisconsin, and practically in North Dakota and Montana, and doubtless elsewhere. He who votes for Christiansen or for Debs does not "remain silent." He protests in a way that will be heard against the arrogant assumption of standpat leaders that we must take what they offer us, against the flagrant violation of the constitution and flouting of the spirit of democracy by our political heresy hunters and militarists, and against the continued exploiting of the people, who are expected to be deeply concerned as to which of two Ohio politicians shall distribute the offices and politically quiescent regarding matters that cut deep into the life of millions.

There is no need for the liberal to "lose his vote" this year, even though there be no middle of the road candidate. There's a way to ask for one.

Larchmont, N. J. CHARLES L. CARHART.

No Hesitation Here

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your editorial relative to the political situation entitled "In Time of Hesitation." I am wondering where you draw your inspiration from that would prompt you to write that. Between two such men as Cox and Harding I cannot conceive why there is need for hesitation in deciding where our duty lies. Warren G. Harding was born and reared in the heart of a strictly American community, and has been honored by the people of Ohio and his people in numerous ways. To me he stands for all that is best in American politics and it seems to me if you could be in Ohio for a while and in the rural parts of it, as I have been, and hear the sentiment of the people who live close to Nature you never would have written that editorial. Take it from me there is a Great Ground Swell of the old time patriotism

about to take place that will show to the world anew the real heart of the American people. And led by that clean, conscientious, patriotic, loyal American, Warren G. Harding, we will pledge anew to our country, our love, our service and our patriotic devotion.

Croton, O. STANTON E. HOOVER.

Hates to, But Can't Help It

EDITOR THE CHRISTIAN CENTURY:

SIR: The communication from your office concerning my subscription to the "Century" is received. I am sending you the money for another year's subscription. I want to say, however, that I am not at all in harmony with the position of The Christian Century. Of course, it has some good articles in it, but I refer to its position as to baptism, federation, open-membership and other related questions. It is just such propaganda as yours that today is splitting in twain the greatest movement ever launched for the redemption of the world since the advent of Christ. It makes me sick to think of it. Your unscriptural teaching will be responsible if this movement is wrecked or even divided. You ought to have been honest enough to excuse yourself from the Disciples brotherhood when you found yourself out of harmony with it. But you persisted in staying in where you were not welcome and the present deplorable condition is the result. You are disloyal to the Bible and must be to your own better self. Your teaching in its final analysis is nothing but Unitarianism. I was in Yale three years and I know that I am right in what I say. But send me your paper. I want to know what the Devil is doing as well as God.

Ada, Okla. C. V. DUNN.

A Word of Warning

EDITOR THE CHRISTIAN CENTURY:

SIR: Through the kindness of a friend I have been receiving your paper for some weeks. When I get a paper sent me in this way I know that there is some concealed propaganda somewhere. So I have been looking over the paper to discover whether the eating of banana skins would not be proved somewhere to be a cure-all for every human ailment or the singing of hymns backways would not transpire in its pages somewhere to be the truly apostolic method.

So far, I am unable to discover any concealed sectarianism about it so I write to congratulate you while you are still alive as, so soon as the leaders of your particular ism discover that your paper is denuded of anything less narrow than Christianity, you are as good as dead.

What would become of "denominational loyalty" if everyone were as sincerely interested in the whole body of Christ as The Christian Century appears to be? In these degenerate times do we not need the tonic of hatred of our fellow Christians to keep the church alive at all? What is the good of three churches in a village if they cannot sneer at one another?

I hope you will prayerfully consider these questions and withdraw while there is time into your denominational shell, and mumble again your denominational shibboleths, else the world may begin to take the church seriously and we ministers have to work harder than ever.

Utopia Springs, U. S. BROMIDE SMITH, D. D.

BOOKS Any book in print may be secured from The Christian Century Press, 1408 South Wabash Ave., Chicago
Give name of publisher, if possible.

THE SUNDAY SCHOOL

Two Masters *

"YOU cannot serve God and Mammon"—that is the fundamental thesis of Jesus in the closing section of this famous sermon. "Seek ye first the rule of God" is just another way of stating the same vital truth. "Lay up treasure in heaven" holds to the same idea. When you stop to think about it nearly all of our sad situations in church affairs come from divided allegiance. It is this hyphenated business that does all the damage. We want to get the best of this world and the best of eternity. We want to have all the fun here and all the joy there. It cannot be. You cannot serve Uncle Sam and the Kaiser! You cannot love Christ and the devil equally well. You cannot love the dark and the light. You cannot like good and evil. You cannot love good music and bad music. You cannot delight in good literature and trash. You cannot admire good art and vile. It is the confused convictions; the divided devotions; the mixed loyalties that cause all the sad situations.

We see it every day. Here is a business man. He goes on Sunday to the church and sits among his family. He hears the parson pray and preach. His better nature is aroused, his higher emotions kindled, his soul is touched. He registers a vow to live for Christ and the church. He swears he will make Jesus, Lord. This is on Sunday about twelve o'clock. Monday sees him at his place of business. The lure of gold is about him. His business associates stir him with statements of vast investments and golden dividends. To secure his ends he may have to blink at some of the ten commandments, to say nothing of the improved sayings of Jesus. He goes out to lunch with two or three smooth fellows. He becomes aware of a clash between his Sunday convictions and his Monday ambitions. Which shall conquer? "You cannot serve God and Mammon." There is no clash between honest business and our religion, but there is between questionable methods and the straight-forward teachings of our Master.

Young people face this confused situation often. The mixed motive ruins again. Here is legitimate pleasure and here is pleasure that is tainted. Most subtle, illusive, inviting is the wrong way. It is a broad way, that leads to death. Many are going in thereat. It is hard not to be a good fellow; it is painful not to follow the crowd. To be in Rome and not behave like a Roman is unpopular and one dares not want to be thought green and queer! My heart goes out to these wistful youngsters. They know what is right, they want to do what is right, but the churches are closed and the paths that lead downward are alluring. One needs to have very clear ideas, very positive convictions, very determined motives if one is not to be swept along with the giddy crowd. "You cannot serve God and Mammon."

Life is an affair of *loyalty*. Write that down. You are made by your loyalties. Are you loyal to the U. S. A? So loyal that no other country can charm you and that your best blood is dedicated to the United States? Are you loyal to your wife? So loyal and devoted that you will not permit any disloyalty to be entertained in your heart? Are you loyal to your religion? So loyal that you will not let sudden wealth or blinding passion or soft ease or anything else break your devotion? Are you loyal to the truth? So loyal that your deepest prejudice must yield to truth? So loyal that new light is always welcome? So loyal that you can see whatever of truth lies in the opposite camp and because you want all the truth you can receive that? Are you loyal to your Saviour? Loyal unto death, saying, with the disciples, that you are willing to die with or for him? Sometimes a single-tracked mind is a good thing. Surely one master-motive is essential. Is it God or is it worldly success....."You cannot serve God and Mammon." JOHN R. EWERS.

*Nov. 7, "Principles of Christian Living." Matt. 6:19-34.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Christian Work Prospers in Korea

Political disturbances in Korea seem to have helped rather than hindered the revolutionary movement. While the missionaries have abstained from political activity, the native Christians have been quite prominent in the movement. Rev. John G. Moore who superintends the Pyeng Yang district with over seventy churches in his care says that some villages have at least one Christian in every home. Students of both sexes are being trained in the schools for Christian work. It is a remarkable fact that young women often lead religious services. This would not be permitted in some parts of the Orient.

Dr. Scudder Talks About Soviet Russia

The Boston Ministers' meeting held on Oct. 11 listened to a discussion of soviet Russia by Dr. Doremus Scudder, who has recently returned from the Bolshevik country. Dr. Scudder disclaimed being a socialist but insisted upon interpreting the Russian situation fairly. He asserted that the soviet antagonism to alcohol was genuine and that much headway had been made in turning the people from alcoholism. The soviets are also to be commended for their care of children and for their program of universal education. They abolished the death penalty at first, but were compelled to restore it afterwards. Many acts of cruelty were committed by minor officials and by mobs, but punishment has been administered to many guilty of these offences against good order. Dr. Scudder asserts that the family has been untouched by the soviet regime and that the church is by no means less popular than before. He demanded that the world keep its hands off and let Russia work out her problems in a democratic way. Very significant was the statement that it is almost impossible for any newspaper correspondent to send the truth about Russia to the world, even if he wants to.

A New Missionary Organization

The International Missionary Meeting at Geneva had before it the matter of the readmission of German missionaries to their former fields of labor. The general conclusion was that the removal of destrictions imposed by governments, in consequence of the war, depends largely upon securing the confidence of these governments, and in doing this the missionary organizations of the countries whose governments are concerned may give aid, while much depends also upon the cooperation of the misisonaries of the German missions. The spirit was wholly fraternal, while difficulties were frankly recognized. It was decided to create an International Missionary Committee, on the ground that the only bodies entitled to determine missionary policy are the missionary societies and boards and the churches in the mission field. The first meeting is to be held in North America in the autumn of 1921.

Methodists Help Young People

The institutes for young people held under Epworth League auspices in various sections of the country have been very successful this year. Sufficient data have now been gathered to permit the work to be tabulated and interpreted. A total of 35,000 youg people were brought under special religious instruction. The instructional work was done by 648 teachers, in many cases the leading lights of Methodism. One of the results sought was vocational guidance for the young people. Four thousand decisions were made in the matter of vocation, large numbers of these being for the ministry or the mission field. The Methodists are making sure of their man power for the future by building it from the youth of the church.

Famous Gospel Song Leader Passes On

Charles M. Alexander has been famous as a leader of popular religious song, having been associated with Dr. R. A. Torrey and later with Dr. J. Wilbur Chapman. He died in Birmingham, England, on October 13. His wife was Miss Helen Cadbury, daughter of the wealthy cocoa manufacturer of Englend. Mr. Alexander gained wide vogue for a number of popular evangelistic songs. "God will Take Care of You" and "The Glory Song" are among them. He was still young at the time of his death, being only fifty-three years of age.

Where the Big Presbyterian Churches Are

The Presbyterians have in the United States 126 churches with more than 2000 members each. First Presbyterian church of Seattle is the largest, with a membership of 6,599. One wonders if this great church is not the largest Protestant church in America, or in the world. There is only one other Presbyterian church above the three thousand mark, Central Presbyterian church of Brooklyn. The cities having the next largest churches are Los Angeles, Rochester and Denver. The Seattle church has a Sunday school enrollment of 2,806, strikingly smaller than the church membership, but still the largest of the Presbyterian Sunday schools. Westminster Sunday school of Minneapolis is second place in the denomination while third place is held by the Sunday school of Pine Street Presbyterian church, Harrisburg, Pa., with an enrolment of 2,109. There are four Presbyterian schools with an enrolment of over two thousand. Another striking feature of the Presbyterian reports is the fact that of the 86,558 people converted in Presbyterian churches last year, one tenth united with 58 churches and the other nine-tenths are distributed among 9,508 churches.

Influential Missionary and Cooperative Leader Passes Away

The recent death of Mrs. E. M. Bowman, formerly of Chicago and in recent years a resident of New York, removes a figure of prominence and outstanding helpfulness from the counsels and activities of the Disciples of Christ and many interdenominational movements. For many years Mrs. Bowman was a member of the board of the Woman's Missionary Society of the Disciples. Her influence was always thrown upon the side of progress and the more generous relationships among the Christian denominations. Wtih her husband, Mr. E. M. Bowman, she entered into positions of the most personal responsibility in behalf of Christian unity and gave freely not only of her means but of her mind and personality to further the finer things of the kingdom. Her presence was particularly missed at the recent convention of Disciples in St. Louis where many groups both official and informal in character made remembrance of her in resolution and prayer. Funeral services were conducted in New York and in Chicago, the latter city being the place of her burial.

Young Men Will be Remembered in Prayer

Under the leadership of the Young Men's Christian Association the second week in November will be observed throughout the world as the week of prayer for young men. Protestant churches as well as Christian associations will be asked to observe the week in some special way. The peculiar temptations besetting young life at this time make the call very timely.

Ford Hall Meetings are Resumed

The Ford Hall meetings in Boston are of national interest as the forum method continues to be exemplified in them. The opening session this year was on Oct. 17 and representatives of the various political parties presented their views. Notable speakers are booked for the entire season.

Peace Leader Called to Important Pulpit

Dr. Noble S. Elderkin came into prominence during the early days of the war because of a disagreement with some of the people of his church in Oak Park, near Chicago, over the policy to be pursued by the church during the war. On account of the tenseness of this situation he resigned. In recent months he has been the western seretary of the League of Reconciliation. He was recently called to the pastorate of Pilgrim Congregational church, Duluth, Minn., and has begun his new work there. This is

one of the strong churches of the denomination and the call indicates the high estimate set upon Christian character and conviction in a minister regardless of differences of opinion as to specific measures.

Friends Present Token of Esteem to Mr. Albert Dawson

Mr. Albert Dawson has recently resigned from the Honorary Secretaryship of the City Temple, London, and from the editorial management of the Christian Commonwealth, which paper has recently quite changed its character. Mr. Dawson has had an interesting experience in public life, being at one time private secretary to Dr. Joseph Parker, of the City Temple. More than any other man he was instrumental in having Dr. Joseph Fort Newton called from Cedar Rapids, Ia., to succeed Dr. R. J. Campbell in the City Temple pulpit. In The Christian Commonwealth he has voiced progressive opinion on many matters that were not always popular. His service to the cause of woman's suffrage is outstanding and it was partly through his influence that a woman preacher was attached to the staff of the City Temple. On the occasion of his withdrawal from these distinguished positions, his friends are presenting him with a purse and with a cordial expression of their appreciation of his services.

Frank Discussion of Sex Questions

The report of the Lambeth Conference on sex questions has been published and it takes an entirely new tack on this important matter. Clergymen are urged to instruct themselves so they may be adequate teachers of sex morality. The report deplores the fact that the church has no literature adequate to this subject. The closed attitude on the subject of divorce is maintained, an attitude which is criticized by the "Churchman" of New York. It would seem that the evil dances, improper dressing and the low tone of popular literature will become the subject of Episcopalian preaching henceforth.

Famous Missionary of the Yukon Dies

Archdeacon Stuck of the Yukon is one of the very best known missionaries of his denomination. His books, "Ten Thousand Miles with a Dog-Sled" and "Voyages on the Yukon and its Tributaries," have come to be widely known outside the Episcopal church. His recent death is a great loss as he was quite as important in the Yukon country as Dr. Grenfell is in the Labrador.

Boston Federation Secures New Secretary

There are now thirty-six full-time city federation secretaries in America. The Boston federation is a strong one and it recently secured for secretary a leading light of Congregationalism, Dr. Doremus Scudder. He has both a theological and a medical education, and served as head physician of the American Board hospital at Niigata, Japan. After his return from Japan, he became pastor of "The Workers' Church" near the Chicago stockyards. Here he worked out the idea that a settlement and a Christian church can live together. He has held pastorates in Brooklyn and in Woburn, Mass. His service in the Hawaiian Islands has been noteworthy. He served in many ways there, being first the superintendent of Japanese work and later pastor of Central Union church in Honolulu. During the war he went to Siberia for the Red Cross. He is therefore a commanding and authoritative interpreter of modern methods in religious work. Dr. Scudder hopes to bring about many small group federations within the larger federation and his plan includes eleven group federations in Boston proper and thirty-six in districts outside of Boston. He has plans for inviting students from educational institutions to attend church and for getting voters to the polls on election day. A part of the program is the federation of all the various city religious activities with the church federation.

Well-Known Minister Loses Wife in Accident

Dr. J. H. Goldner, pastor of Euclid Avenue Christian church, Cleveland, O., has been called upon to give up his life companion in a tragic automobile accident. On prayermeeting night a party of friends were going to the church with the pastor and his wife when a car bore down upon them swiftly, and struck Mrs. Goldner. She died soon afterwards in a hospital. Mrs. Goldner was a Cleveland woman, having been married to Dr. Goldner during his ministry at Euclid Avenue church. She leaves behind her two sons of tender years. Dr. Goldner amazed his congregation by conducting the devotional portion of his church service on the Sunday following the Saturday of his wife's burial. His calm faith on that day greatly deepened the esteem in which his people hold him.

New Publicity Organization Launched

Several of the denominations now have publicity secretaries and the church federations in many cities have commissions on church publicity. In addition to this there is a department of religious publicity in connection with the Associated Advertising Clubs of the World. The interest in the subject is so great, however, that new organizations continue to arise. The latest is the Gospel Advertising League of New York of which Mr. A. G. Fegert is secretary. It claims to have no paid officials and to be organized not for profit but for the extension of the gospel in the world as a labor of love.

Missionaries Fight Yellow Fever

The missionaries of the Presbyterian church in Mexico report that yellow fever is spreading in some sections of that country. The disease is caused by the yellow fever mosquito which is harbored in certain kinds of grass. The missionaries are securing oil whenever possible and are burning the grass to check progress of the disease.

Confusion About Gipsy Smith

There are now two Gipsy Smiths in the world. The original evangelist by that name lives in England and will visit America this coming winter. He is not to be confused with a young Canadian minister who is called Captain Gipsy Pat Smith. When it was announced recently that Gipsy Smith has just been married, the elder man received a number of critical letters, which hardly applied to him.

Well Known Missionary Journal Disappears

The World Outlook pioneered in the field of an illustrated and popularized missionary journal of interdenominational character. In the days of the Interchurch World Movement, it was an organ of the movement. Since then it has been sold a time or two, and has at last fallen a victim to the high cost of printing. The last purchaser was the Christian Herald of New York which has now taken over the subscription list. In the beginning the editorial management was of Methodist persuasion. The illustrated missionary periodicals now left in the field are denominational in character, such as the World Call of the Disciples and the New Era Magazine of the Presbyterians.

Methodists Advertising for Preachers

The shortage in ministerial force is felt in all denominations. There are many vacant churches where preaching is not to be secured. The Methodists have been famous for their system of ministerial supply which in former years provided every church with a minister, and every minister with a church. This year district superintendents are publishing numerous advertisements asking for ministers. The places to be filled offer salaries of $1,200 to $2,000 per year and in some cases there is a parsonage. After years of neglect of the ministry in the matter of financial support and after two decades of muckraking and criticising the ministers on the part of the public it is not strange that there is now a dearth of church leaders. Communities have as much difficulty in securing ministers as in securing school-teachers.

News Coming Back from World Convention

News from the World Sunday School convention held in Tokyo has been slow in coming back. Scraps of information have come through, however. The hall that had been specially erected for the convention burned down. Following this the imperial theater was offered to the leaders, which offer was accepted. The convention elected John Wanamaker as president and the vice presidents include Chief Justice McLaren of Toronto,

Bishop Hartzell of Ohio, Dr. W. O. Thompson of Columbus, Marion Lawrance of Chicago and Ames Kinnear of Pittsburgh. The convention passed a resolution advocating world brotherhood and expressing a desire to support national and international policies that would not discriminate between nations and races. The California situation was evidently in mind when a number of the addresses and resolutions were made.

Pan-Presbyterian Alliance Will Come to America

The large number of meetings in Europe this summer has resulted in some of them being forgotten by the public. There was a meeting of the Pan-Presbyterian Alliance at Lausanne. At this meeting arrangements were made to hold another gathering in America next summer. Rev. J. R Fleming is the permanent secretary of the organization.

Advertising the Prayermeeting

Preaching is often advertised but the Presbyterian church in Hiawatha, Kans., is advertising its prayermeeting on the theory that any good thing deserves to be advertised. A large display notice in the local daily invites the people of the town to the service, this notice being printed the very day of the meeting. The leader and the topic of discussion are announced. It is reported that the publicity has increased the attendance and the interest.

Quakers a World-Wide Fellowship

Since the days when George Fox used to stand up in English churches and interrupt the meeting with his sermons, the doctrine of the Friends has had difficult going for it repudiates organization and ordinances. That it has in it vital elements is seen by the fact that the Quakers are now an international fellowship. The recent All-Friends Conference in London brought men and women from all parts of the world. There were delegates from America, New Zealand, South Africa, China, Japan, Syria, India and Madagascar. Three hundred and fifty delegates went from America. Much of the discussion related to the application of Christian principles to modern industry.

Bible Teaching Introduced in Atchison Schools

The question of teaching the Bible in the grade schools has been agitated in Atchison, Kans., after arrangements for credit for Bible courses at the high school had been completed. The ministers of the city recently held conference with the school board and the latter voted that an hour a week of Bible instruction should be given. The text book to be used will be Burgess' "Life of Christ," and the instructors are under obligation to omit everything that would be construed as sectarian interpretation. The literary and historical features of the study will be stressed. High school students do their work in the Sunday schools and get credit for it but the grade school pupils must do their work at the public school with the teachers provided.

Methodist Reunion in England

The Methodists of England have been facing a small but steady decline in membership for a number of years. The three leading organizations are now seriously considering union. The various conferences this year have given favorable consideration to the union proposals. The Wesleyan Methodist church has adopted a modified form of episcopal over-sight These officials are not called bishops but overseers, which is, of course, a mere matter of words.

Leading Denominations Arrange to Meet Interchurch Obligations

The Methodist denomination some time ago announced that it would meet its Interchurch obligation in full. At a recent meeting of Preesbyterian leaders who are connected with the New Era Movement, it was voted to notify the banks that the obligations of the Presbyterian body would be met promptly as they fell due. The Disciples are more embarrassed than any of the denominations because the large askings of the Educational Board involve a disproportionate quota of responsibility, the sum of $300,000 having been underwritten by the board alone and with no assets on hand. The combined underwritings of all the other Disciples Societies was $300,000. It has been arranged to take up an offering on a special Sunday to secure funds for this total obligation without taking money from the treasury of the various societies. The banks loaned the money after an investigation which showed that no church organization in America had ever defaulted the payment of its debts. The credit of the churches is of great importance in future operations as all missionary societies must at times borrow money.

Dr. Mott Returns From Europe

After his resignation as head of the Interchurch World Movement last spring, Dr. John R. Mott made his annual pilgrimage to Europe to fulfill his function as head of the International Y. M. C. A. Since his return he has been interviewed by Dr. Howard B. Grose and his impressions of the situation in Europe are now available to the public. His first impression, he said, was the sign of gradual economic rehabilitation. To name the degree to which the nations have approached the normal, he would put Great Britain as farthest on the path, and then the order would be Belgium second; Czecho-Slovakia third; France fourth; Germany fifth, as contrary to the general view he was much impressed by the extent of her recovery; rural Hungary sixth; Italy seventh, though a perilous state exists there; Poland eighth, except in the war-swept fringes; Old Austria ninth, with practically no hope unless there shall be an international arrangement whereby credit and raw materials can be obtained; otherwise her people are condemned to death. "You've got to help prime the pump there." Then tenth would be Russia, an empire of misery with God only knows what further agony to endure.

The great and omnipresent irritation, suspicion and lack of fundamental unity in Europe are evident facts in the situation. Nations that were getting on together famously in the war are now at loggerheads. The irritation is greater now than at any time during the war. This is due to physical causes bringing reaction, to a recrudescence of national ambitions, fears and cupidity, and also to lack of great leadership. This leadership is wanting among the statesmen and also among the churchmen of all the nations and communions.

There is no question that the United States is in bad—much worse than one can realize unless one goes and lives abroad quite a long time. This feeling became cumulative and at times almost unbearable. With the exception of Czecho-Slovakia and Poland, almost every country has changed its attitude from extremely favorable to unfavorable. The attitude ranges from misunderstanding and mystification, through impatience and exasperation and caustic criticism, down to questioning our whole motives in the war and since, and from suspicion of ulterior designs on our part, on to bitterness and general disgust. On the other hand, it should be said that the best and fairest estimate of our view of the League of Nations is to be found in an article in the British Round Table for March, showing an understanding of the situation such as few of our own people have.

One of Dr. Mott's keenest impressions was of the great suffering. He feared that the coming winter is going to be more serious than any since the war broke out. His investigations did not reveal adequate constructive measures, and unless these were taken it would be impossible to prophesy the consequences. Hunger, cold, starvation, disease—these were breeders of revolution and anarchy.

And this led to a suggestion of the tremendous importance of America in this world crisis, and of our setting our own house in order. There are diseases spreading, and the only way is to have vitality enough to drive them off. We must not think to escape contagion if Europe is overspread with it. Our duty is to bring all the forces into play—Christianity, philanthropy, university, economics, as well as discovering a distinctive part in the new international political arrangements demanded by the present world situation, and that will prevent a recurrence of the evils that have stricken the world.

Disciples of Christ in General Convention

THE General Convention of Disciples of Christ assembled this year in St. Louis, Oct. 19-24. The Coliseum in which the meetings were held was much too large for all the sessions with the exception of those held on Sunday. The bad acoustics made the business of the convention very difficult. A fringe on the outer edge of the audience was most of the time in ignorance of the business being conducted and to many the entire exercise was hardly more than a pantomine.

The machinery of the convention is new. The missionary and benevolent associations amalgamated last year to form the United Christian Missionary Society and the General Convention abandoned the naming of delegates by local congregations. Under the new arrangement the business of the convention must all be considered by a recommendations committee elected by the various state and provincial conventions. Only after this committee passes on resolutions and motions, is debate permitted on the floor of the convention. The recommendations committee is composed of about 120 persons. This year this committee was divided into five groups to which the various types of business was referred. The five subcommittees reported to the general committee and the general committee reported to the convention.

The enrollment at St. Louis was between three and four thousand people, though without doubt a large number besides came to the convention and failed to register. Seasoned convention goers agreed, however, that, despite the extraordinary efforts made to stimulate attendance, the convention was smaller than in the old days when bigness was more a matter of pride than now. Probably less effort is made to gather a large multitude since the centennial convention in 1909 demonstrated the difficulty of doing business before a throng that no man could address. It is felt by some that the earnest discussions carried on in the conventions in recent years limit attendance. Many people once came to the convention for "inspiration" and many of these have been puzzled to understand the vigorous debate that now characterizes the sessions. The debate arises out of the more democratic methods of conducting business. Once the business of the convention was practically all done in committee rooms away from the people. Even the room of the recommendations committee is now open to visitors.

* * *

The So-Called "Congress"

Four days previous to the convention a group of theological conservatives, several hundred in number, gathered at the Odeon Theatre, St. Louis, and formulated a protest against some of the practices of the church. This so-called congress was presided over by Rev. P. H. Welshimer of Canton, O. It passed resolutions inveighing against "the methods of the Association for the Promotion of Christian Unity." The executive board of the Foreign Missionary Society was commended for demanding proof that open membership was being practiced in China. The Home board was criticised for observing comity on the home mission field, it being the belief of this congress that Disciples should go into every village and hamlet and organize a church without consideration of the presence of other communions. In the course of the sessions of this congress many of the officers and board members of the Foreign Society submitted to the indignity of a public catechism on the platform on the congress. Naturally the congress was attended by large numbers of Disciples not in sympathy with its proceedings and in order to keep these from voting, President Welshimer ruled that only registered members of the congress could vote.

The meetings of the Board of Managers of the New United Christian Missionary Society were of interest to many. A demand was made in one of the sessions of this organization by Rev. Z. T. Sweeney of Columbus, Ind., whose effect would involve the recall of any missionary believing in "open membership." After a lengthy debate the board voted down his resolution.

* * *

The Union Question in China

On the floor of the General Convention a resolution was introduced by Rev. Mark Collis, of Lexington, Ky., demanding that Rev. Frank Garrett, a well-known missionary in China, be recalled because this missionary had declared that the Disciples should prepare for the new era of a united church in China by formally adopting the practice of interchange of members with missions of other communions. The Convention denied the request of Mr Collis to recommend the recall of Mr. Garrett, but in doing so presented a resolution which undertakes to secure from him and any other foreign missionaries suspected of favoring the so-called open membership an "open avowal" of their acceptance of a certain statement presented to the convention by Secretary Stephen J. Corey on behalf of the Foreign Society. The relevant portion of Mr. Corey's statement, which is rather long, is epitomized in the body of the resolution which also goes on to declare in no uncertain terms that any missionary unwilling to approve the statement should sever his connection with the foreign missionary work of the Disciples of Christ. The vital section of the resolution, omitting the prefatory portion, is as follows:

"Resolved—that we voice our thanks to Him whom we serve for the completely reassuring attitude of the Board of Managers of the Foreign Christian Missionary Society,—whose report the convention made its own—when, in view of the earnest and anxious questionings of devoted but troubled men and women they declare 1st: 'Gratification at the growing interest in the subject of Christian unity among the workers in China,' 2nd, 'Sympathy with our Missionaries passionately desiring the consummation of such unity,' but 3rd, 'that the Executive Committee is committed to the program of the organization and maintenance of work on the mission field in consonance with the teaching and practice of the Disciples of Christ in the United States' and as a further interpretation of their own resolutions declared, 'These resolutions can have but one meaning and that is that the Executive Committee does not approve of any control of the local churches by a district association, or of the advocacy or practice of open-membership among the missionaries or mission stations supported by the Foreign Society.' Now be it further

"Resolved—that this statement of the Foreign Christian Missionary Society voicing as we believe it does the heart of our Brotherhood as to points at issue be submitted by the United Society to men and women engaged in service under their direction whose teachings or practices have been called in question, to the end that their open avowal of loyal support of such an expression of the thought and life of the Brotherhood may restore in the hearts of all, complete confidence in them or, if in the liberty of conscience such avowal is impossible, may indicate the wisdom of a prompt cessation of service as representatives of the Disciples of Christ.

"Resolved—that we request the United Society to report to the next convention the results of their action in harmony with the above resolutions."

* * *

Emotion in Passage of Resolution

This resolution is understood to have been written by Dr. Charles S. Medbury, a member of the Committee on Recommendations. In submitting it to the committee on behalf of his sub-committee to which the matter had been referred, Dr. Medbury made an appeal for its adoption which moved the committee to tears, and their action was taken in awe and a tenderness of emotion induced by his extraordinary personality and spirit. Those members whose critical faculties were not confused by the powerful appeal made by the author of the resolution, nevertheless felt that any effort to examine critically the implications of the resolution was hopeless.

Having passed the resolution, the committee appointed Dr. Medbury himself to present it on their behalf to the convention. The same atmosphere of tears and awe fell upon the convention as had fallen upon the committee. Dr. Medbury so presented his resolution that

there was no discussion, save for two or three approving speeches made by recognized leaders of the group which had favored the recall of Mr. Garrett. With the announced unanimous sanction of the Committee on Recommendations and with the approval of the conservative leaders, there seemed to be nothing left to do but for all sides to accept the resolution. There were many who were unable to vote at all because they wished to disapprove the recall of Mr. Garrett, but could not conscientiously vote for the imposition of what they felt to be virtually a credal demand upon the missionaries. It was in this fashion that the convention disposed of the issue which, more than any other, had filled the horizon of the delegates from the moment of their arrival in St. Louis.

* * *

The Work of the Year

The presidential address of the General Convention was given by Dr. R. H. Miller, pastor of Independence Boulevard Church of Kansas City. He spoke upon the theme, "The Necessity of Christ." The reports of the various constituent organizations of the United Christian Missionary Society were very encouraging. The Disciples raised more money for cooperative work last year than during any year of their history. Various educational, philanthropic and missionary campaigns loosely correlated under the leadership of Interchurch World Movement reached the imposing total of $5,597,096 in cash and pledges during the year. The Foreign Christian Missionary Society reported cash receipts for the year of $822,"83.62; the Christian Woman's Board of Missions, $916,354.49; the American Christian Missionary Society, $442,865.07; the Board of Church Extension, $203,322.51; the National Benevolent Association, $485,692.85; the Board of Ministerial Relief, $135,532.66. The total receipts of the bodies united in the United Christian Missionary Society was $3,005,-961.98.

The presence of a large number of missionaries from the foreign field who are home on furlough was an inspiring feature of the convention. On account of his thrilling experiences during the past year, the interest of the delegates was focused upon Dr. A. L. Shelton, who was captured by bandits on the borders of Tibet and held for over two months. His story was told in the convention modestly and with a delightful sense of humor. He drew a graphic picture of the social conditions in a land but little known in the western world.

During the past year some features of home mission work have been thrust into prominence, particularly the newly begun work among Indians and the work among the Spanish-speaking peoples in this country. The new Indian Mission in the state of Washigton and its achievements were discussed by Rev. S. G. Buckner. Rev. Karl Borders described the achievements of the Russian church in Chicago. During the past year two buildings have been acquired to house immigrant work in that city.

A dramatic feature of the convention was the introduction of the children of the Orphan's Home, maintained by the Disciples in St. Louis. They executed drills and gave a program of song. Coming as it did in the midst of a period of discussion, the religious influence was marked. Many delegates visited the home and a number of inquiries were received concerning the securing of children for adoption. Over five hundred children are cared for by the Benevolent Association in institutions in different parts of the United States and a hundred and fifty aged people are provided with a home for their declining years.

Not the least interesting feature of the convention is the smaller group meetings that assemble from time to time. There were not so many of these as usual, on account of a waiters' strike which made dining room accommodations at the hotels difficult. The Campbell Institute, an organization of preachers, teachers and others who have done advanced work in universities, met at the American hotel. Rev. Maxwell Hall presided, and the evening was occupied with short greetings from the members. The luncheon given by the Association for the Promotion of Christian Unity was the most popular of all these meetings. The dining room at the Annex was filled to overflowing. Reports from the European conferences of the past summer were brought by Dr. Peter Ainslie, Dr. Finis Idleman, Dr. F. W. Burnham and Dr. R. H. Miller. At no meeting of the convention was more enthusiasm manifested.

The board of education dramatized its message by presenting a chorus of girls from Christian College, of Columbia, Mo. These girls sang before the convention. Dr. H. O. Pritchard presented an address on "An Educational Program for the Disciples of Christ."

* * *

Discussion Provided for at Convention

Rev. Graham Frank is the organizing genius of the General Convention and has been able gradually to open its platform for more and more discussion. It was voted to have a whole day devoted to discussion of general denominational interests next year to supersede the congresses which in recent years have been something of a safety valve for the denomination. Discussion has been repressed at Disciples conventions for many years. The convention closed with the communion service on Sunday afternoon and the mass meeting in the evening in behalf of the interests of Christian union. At the latter meeting the convention was addressed by Dr. George W. Richards, Professor of Church History in the Seminary of the Reformed Church at Lancaster, Pa., and by Bishop Charles H. Brent of Albany, N. Y.

The Disciples have the keenest differences of opinion of any group of religious people in America unless an exception be made of the Episcopalians. Their principle, "In opinions, liberty," has safe-guarded thus far the unity of the churches cooperating with the General Convention. Talk of a rupture in their communion which has been heard in previous conventions was less in evidence in this one. The leaders of the conservative group found practically no support for a division.

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British Table Talk

London, Oct. 5, 1920.

Bishops and Nonconformists

Continued discussion of the Lambeth proposals for reunion is clearing the air and defining the issues. The Federal Council, being the first representative Free Church Assembly since the Lambeth Conference, after consideration of the pronouncement of the Anglican episcopate, has adopted a provisional statement which has been endorsed by the National Free Church Council executive, and issued under their joint authority. The Federal Council has set up a Committee representative of the constituent churches to examine the Bishops' proposals "in the light of the principles of the New Testament and the evangelical conception of the Church and the Ministry." Meanwhile, the Council rejoices in the growth of Christian unity and reciprocates the fraternal spirit of the Lambeth appeal, but states that there are "fundamenal provisions" in these proposals which do not command its assent. Before pronouncing on these, however, the Council invites discussion with representative Anglicans. This represents the general attitude of Free Churchmen to the Bishops' approach, and a resolution expressing it has been passed by a gathering at the headquarters of Primitive Methodism, by a conference at Dr. R. F. Horton's Church, and other assemblies. The Congregational Union has remitted the matter to the County Unions with a view to consideration by the Congregational Council next March. Dr. J. D. Jones's conviction is that the stumbling block is still the old Catholic as against the Protestan position, and personally he could not be re-ordained by a bishop in order to make valid his commission from his Master. Another speaker at the Congregational Assembly was confident that Free Church Ministers would not agree to any union dependent upon episcopal ordination or acceptance of ancient creeds. On the other hand, Dr. Horton, like Dr. Shakespeare, argues that the object is not to make all the churches episcopal but to find an episcopacy which will give unity, not validity to the non-episcopal churches. "We are asked to accept episcopacy as a useful, if not necessary, mode of organization, but not as a divine obligation." On this interpretation Dr. Horton announces that, though he has no desire for episcopal ordination, he would seek it and accept it if by doing so he has helped to bring about a reformed and constitutional episcopate and a unified Church. Presbyterians are looking askance at the Bishops' overture: Dr. Archibald Fleming frankly calls it "ecclesiastical legerdemain" and Dr. Norman Maclean asks what would Scotland gain by accepting "these humiliating proposals?" Rome's attitude is of course unchanged. Having said truly that external union means nothing without unity of faith, Cardinal Bourne claims that that unity can only be brought about by union with the Holy See. Happily fraternal interchange between individual ministers grows. Not only will the forthcoming Church Congress be open on Nonconformists as in past years, but this year two well-known Free Churchmen, Mr. Walter Runciman and Rev. R. C. Gillie, are to take part in a meeting at the close of the Congress. The Bishop of Exeter (son of the late Lord Salisbury) has done more than give permission for a Baptist Minister, Rev. T. Wilkinson Riddle, to preach in a Plymouth Parish Church, he has expressed his hearty good will concerning the arrangement. It may here be noted that an American bishop—Bishop Williams of Michigan—recently worshipped in a Unitarian Church at Warwick, when the Lambeth Conference was the subject of the sermon, and joined heartily in the service.

* * *

Congregationalists in Conference

Owing to the meeting place being in the extreme South of England and the great increase in railway fares, the Autumnal Assembly of the Congregational Union at Southampton was much smaller than usual, but the proceedings were of exceptional interest. The presence of Lord Hugh Cecil, M. P., on the platform would alone have lent distinction to the occasion. The younger sons—particularly Hugh and Robert—of the late Lord Salisbury, the famous British Prime Minister, have steadily risen in public esteem. By members of all parties they are respected for their high principles, disinteredness and courage. Their tireless advocacy of the League of Nations, their fearless criticism of any Government that seems to them to depart from the Christian standard, their sympathetic attitude towards Labour and Ireland, make them increasingly influential in our affairs. We may yet have a Cecil as Premier supported by the best elements in Liberalism and Labour. Amid much enthusiasm at the Congregational Assembly Lord Hugh denounced war as anti-Christian, and said we must all strive to make the League of Nations the Christian leader in a Christian world. Dr. Parkes Cadman's sermon, (11 Tim. 1. 7,) before the Union, was a fitting climax to the fine service he has rendered the churches during his most welcome visit to England. "Compact with an erudition that betokened wide and deep reading, it held the large congregation captive with the orderly rhythm

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of its legion sentences, the magic resonance of its rhetoric, and its outstanding relevance to the times in which we live." (J. Hugh Edwards, M. P., in the "British Weekly). Dr. Cadman assured us that every American preacher believes that to the British Empire has been given the privilege of giving leadership in national righteousness and truth. Admiral Dewey told him personally that this was his belief. Dr. Garvis prefaced his address from the Chair by a reference to the recent visit of British Congregationalists to the United States. They brought back the impression that, despite disquieting appearances, there is a drawing together of heart and will of the two peoples in the interests of the Kingdom of God. A resolution expressing thanks for the hospitality extended to the delegates to the International Congregational Council in Boston concluded with the aspiration that the two kindred peoples might be led of God into closer fellowship for the peace of the world and the incoming of the Kingdom of Christ.

* * *

Amusements and Marriage

Discussing the attitude of the Church towards amusements, a delegate advised the Congregational Assembly not to be influenced by "any old Puritan prejudices based on the brand-snatching theory." A speaker who asked whether any minister would allow a young man connected with the theatre to distribute tracts or teach in Sunday School was answered by a volley of "Yes!" ("Surely," said another speaker, "the theatre which could put on such plays as Abraham Lincoln had a great influence upon society, and our aim should be to uplift and cleanse it." In course of a discussion of Christianity and Marriage, a speaker regarded as the worst danger of the day the ignorance, levity, and frivolity with which men and women enter into the marriage relationship. "The giggling and cackling of middle-aged fools at wedding feasts is a correct symbol of all that many understand by the sacrament of marriage." For some years past a Committee had been engaged in preparing a "Book of Congregational Worship," and a copy of this was formally presented to the Chairman of the Assembly. Its purpose is to deliver congregations from "the tyranny of the pulpit" and ministers from the strain on their devotional resources involved in the unaided conduct of public devotion. Many sources have been drawn upon, including the Church of England Prayer Book, Armenian and Russian Liturgies, Litanies used at the Liberal Jewish Synagogue, prayers by James Martineau and Christina Rosetti, and compilations by Dr. Hunter and Dr. Orchard. The word "obey" is omitted from the Marriage Service. For long it has been rarely used by Free Church Ministers. An observant speaker at the Southampton meetings remarked that even if one of the parties does promise to obey it is generally the other one who does so! The Union made a new departure by deciding to appoint a woman secretary for women's work.

* * *

Free Church Federal Council

The Federal Council of the Evangelical Free Churches of England, which has also been in session, must be distinguished from the National Council of Evangelical Free Churches. It was formed about a year ago as the outcome of the campaign conducted by Dr. Shakespeare, when President of the National Council, for the union of Baptists and Congregationalists in particular, and the other denominations in general. Though the Federal Council puts the chief emphasis on reunion, the aims of the two bodies are practically identical, the chief difference being in the way in which they are constituted. The National Council consists of representatives appointed by local councils made up of members of any or all Free Church denominations (Unitarian excepted); the members of the Federal Council are directly appointed by their respective denominations. These two methods of constituting a National Council representing the Free Churches were carefully considered by Dr. Mackennel, Hugh Price Hughes, and other leaders nearly thirty years ago, and they decided in favour of the territorial plan. As an instrument to facilitate corporate reunion the federal plan has distinct advantages, bringing together as it does officially appointed representatives of the various denominations. Dr. Shakespeare was the first Moderator, and Dr. Jones succeeds him. The Federal Council desires to co-operate with the National Council and its local councils, but the question has already been raised whether there is room for two bodies each claiming to speak for the Free Churches. In fact Dr. Meyer has made suggestions on his own responsibility for the union of the two bodies, but the feeling of the Federal Council is that they are answering different purposes, and that each should be left to function in its own way. Some further development in their mutual relation is practically certain in the near future.

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EDITORIAL

A Prayer for Recovery of Self-Control

OUR soul flees to Thee, O Heavenly Father, for calmness and recovery. Where Thou art it is always still. Thou art an hiding place for the distressed. Like a cool shelter in a desert place Thou givest rest and refreshment to the driven and drooping hearts of men. We cannot go further without Thy help. Distraught with many things, we are undone. Our self-mastery has been overborne by the rush and clash of a multitude of strivings and passions. Our responsibilities have proved too much for us. In weakness and humiliation we turn to Thee for recovery of our strength and for the repair of our broken will.

We have tried to live without Thee. Trusting in our human wisdom and strength we have gone forth in the morning to our tasks only to return at the end of the day disappointed and humbled at the indirection and unfruitfulness of our efforts. We seem to accomplish so little. The sense of mastery of our tasks aud of events is weak. Our life seems gripped by forces of routine and circumstance, and our will has little to do save only dumbly to walk in the way that is marked out for it. And when our routine breaks down and we must find our way through novel and clashing duties we are distraught and witless and overborne.

Thus, O Lord, we flee to Thee. Our springs are in Thee. With Thee and not in ourselves is the power, the self-mastery, that we crave. We cannot master our soul until we are conquered by Thee. Show us the hiding of Thy strength that we may draw upon it, that we may meet composedly all circumstances into which Thy providence leads us and come forth in quiet triumph from them all. Demonstrate through us the superiority of mind, of will, of spirit, over every event or circumstance, so that through us Thy name may be glorified. For Jesus' sake. Amen.

A Cult of Natural Morality

A LARGE city has many types of voluntary organizations hidden away in its populous depths, some wise and some otherwise. An organization has recently come to light in Chicago called the American Secular Union. A group of men hope to do away with army and navy chaplains and all government supported teachers of religion. They expect to see Sunday abolished and with it every public recognition of the Christian religion. Among other avowed aims one is that of substituting "natural morality" for the morality taught in the Bible. What is natural morality? Could one find any three men who would agree on its precepts? The history of morality up to this century shows that it is commonly associated with religion. The philosophers who have written on ethics have been, with a very few exceptions, men who mingled religious faith with their ethical teachings. In the case of such exceptions as Epicurus, we have some indication perhaps of what "natural morality" might be interpreted to be. A code professed by some secularists is largely that of individual gratification and family protection. It has no community note, no sense of the welfare of humanity as a whole and it touches no depths of sacrifice. The catholic ethic is that of Jesus Christ. No human soul was a foreigner to him, and in the parable of the Good Samaritan he gave a doctrine of neighborliness upon which the whole structure of civilization rests.

Moreover his principle of loyalty carried to the point of full self-sacrifice is the only ethic to which the universal human heart responds. The contrary doctrine is that of tooth and fang, the law of the jungle.

The War and the Family Tie

THE increase of divorce in America and in England has already been commented on widely, but it appears that the break-up of the family is spreading to all of the war-cursed nations. France has rigid laws on divorce, and in the past there have been few divorces in that country. In 1913 there were 5,160 divorces while in 1919 there were 8,097. It is a matter of comment that the married women claim more freedom to come and go without regard to household obligation, and the men are less concerned to make themselves agreeable. Husbands and wives long separated by the war have remained separated after it became possible for them to live together again. The Christian church has done civilization no greater service than to insist through two thousand years upon monogamy as the ideal for the home. The influence of the pulpit must be placed strongly behind this great cause if we are not to slump from the high ideals of our fathers. The remedy for an unpleasant home is the spirit of Christ and not the divorce court. The selfish man or woman may be married a dozen times only to repeat his mistakes. Religion will make his first home a success.

New Opportunities for Research in Biblical Lands

THE change of governmental control that has come to the territories formerly included in the Turkish empire is significant for the entire body of sciences to which archæological research contributes. Particularly is this true of biblical studies, which have been so greatly enriched during recent years by the discoveries made in Palestine and the neighboring lands. A great deal of work of prime value has been undertaken since the era of excavation began. Yet it has been done under heavy handicaps. It has been one of the regulations of the Turkish authorities that all material excavated was to become the property of the government, though photographs and drawings might be made by the expeditions at work. Presumably the finds were to go at length to the imperial museum at Constantinople. But the temptation to sell anything that would bring a price was usually too great for the corrupt officials to resist, and much valuable material was lost annually. This did not apply to Egypt, where British influence wrought a more orderly state of affairs. But it was the rule in Palestine, Syria and the Euphrates regions. In spite of this obstacle, and many others, a large amount of excellent excavation has been accomplished, chiefly by the English, the Germans and the Americans. Now that these immensely important areas are being placed under the protectorates of western nations, especially Great Britain and France, the field is opening for vigorous revival of the work of archæological research, and hopes of important finds are cherished by scholars. As yet the ground has hardly been scratched. In Palestine, to be sure, not much has been found of earlier than crusader times. But Egypt and Babylonia are vast treasuries of buried remains of the older civilizations, and rich yields may be looked for at no distant time. At any moment material as precious as the Moabite Stone, the Black Obelisk, or the Siloam Inscription may come to light. The war has thus made possible a new chapter in biblical research.

Denying the Religious School Its Right

CITIZENS of Michigan voted this week on an amendment reading as follows: "All residents of the state of Michigan, between the ages of five years and sixteen years, shall attend the public school in their respective districts until they have graduated from the eighth grade." Where eight grades are not given they must then attend as far as the grades are taught. The meaning of this proposal is that children shall be denied the privilege of attending religious or parochial schools. Upon the fundamentals of religious liberty what is the difference in saying children shall attend a religious school and in saying they shall not? We do not teach religion in the public schools, but have we the right to deny the church the privilege of operating schools? That is the obvious intention of the movers of this amendment. It is another case of patriotism becoming hectic and denying the fundamentals of our national life. Church and parochial schools should be standardized and compelled to offer as good an education as do the public schools, but it is un-American to make it impossible for children to attend them. Such a law would no doubt be declared unconstitutional, for the Federal constitution denies the right of Congress to prohibit the exercise of any religious establishment, and it is probable a state would be denied the right to do so.

Uncivilized Troops Still Quartered in Europe

FROM time to time reports have come of the tragic conditions resulting from the presence of black and brown soldiers belonging to the allied armies, and still kept on garrison duty in Germany. Protests against this situation, and the crimes against womanhood and childhood which have abounded in the unhappy districts where they are kept, have met mild denial from the State Department and the representatives of the allied governments. But the accounts are too numerous and too circumstantial to be longer denied. Unquestioned testimony from several parts of Europe bears witness to the affront to civilization which is being offered by the continuance of these Singalese, Arab, Algerian and other foreign soldiers in German towns. The circumstantial narratives that come to hand are terribly disheartening. A whole people is being subjected to outrage and disease. The conscience of the world needs to be stirred regarding this peril to the homes and health of an entire section of Germany. Whatever one's sentiments may be regarding the part Germany took in the war, the sinister spectacle of misusage and humiliation now pre-

nted brooks no patience or delay. It is a call to civili-tion to act at once.

Ministers Defend Free Speech

THE war-time limitations of speech have in many communities been continued in peace-time. While he constitution asserts "No law shall be passed to estrain or abridge liberty of speech or the press," there re towns which forbid public speaking which does not quare with the economic views of those in the majority. When the mayor of Duquesne, Pa., in defiance of the fed-ral constitution, decreed that no one should speak on ocialism in his town, and arrested those who undertook o do so, Rev. John Haynes Holmes, Rev. Norman Thomas and Miss Rose Schneidermann went into the own and after being refused a permit, spoke in defiance f the mayor. They were arrested, but in the suit which ollowed the action of the mayor was declared unconsti-utional. One does not need to be a disciple of Karl Marx o be in favor of the constitution of the United States. t is a strange time that we live in when the constitution nust be defended against the assaults of supposed con-ervatives by men and women who profess the radical iews.

Providing for Europe's Oppressed

A NEW department is being installed at Ellis Island to provide for a better distribution of the flood of immi-rants that are pouring into the country. It will be called he Division of Immigrant Distribution and Mr. P. A. Donehue, of the Department of Labor, will be in charge. He has a wide experience in such work and will have the id of a staff of linguistic experts. The bane of immigra-ion has been the congestion in city centers. Labor's ob-ection has been directed against immigrants taking the obs in industrial districts and thus lowering the standard f living. We can assimilate millions by proper distribu-ion and especially by putting the newcomers upon farms where they will increase production. It is estimated that omething like ten millions of Europe's war-stricken in-habitants desire to come to this country. It will be a God's providence if they are allowed to come.

Teaching the Lessons of Thrift

MANY of the great industries of the country succeed by what they save. The big packers at the stock-yards get their dividends chiefly from the by-prod-ucts that were once thrown away. The city of Toronto, Canada, now bales up the tin cans that once went into the garbage heap and sells them. The coal tar at the bottom of the coke-oven now yields drugs and dyes of the greatest value. River power that has gone to waste since the dawn of human history has been harnessed to carry our bur-dens. All economists agree that there can be no permanent solution of the problem of the world without industry and thrift. In America thrift has been regarded as a disgrace. We have esteemed the spender above the man who traveled regularly to the savings bank. Even the children have been corrupted by the practice of their elders, and the youth of the land are coming up with tastes and habits which will be impossible to gratify after a while. The church as the ethical teacher of the community needs to put behind the clear teachings of our economists the sense of ethical obligation. Luxury is a sin while a section of humanity starves to death. Some Sunday-schools are conducting savings banks where amounts too small for the banks to accept are laid up for the rainy day. From the children the idea spreads throughout the family.

Marriage As a Joke

AMERICANS are too tolerant of facetiousness in the presence of the sanctities of life. Nothing in our national character is more shocking to right-minded people of other countries than the discovery of a common conception which treats marriage as a joke. Young people seek novel means of getting married in order that they may shock their friends. We read of ministers consenting to perform mock marriage ceremonies. These are about as funny to people of sound sentiments as mock baptisms and mock funerals would be. The couple that wants to be married in a balloon or even on roller skates has no difficulty in finding a parson to tie the knot. Marriages that begin as jokes usually end as tragedies. The Protestant minister knows all too little of duties which in reality ought to be conceived as priestly in character. A marriage service conducted in a religious spirit goes far to impress the community with the sanctity of that relationship which symbolizes the relationship between Christ and his church. Ritual is a teacher as well as the pulpit, and the ritual of marriage is of the greatest importance. There is need that groups of young people should be taught the ethics of courtship and marriage. To preach on these themes is to incur the danger of sensationalism, but to teach is sound and commendable.

The Endowment of Churches

UNDER the free church system the communities which most need churches often do not have them. Under a state church this condition does obtain. Most of us are convinced that we do not want the establishment of religion by law, but something must be done to secure for under-privileged communities the preaching of the gospel. Empty rural churches tell the story of the removal of farmer owners to the cities and the coming of tenant-farmers with small economic resources. The coming of the immigrant into a new neighborhood in the city often means the decline and death of the churches of the community. Only a system of church endowments can prevent the retreat of religion in the very places where it should be strong. These endowments should be administered by central ecclesiastical bodies and it should be possible to use this money for the benefit of their communities when a residential territory becomes commercial or industrial. Of

such endowments there are relatively few in America. The First Methodist church of Chicago and Trinity Episcopal church of New York are the most noteworthy. In the days of strength churches should be looking forward to the time when conditions may be less favorable.

The Strange Psychology of a Disciples Convention

A PECULIAR psychology has come to characterize the General Conventions of Disciples of Christ, For twenty years this communion has been living in mortal fear of a schism in its own body, a fear induced by the unintermitted agitation of a newspaper organ whose influence is derived more from its pedigree than from its present character. Under the guise of conservative theology this organ has carried on a campaign of implacable hostility to the personnel and policies of the organized missionary societies of the denomination. It sees to it that its campaign reaches a periodic climax annually at the time of the General Convention. In two decades not a single convention has been approached but that the hosts in attendance—"hosts" is the right word, for they number from three to six thousand—have carried with them hearts vibrant with apprehension of a possible rupture. The creation of this fear is one of the shrewdest, albeit also one of the most diabolical, accomplishments of journalistic policy which any Christian denomination in America has had to suffer. Its effect is to keep the sword of Damocles over the body of this great communion threatening unrelentingly to cut it in two.

In the state of mind induced by this agitation the one great anxiety of the entire denomination has come to be to "get through" a General Convention. If that event can be safely passed the likelihood of serious division has been deferred at least another year. So when the issues define themselves in the convention, all the resources of emotion and casuistry are drawn upon to evade realities and to produce the effects of conciliation through the appearance of compromise. The form and technique of the action finally resolved upon is generally favorable to the forces of reaction, but the action itself usually lacks either substance or sincerity. A wide acquaintance with the deliberative and legislative habits of the leading Christian communions justifies the assertion that in no group of American Christians is the habit of shifty evasion of real issues so marked a characteristic as in a General Convention of Disciples. There has been developed a Christian Science-like method of denying or transcending facts by fixing emotional attention upon irrelevancies, or by flinging over the facts a casuistical and ambiguous net of words which may mean anything or nothing, but which sound at the moment like a working solution of the issues involved.

Illustrations of this strange psychological habit can be found in the records of nearly every convention of recent years. There was the classic instance eight years ago when a great storm of talk was aroused over the appointment of a missionary candidate who was charged with heresy, and whose salary (to be paid through the missionary society treasury) was provided for by a local church also charged with heresy. After months of inquisition and recrimination the convention met in Louisville and amid tears and doxologies settled the whole matter quite agreeably by gaining the consent of the pastor of the supporting church to waive the "living link" fiction between his church and the missionary. The realities of the case were untouched. The missionary went to China, the heretical church continued to make its generous offerings to the Society's treasury, and the Society paid the missionary's salary! But the convention adjourned in brotherly love and the danger of schism was once more passed.

A year ago this singular psychology manifested itself in the way the convention dealt with a set of resolutions containing important charges of heresy and disloyalty against the missionaries, the missionary society officials, the college faculties and trustees, and pretty much the whole round of denominational leadership. The resolutions had originated in a preconvention "congress" of disaffected souls and had been thrust upon the convention in a sort of bad-boy spirit of making all the mischief possible. The convention thought to extricate itself from its embarrassment by commending the Christian spirit of the "congress" in conceiving these resolutions and referring them to those "whom they might concern." But no. The "bad boy" was not to let slip so easily his opportunity to set the convention by the ears. He spoke defiantly and threateningly, and so shocked the convention by his unrestrained vulgarity that he forced the fear-stricken and confused leaders into the acceptance of a wordy resolution which sounded like an innocuous compromise but which afterward turned out to be in its net effect an approval of the sentiments of censure that had been heaped upon the most beloved and trusted men and women of the church. That sly, sophistical resolution enabled the Disciples to "get through the convention" for that year. The meeting wound up with tears and prayers and doxologies.

An earlier instance comes to mind. At Toronto seven years ago the tensest situation imaginable was relaxed by a sharp-witted churchman who suggested that a clause be added to the constitution of the proposed delegate convention declaring that the authority of the delegate body was "advisory" only. This magic but unmeaning clause cast a spell over the convention, which broke up in tears and brotherly love, singing, "Blest be the tie that binds."

This characteristic drama was reenacted again at St. Louis two weeks ago. It is possible that a more acute feeling of strain and fear possessed the delegates this year than usual, though, again, it is one of the fallacies of this convention psychology to conceive the present crisis as by far the most threatening the denomination has ever faced. Prayers were actually offered in many churches that division in Disciples ranks might by divine favor be averted. It was touching to hear devout laymen and ministers, unaccustomed to the peculiar mood of these annual gatherings, testify to the palpitation of heart with which

hey approached this year's convention. A great throng had come—perhaps five or six thousand persons. A new question was at the front. That is to say, it was new *at the front.* It was an old question, a question which has disturbed the mind of Disciples of Christ longer and more persistently than any other issue. But it had never been fairly faced before. It had maintained a kind of ghostly existence, haunting the back rooms of the Disciples habitation, but never managing to materialize itself and find a place in the focus of attention. It was the question of squaring the Disciples practice of Christian unity with their talk about Christian unity; the question of treating their fellow-Christians to whom they addressed their plea for unity as though they were really Christians; the question of acknowledging that Presbyterian and Congregational and such like churches were churches of Christ and of behaving toward them as such in the courtesies and formalities of inter-congregational relationships. For the first time in Disciples history this question found itself *at the front.*

It got to the front in the most vital and concrete fashion. It was not put there by the theologians, nor by theoretical propagandists. It was put there by the missionaries. From China an overture had come, authorized by unanimous vote of the Disciples missionaries in their annual convention, asking the Foreign Missions board to allow them to take a position by which, as participants in the great movement for a United Christian Church in China, they might receive into unqualified fellowship in their churches any members of other evangelical churches who should apply for their shepherding care. With the missionaries it was no theory; it was an unescapable condition which confronted them. They could not endure to withdraw into a sectarian pocket while the more catholic forces on the mission field drew together and wrought out the unity for which they themselves had been praying. They felt that they must take a constructive part in the enterprise, and they authorized their secretary to sound out the feeling of the board at home. In his letter to the board, after describing the union movement that was taking form, he said:

> As we see it, the only point of difficulty is the question of open-membership. We are writing this letter to you to put the situation before you, and to tell you that in our convention we quite thoroughly discussed this question, and there was no one who opposed the introduction of this practice. Our committee was asked by unanimous vote to present to your committee this question for your consideration with the understanding that the step has the approval of the China mission.

This overture fell into the hands of the journalistic organ of opposition to the missionary society, was published and commented upon in breathings of threatening and slaughter. The annual preconvention agitation was under way. This new disclosure of the missionaries' desire to practice Christian unity by treating Chinese Christians as Christians, whether they had been immersed or not at their baptism, added fuel of the most inflammable sort to a flame which seemed destined to die down with the carrying off of the Interchurch tinder by which it had up to that time been fed. A statement in The Christian Century seemed still further to add to the perturbation. We said editorially that the missionaries in China not only wished to be able to represent to their Christian neighbors that in the event of union they would receive other Christians as Christians, but that their Chinese churches were already practicing this recognition of other Christians, a practice commonly called open-membership. Whereupon the Foreign Missionary board issued a point-blank denial of our statement of a fact which we had supposed everybody at all conversant with conditions on the mission field knew. The convention gave the editor of The Christian Century the privilege of the platform to support his editorial statement with certain indisputable evidence in his possession. But the really interesting thing about it all was not the evidence, nor the fact, nor the right and wrong of the practice of Christian unity. The fascinating feature of the story is what the convention did and the mood in which it did it.

A resolution demanding the recall of Rev. Frank Garrett, the secretary of the China mission, was introduced by a conservative leader. It was recommended to the convention that this resolution be disapproved, but that a statement which had been prepared by the Foreign Missions board, containing a repudiation of open membership, be submitted to the missionaries whose opinions have become involved in the discussion, and that they be asked to make "open avowal" of their acceptance of this statement. If any of them cannot "in liberty of conscience" make such "open avowal" they are to take the hint and resign. This is not the wording of the resolution—except for the words we have put in quotations. It would never do to put up to a convention of Disciples as bald a piece of ecclesiasticism and creedal imposition as that. No. Unctious-sounding, prayer-laden, laboriously involved, and obscurantist paragraphs are the vehicle with which to carry an un-Disciple measure past the critical outposts of Disciple intelligence. And this was the form in which the resolution came to that audience of perhaps 4,000 people. It was read to them once, by its author. The reading was prefaced with an introductory interpretation that made the convention feel, if, indeed, the claim was not explicitly put forward, that the formulation was dictated by the Holy Spirit. A film formed across the eyes of the convention. The contagion of the reader's tears and of his claim that the solution here proposed was the very gift of God in answer to prayer, caught the whole assembly. Nobody could analyze anything. Two conservative leaders who had been in conference with the subcommittee and knew the nature of the resolution in advance took their cues and spoke a word in endorsement. The convention voted *unanimously* for it! At any rate, nobody voted against it.

What was one to do? One could not vote against the imposition of a creedal statement upon the missionaries without voting against disapproving Mr. Garrett's recall. But that parliamentary dilemma is not the real explanation. The real explanation lies in that singular and characteristic psychology of a Disciples convention which leads it to play fast and loose with its convictions in order to "get through another convention." Tears, obscurant-

ism, casuistry, unctious pietism—these are the means by which men and women normally discriminating and courageous are both disarmed of their critical powers and awed in the presence of a convention crisis. What relief followed the passing of this resolution! Everybody was shedding grateful tears that the opposing elements were so happily reconciled. When the spell was broken men and women began to ask, What was that resolution that we passed? No one could be found outside the resolutions committee—and even among them there were radical differences in understanding—who felt sure of the thing he had voted for.

Of the ethics of all this we do not here speak. This is merely a psychological analysis. But of two things we are sure. One is that the United Missionary Society will never consent to make a creedal decision by its missionaries the basis of their continuance in its service. This is a time to remind the Society that the authority of the General Convention which passed that creedal resolution is "advisory" only. To attempt to impose a creedal decision upon the missionaries will split the Disciples fellowship wide in two.

The other thing of which we are sure is that if the United Society undertakes the unthinkable policy of subjecting its missionaries to such a creedal inquisition the year that is ahead of us will record wholesale resignations from the service of the Society by men and women whose Christian liberty and self-respect are held too high to be touched by such ecclesiastical impertinence.

Growing Acquaintance With Industrial Conditions

REPORTS indicate that the Report on the Steel Strike prepared by the Interchurch Commission, is receiving a very wide reading. The number of copies sold to date is proof of this fact. Perhaps the biased and denunciatory comments made in some sections of the press upon this work of inquiry have stimulated interest in it. It is becoming clear that the investigation was not conducted by a group of theorists, but by men whose experience warranted confidence in their findings, and whose impartial handling of the materials and factors investigated gave authority to their statements.

These and other documents recently made available for the study of industrial conditions have made it possible for those who occupy the commanding positions of preachers and teachers to speak with intelligence upon the most vexing problem of our present social situation. Especially is the recent volume of the Federal Council's Commission on Social Service, "Industrial Reconstruction," of great significance as an interpretation of the problem, and the spirit in which the church must approach it.

It is impossible to regard the relations existing between employers and employees as a matter detached from the solicitude of the church, and pertinent only to the interests of the two classes involved. The problem of industrial organization is no longer one merely of wages and hours. It involves human relationships in a profoundly impressive way, and must be studied in the light of the broader principles of righteousness, mutual good will, and the recognition of the dominating right of Jesus Christ to have a hand in the adjustment of differences. In other words it is more than an economic problem. It is fundamentally religious.

Those principles which are basic in the teachings of the prophets of Israel and the Saviour need to be freshly investigated to ascertain their application to the social conditions of our time. They are not merely ancient aphorisms for decorative treatment in a scheme of ethics, but living ideals, demanding incorporation in the order of society as it takes form today. Among such principles the following, as they have been summarized in a recent utterance, have foremost place.

The human race, and especially the people of a nation, constitute a great family under the divine fatherhood of God. In the brotherhood of that family the individual life is sacred. The welfare of individuals and families must therefore have first consideration by industrial management.

The primary purpose of the industry of the future should be to secure more abundant life for all, but especially for the masses of the people. This must mean first of all higher standards of life and greater opportunity through increased economic resources, reasonable hours of labor and broader participation in the control of industry, especially where it affects their own welfare.

Sound industrial organization must be based upon righteousness—upon honesty and fair dealing—honest work, honest goods, honest financing, honest merchandizing, honest prices to consumers. The law of righteousness requires that employers, employees and the public shall seek first what is right instead of what is for personal advantage, or what is dictated by suspicion and hatred.

The Christian principle of love or brotherhood expresses itself industrially in concern for human life, in a spirit of good will, and in co-operative relationships between employers and employes. Carried to its full meaning it will result in a real partnership of energetic production, ownership and participation in prosperity and management.

The principle of service, which is central to the teaching of Jesus, requires application to every phase of industry, from capitalists, stockholders, bankers and directors, through managers, superintendents and foremen to skilled and unskilled labor; but especially to all who hold responsible positions involving control of capital or control over men. It should determine wages above that minimum which is necessary to wholesome living, relations of an industry to the consuming public and wholesale and retail prices. As a motive for industry, service should be more controlling than the motive of profits.

These laws are summed up in the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them." To apply that rule day by day and hour by hour to the constantly new situations in factory, mine, store, transportation and agriculture is the task and duty

of every employer and employee. It alone would lead the way to industrial peace.

The recognition of these principles of social conduct needs increasing insistence on the part of the moral leaders of the age. They are no doctrinaire utterances of an academic group, but the carefully considered convictions of men and women most sensitive to the implications of the present unrest in the land. By the study and application of such ideals are the vexed questions of the hour in the industrial field to find solution.

Working at the Race Problem

ANOTHER evidence that Christian public opinion is preparing to do something more with the gospel than merely to preach it to individuals with the assumption that its sanctions are limited to personal relationships is given in the formation of a "Christian Leaders' Conference on Inter-Racial Cooperation." In a meeting recently held at Blue Ridge a platform for action was laid down. It was a distinctly Southern conference and reflects the attitude of the forward looking Christian men and women of that section of our country where the problem is most acute. While the paganism which still obtains among us is reflected in lynchings and pogroms like those of East St. Louis and Chicago, the principles formulated by this conference reflect both our deeper Americanism and our Christian faith. So long as Christian action is personal only, there will be race riots and lynchings. Both are spontaneous outbreaks of the primitive and the savage. These social phenomena are possible because there is no organized moral control in the consciousness of the community strong enough to inhibit them. And there never will be such control so long as the Christian ethic is limited to personal relationships. When it is interpreted as an effective social force and men come to recognize that a community or a corporation or a labor union or a nation must not act according to standards different from those accepted by individuals there will be powerful moral control in the very structure of our social life.

The Blue Ridge conference declared lynching to be "a crime against the honor of our nation" and commended strongly those governors who have taken firm stands against it. Believing "that the Christian people of the South are unalterably opposed to this savage practice" they recommend that it be uncompromisingly condemned through press, pulpit and assembly until the entire voice of Southern Christians "is raised in the defense of the sacredness of life and of law and order." Both ministers and laymen are urged to keep in close touch with the administration of justice, especially in the local and petty courts, and to organize legal-aid societies in all the cities and larger towns "to the end that the poor and unprivileged of all races shall have justice." It is a very common idea of justices of the peace and petit juries in the South that the Negro should be given a very severe sentence as compared with that for the white man guilty of a like offence, this on the theory that he can be deterred only by severity and fear.

Recognizing that there may be equality in the statement of the law without equality in its administration they declare that traveling facilities, railroad waiting rooms, housing and community sanitation should be in every respect the same for colored as for white travelers and residents. It is the regular order of things of towns, where white and black dwell together in numbers, whether in South or North or in South Africa, that the Negro sections are not provided with the same adequate sewer and water systems nor with street paving and cleaning of the same quality. It is characteristic of white real estate owners to neglect Negro tenements. They act on the theory that the blacks neither care for nor deserve as good appointments in matters of comfort or convenience or sanitary arrangement. The prevailing housing situation is in this respect one of brazen exploitation, and white churchmen profit by it without loss of caste.

The conference went on record strongly against the old notion that the Negro is better off if not given much education. They ask that facilities for his education be made better, that an equitable distribution of school funds be guaranteed and that more adequate training be provided for Negro teachers. They rejoice in the work of the churches in providing higher schools and schools of an industrial character, and they "hold to the conviction that ignorance breeds disorder, vice and crime, and that an effectual remedy is the enlightened Christian intelligence and conscience."

The Art of Story-Telling

MUCH preaching and most Sunday-school teaching is in the form of narratives drawn from the Bible. Added to this most preachers and many Sunday-school teachers make large use of illustrative material in story form. Yet it would seem that religious teachers have seldom made any real effort to acquire the art of story-telling. This art is almost entirely monopolized by novelists and by the mothers and a very few teachers of small children. Members of the last two classes seem to possess it as an intuitive gift. Members of the first have achieved it by long effort and the faithful conning of lessons from editors' rejection slips.

What is art in story-telling? Perhaps this definition will answer: It is the art of restoring through a narration the emotional element which was in the event itself. If, for instance, someone were telling you the story of George Washington and his hatchet, he would show no art through merely acquainting you with the cold facts concerning the father, the son, the hatchet and the tree. He must make you feel the boy's joy in his tool, the father's disappointment in the loss of his favorite tree, the lad's struggle and confession, the father's pride in the honesty of his son. It is in the restoration of the emotional element that the art is shown. When we say that fiction is often truer than history we are merely saying that fiction restores this element to the event, whereas history merely records the event itself.

Jesus was the master Story-Teller, and it is little wonder

that, knowing human nature as he did, he gave so much of his teaching in story form. In one short narrative he tells a large part of all we know concerning the Fatherhood of God, putting into every word a throbbing reality from which there is no escape. When we read the parable of the Prodigal we see the reckless impatience of a self-willed lad, we hear the coarse jests and loud laughter of his pleasure-mad companions, we feel the awful lonesomeness of the far country and the sense of shame which the proud youth felt as a barn-yard servant, the pangs of hunger, the belated consciousness of folly, weariness of the journey, ragged and footsore, over burning roads, the sudden, overmastering contrast of lights and shouts and warmth and welcome, the rebuff of a churlish brother's aloofness, and through all, the love of the good father, who knowing all still forgives all. No preacher has ever been able completely to spoil the story by telling it. The reality is there and will not be denied.

Most of the preachers who have come close to the popular heart have been in the high sense story-tellers. One could not hear Moody give the narratives of Abraham and Joseph and Daniel without feeling that he was personally acquainted with these worthies. It was all but impossible to forget a story that one had heard Sam Jones tell, so surely did the thrill of human feeling live in every word.

When Charles Reade was asked how to write a story he said: "Three things are necessary—Make 'em laugh, make 'em cry, make 'em wait." He might as truly have put the three into one, and have said, "Make 'em *feel!*" for a feeling of reality is the supreme test of the story-teller's art.

The Golden Hair

A Parable of Safed the Sage

THE daughter of the daughter of Keturah put her left arm around my neck, and drew my face close down beside hers, and held me where we could look both of us at ourselves in a large Mirror. And I saw therein the face of a dear little girl and the face of a Grandfather who loveth her.

And the little maiden appeared to see something and to miss something in what the Mirror disclosed. For she caught up her Golden Hair with her right hand, and cast it over my head. And she cried out in great glee, and said,

See, Grandpa, see. Your hair is Orange-Colored.

And I gave her a good, tight hug and a kiss.

And I took her hand, and we came unto Keturah. And I said unto her, Who saith that Safed is Aged, and where is the man who doth affirm that his hair is Grey? Behold, mine hair is Red-Golden

And I and the daughter of the daughter of Keturah showed unto her our Stunt. But we did not quite fool Keturah. For she knew what color was mine own hair that was underneath the golden curls of the little damsel.

Yet did I walk away with a lighter step, and I said, Let no man call me old. I have reliable information that mine Hair is Orange-Colored. I am not old, so long as I have a little Grand-daughter to keep me young.

Now the season was the Autumn; for the summer was past, and the harvest was ended. And I looked at the Trees, and, behold the leaves thereof were Red and Golden.

And I removed mine Hat, and I addressed Nature, saying:

I am something of a bluffer myself, and I understand thy Camouflage. Thou no less than I dost feel in thy veins the approach of Autumn, and thou makest a Brave Bluff. Thou canst not turn backward the procession of the Seasons, nor bind with the sweet influence of the Pleiades the flight of time nor the coming of the Frost. But thou hast somewhere hidden in the Woods a little Fairy that saith unto thee, Thou still art young; put on thy Glad Rags and Smile. And behold, here thou art, with Winter only two laps behind, and thou art pretending to feel young.

And I said,

Nature, thy method is O. K. and I am glad that out of the mouth of a little girl I have learned the same happy little Bluff. We are neither of us liars. Beneath every leaf that smileth as it prepareth to wither and to drop, is the bud of new life. The smile of the forest in Autumn is the prophecy within its roots of Eternal Youth. It is even so with me. It is not always May. But I am determined to keep my skyline clear and my waistline trim and mine heart young. And if ever I should have a suspicion that mine hair tendeth toward Grey, then I know how to change the color, and to go forth with head and heart both young.

The Ghost

WASHINGTON, Father of his country, revered by his people, leaves his Mount Vernon tomb to visit the big city beside the lake, the most wonderful of the fruits of the tree of nationality planted by the great truth-teller and right-doer. I will see, said he, what good things have come from my toil. I will see how freedom justifies itself. Lo, as he walked the thronged streets of the great city, he heard a cry of distress, and as he looked he saw a man, blinded by a bloody blow and quivering with rage, dragged by a noisy mob. Looking in the direction whence the commotion arose, he saw that it was the place where the people were choosing their next president. He was astonished. His memory went back to Valley Forge, to Fredericktown, to the broad-flowing and peaceful Potomac. He saw again the embattled farmers, roused from their beds before dawn to defend their new dream of freedom from the blight of foreign desecration.

This vision of the old time vanished as a small army of newsboys announced the headlines of the second edition of the Evening Times. "Money flows like water in the tenth ward," was the raucous announcement. Again the great apostle of freedom saw a vision of a starving army, in rags and shivering with the cold, with naught left save faith in their dream.

But the vision soon vanished. For the august personage beheld, as the day grew dark, in great letters on a white background, the startling announcement, "G. O. P. landslide in capital city. Democrats claim corruption in balloting."

The old dream of freedom had entirely faded from the aged eyes of America's First Freeman. It was enough. Again he sought rest by the quiet-flowing Potomac.

THOMAS CURTIS CLARK.

New Creeds for Old

By David R. Piper

IF modern advertisers afflicted our eyes with designs and drawings dating from the cliff-dweller stage of art, the sale of their products would be somewhat curtailed. If the science text-books of our public schools, or even the notes on Cæsar's Commentaries, were phrased in sixteenth-century English, the cause of learning would be dangerously threatened. If our modern city fathers and good roads boosters composed the rules of the road and set up the danger signals in Anglo-Saxon, accidents would forthwith increase; he who ran—especially if he ran in a motor vehicle—could not read and he who walked would have to carry a dictionary of the ancestral dialect along with him. We demand to be addressed in terms of our modern life and in the language whose phraseology is molded in the thought-forms of today; and we will neither learn, buy, nor take orders from the man or the institution that insists on using an unfamiliar terminology.

The day of creeds is no more past than the day of religion. But the day of all those creeds which were written before the coming of the evolutionary hypothesis and the methods of historical criticism has long since passed. For the one has changed our view of the world and the other has changed our view of the Bible. The most rabid opponents of evolution think every day in its terminology; and the most ultra-conservative bibliolaters will behold their children accepting the Bible as the record of an evolving religion and not as an inerrant and once-for-all revelation of the whole mind of God.

Yet the creeds of yestercentury remain.

FUNCTION OF CREEDS

This would be a tragedy if, as some people think, creeds had no legitimate function to perform in the religious development of the race. Unfortunately they have. As almost every one ought to know, the earnest repetition of a purpose or a belief confirms the soul in such purpose or belief. If anyone doubts this, let him attempt to throw aspersions on the Apostles' Creed in the presence of any acquaintance who from childhood has been repeating this second-century test of orthodoxy every Sunday morning. He will discover that the venerable avowal will be strongly defended in its every part; even though the defender be unable to give an intelligible definition of the word "catholic," or to tell what is meant by the phrase "descended into hell," he will declare it to be every word true.

The purpose of a creed, however, should not merely be to promote orthodoxy, but to deepen the spiritual dynamic of the Christian. A priori, it is not probable that creeds whose phraseology was devised merely as a correct statement of orthodoxy are so framed as to give maximum results in motivation for Christian living. But, that question aside, it is no more possible to secure the best religious results from the use of the king's English in the day of the ad-man's English than it is to secure the best advertising or pedagogical results. The universe of thought is changing hourly to conform to the transformations being wrought in the realms of literature, art, invention, and the sciences. And with every change of thought comes a change of language; subtly old words lose their power and are relegated to the fine print of the obsolete, or take on new and more vigorous meanings with the enrichment of their content; and new words are devised to give voice to concepts and acquisitions of knowledge never before possessed. To demand that the creeds keep their original phraseology is therefore to demand that they shall remain fossilized and static when they might be clothed in a language of life and power.

THE QUARREL WITH THE CREEDS

But this is the smallest part of our quarrel with the creeds. A creed has a twofold excuse for existence; it must fulfil a double requirement to justify its being given a place in church economy. It must express the acme of human knowledge concerning God and his will—the crystallization of the experience of the race with the Eternal and with eternal values; and it must give to these verities a mold which will make them vivid and dynamic in their impact upon the mind. To change the language of the creeds is merely a matter of hours and rhetoric, although ecclesiastical consent would be difficult to secure even for this—and in spite of the fact that most denominational leaders are supposed to know something of how to produce a desired physiological effect by means of language.

But it is a much more serious fault that the creeds do not express the epitome of our knowledge of God and his will. If they do, then among all the bodies of Christendom the acquisitions of science, the broadening conception of man, the enrichment of Bible lore from a hundred scholarly sources, the experiences of 400 years of modern Christianity, with its worship and prayers and devotion, its contact with the spirit of the living God, and its missionary achievements—all have added not one jot or title to our store of moral and spiritual truth. This, were it true, would be a very shameful confession to make, and would be tantamount to saying that both the Holy Spirit and the spirit of prophecy had been far removed from the spiritual leaders and advisers of God's people.

A NEW UNIVERSE

Being formed in an age of controversy and heresy, most of the creeds contain some statements of whose truth we are not sure and whose truth or error is comparatively unimportant; and they omit some statements which (we are very sure) are true and have an important bearing upon Christian conduct. Being formed in an age when the universe was conceived in terms of an absolute monarchy, when creation was thought of as ended after six days of hard work and conceived as static forever after, and when the Bible was deemed to be the verbally inspired and inerrant Word of God, it is necessary that they should reflect all these views and that in so far as they do they should not represent modern knowledge. It is

true that we still speak of God as a King, and of Christ as a Prince, but we do not think of them as such, and there is nothing in modern Christian experience which corresponds to such a belief concerning Deity.

We believe in God as the Creator of the worlds, but we know that the creative process is still active and has never stopped since the moment that the first protoplasmic cell began to form an interior wall and make twins of itself. Theological students on emerging into the metamorphosis of ordination still profess to believe that the Bible is the Word of God, the only infallible rule of faith and practise; but ninety-nine out of every one hundred of them define infallibility in such a way as to make the authors of the creeds turn in their graves; what they really believe is that the Bible contains the Word of God along with many errors in statistics and history. But, whereas the statistics and history were religiously all-important to the creed-makers, they are important to the modern Christian chiefly as exhibiting the progressive character of revelation—or the evolutionary processes of religion.

THE BIBLE IN THE CREEDS

And here we have the heart of the whole matter, in the credal conception of the Bible. Because the Bible was believed to be the final form, the *ipsissima verba* of all God would ever have to say to man—the canon being forever closed, and the primary work of the Holy Spirit being not to reveal new truth but to illumine the sacred page—the chief concern of the creed-makers was to reduce the teachings of the Bible to a metaphysical and theological harmony. And since religion was conceived as a static faith resting upon a once-for-all recorded revelation, the aim of the creeds of the past was to define the content of faith for purposes of orthodoxy. On this theory it would not only be unnecessary to alter the phraseology of the creeds or to expand their contents; it might plausibly be said to be dangerous to do so, lest heresy should creep in.

Historical criticism has changed all this. We are not concerned to reduce the teachings of the Bible to a theological and metaphysical harmony; for in the light of an historical study of the Bible documents we know that there is no possible legitimate way of deriving such a harmony from a collection of Scriptures, some of whose early writers conceive of God as a tribal deity, regard witches as possessing power over the spirits of the dead, and believe in the magic of sacred stones and other relics, while its later writers, recording the life and teaching, and reflecting the spirit of Jesus, believe in God as a Father of all mankind and reprove the users of magic and divination. We know today that the only way to get a Christian doctrine from the Bible is to derive it from the teachings and life of Jesus, interpreted and further clarified by the writings of the apostles and by the test of experiment, *i. e.*, the experience of modern Christendom.

NO CLOSED CANON

Knowing the history of the documents, we no longer conceive of the Bible as a canon of Scripture forever closed. This is not to say that anyone ever expects to add further to the contents of the Bible; but surely historical criticism has strengthened the position of the Reformers in maintaining the supreme validity of Christian experience. As a matter of fact, each Christian makes his own canon, and by the same process as that by which the apocrypha and the pseudepigrapha were eliminated and the apostolic (together with some pseudo-apostolic) writings included in the New Testament canon by the early church; namely, by the process of usage. And as a further matter of fact, our usage or non-usage of Scripture passages as a means of religious inspiration and instruction is determined by their accord with our Christian experience. The creed of today, therefore, will not concern itself with trying to derive a theological system from the Bible, but will seek to present the fundamental precepts of our common Christian faith and experience in such a form that they will be readily grasped and remembered.

Moreover, in the light of historical criticism, we no longer think of the Christian religion as a static faith resting upon a once-for-all revelation (as did the creed-makers of the Reformation era), but rather as a social-spiritual current in history emanating from the person and life of Jesus Christ. Therefore, the creed for today will not be concerned to define the content of faith for purposes of orthodoxy. Rather it will seek to mark out the course by which that current of spiritual and social idealism may be made to flow through all the channels of modern life, so that men everywhere and in all the relations of their lives may partake of its living waters.

THE CREEDS AS RELICS

There is no objection to keeping a few copies of the various old creeds of Christendom bound in fine, rare bindings, on the shelves of bibliophiles, historians, and research libraries. They belong to a dead era. It is proper that we should respect them as we do our other dead. But there is always danger in leaving the dead unburied. Putrefaction spreads disease, in the religious as well as the physiological realm.

Yet never was there an age which, for devotional and inspirational purposes, felt a greater need of a living creed than the age in which we now are. When the church needs bread, why continue to offer it a stone? The leaders of the modern church are intellectually and spiritually as capable of framing an acceptable creed as were the men who gathered in Heidelberg and at Westminster and elsewhere and issued those documents which now we prefer to see in the calfskin of preservation rather than the buckram of every-day usage. And, besides, we have the advantage of knowing these men of today, and we would not make the mistake of giving undue reverence to the product of their conferences.

In fact, we have such creeds, in partial form; creeds which breathe the spirit of Christ as witnessed in the common spiritual experience of Christendom and attempt to set forth the convictions of the most spiritual among us concerning the channels and means through which the modern Christian spirit must find expression. Why not replace the Apostles' Creed—which was not written by the apostles—in our morning church as expressed in the pro-

gram of the Federal Council of Churches? Or, at least, why not supplement the Apostles' Creed with some adequate expression of the missionary and evangelizing spirit of Christianity, that this spirit may sink into men's souls and become a constant, burning energy of zeal within them?

CHURCH NEEDS MANY CREEDS

But the church today needs not one creed, but many—many creeds, all of which can be accepted by Protestantism as one; not creeds which mark distinctions, but creeds which unify; creeds, therefore, which are based upon a modern historical, and not a medieval allegorical, interpretation of the Bible and of the teaching of Jesus. The church needs a devotional creed, an international creed, a personal and consolatory creed; and the churches need community creeds. The public worship would be enriched by the possession of such a variety of creeds for use as occasion required, and for revision also as Christian experience might require. And such a usage would strengthen both the power of the living Word upon the Christian community and the prestige and influence of the church.

If such creeds were conceived in prayer, brought forth in the spirit of unity, and written with insight and power, they would be holier truth for today than the most sacred formulas of yesterday, and more powerful to touch men's hearts and actuate their lives. In them the church would possess an instrument more potent for Christian unity than the creeds of yesterday were for un-Christian schism; more sure as a norm of right living than they were as a norm of right teaching; and more near to the will of the Master than to a comprehensible definition of his person.

Have we any use for creeds? Yes, more use than ever before in the history of Christianity. But the creeds for which we have use must be built upon the historical interpretation of Scriptural truth, phrased in a modern language, and must express the vital evangel to the modern world as witnessed in the experience of Christian leaders of every sect.

Prohibition in Latin America

By George B. Winton

SPANISH and Portuguese America, inheriting the traditions and civilization of Latin Europe, might be thought the last region where restrictions on alcoholic beverages would receive sanction. The drinking of wine, and to a less extent of brandy and beer, has been from the beginning of the history of these nations a matter of course of ordinary social and domestic affairs. Grape growing is an important industry in several of them. One of the controversies which, about a century ago, brought about the separation between Spain and her continental American colonies was the issue as to whether those colonies should be permitted to raise grapes.

But Hispanic American civilization is rapidly ceasing to be European. Those countries do not even like to be called "Latin." Their consciousness is of the new world, not the old. In a quiet way, often without openly confessing it, they like to follow the example of the United States, which all recognize as the leader of the western continent, and their most cherished dream is of "American solidarity."

A LIVE QUESTION

It is a fact, therefore, surprising perhaps, but by no means incredible, that the republics of Latin America are giving serious consideration to the question of regulating and even prohibiting the sale of alcoholic drinks. The agitation is taking pretty much the same course which it followed in the United States. Medical and scientific leaders attack alcohol as a noxious poison. Economists reckon up the losses which drink occasions. Moral leaders dwell upon its shocking social effects. The school teachers are beginning to indoctrinate the children. Societies are being organized, and the whole matter is a subject of constant agitation and discussion. Laws of various types and range are being proposed by legislators and occasionally enacted and put in force.

Mexico, in particular, is subject to embarrassment and annoyance by the abuses that have arisen along her border. Thirsty citizens from the United States infest the barrooms of Mexico's border towns, and have turned the whole long line into a region of debauchery. President de la Huerta, who was formerly governor of the border state of Sonora and has personal knowledge of these abuses, has announced that he favors establishing a dry zone along the border next the United States of not less than 100 kilometers—about 66 miles—in width.

The city government of Mexico City has been experimenting with "week end" prohibition—including Saturday and Sunday. After the manner of New York City all the daily papers there seem to be fighting and ridiculing the regulation, but the employers of labor and a large segment of the working people themselves approve and applaud. "San Lunes" has long been an institution in Mexico. Lunes is Monday—Luna's day—and "San" indicates that it belongs to a saint, that is, must be kept as a holiday. The point of the gibe is that so many workmen get drunk on Saturday night and Sunday that Monday is virtually lost while they sober up.

PROHIBITION IN GUATEMALA

Passing on to Central and South America we find the new President of Guatemala, Carlos Herrera, leader of the revolt which overthrew Estrada Cabrera, proclaiming prohibition for the entire country, under his authority as provisional ruler, with a good degree of probability that the congress will affirm the decree.

The government of Costa Rica is attacking alcoholism. The President, Senor Julio Acosta, in his inaugural message, says: "We must combat alcoholism by all means possible, as it opposes every ideal of greatness and culture." From a circular which the executive cabinet sent to the heads of public offices, I take the following paragraph: "Therefore, and on special recommendation of the President of the Republic, we urge you to observe a strict vigilance over the office personnel with regard to inebriety, abiding immediately by the following inflexible rules: First, in the future, no person subject to the alcoholic vice must be proposed for an appointment as a civil or military employee. Second, the present personnel dependent on the executive power is notified that intoxication even in occasional form cannot be tolerated. Third, in consequence, an employee of this dependence who publicly incurs in this grave fault will be deprived of his office regardless of his personal antecedents, family circumstances, or skill and ability in the performance of his duties."

Of Bogota (Colombia) it is said that Senator don Felix Salazar presented to congress a project of law on alcoholic prohibition which was much debated. With regard to this project the minister of agriculture and commerce declared: "I must frankly congratulate the author of this project, which I consider the most courageous presented to this legislature. The anti-alcoholic problem must be met squarely, and advance must be made despite the obstacles. In the United States, when the fight began, the trial of alcohol produced a book with statistical data that are appalling. Crime finds in alcohol its feeder, and statistics prove this. Fifty per cent of the murders have alcohol as their cause; likewise sixty per cent of the divorces; the days in which most crimes occur are precisely Saturday and Sunday when the working classes dedicate themselves in their idle hours to alcohol. Because of these considerations, I repeat, I very sincerely congratulate the honorable senator, author of this project."

REFUSE TO UNLOAD LIQUORS

In Chile, where there are many restrictions in force, and some regions under the flag of prohibition, new projects tending towards absolute prohibition have recently been presented to congress. Worthy of comment is the action of the stevedores in Punta Arenas, who but recently refused to unload from vessels any case containing alcoholic liquors. The following recent press dispatch from Santiago, Chile, will be of interest: "A campaign has been started to make the Araucanian Indian Reserve of Cholchol 'dry' following a petition to the government from residents in the district alleging violations of the existing laws which prohibit the sale of alcoholic drinks on Sundays and feast days and by persons without license. Movements also have been started by laborers in the nitrate and coal fields in favor of prohibiting the sale of liquor on pay days." The National Anti-Alcoholic League met recently in Valparaiso and adopted several practical measures, among them, introduction in school books of lessons designed to awaken in the pupils a horror of alcohol.

In Brazil a project of law has been presented prohibiting the sale of alcoholic liquors on holidays, and restricting the sale during the rest of the week; also prohibiting bars near schools and colleges. Energetic measures have also been adopted in Uruguay against the public sale of liquor, and an active campaign started for the declaration of a "dry" nation.

FAVOR FROM THE PRESS

In the Argentine, Dr. Estanislao S. Zeballo, eminent jurisconsult, prepared a bill which was presented to the Federal Congress by the deputy, Senor Julio S. Rafo de la Reta, in order to arrive, by means of general restrictions, at the adoption of a "dry" law. In connection with this campaign it is worth while noting that the senior of the Argentine press, "La Capital," favors such a project, as may be seen by the following excerpt: "The project of Deputy don Julio S. de la Reta comes at an opportune moment, and we hope that it will be appreciated in its full value by legislators desirous of combating the social plagues conspiring against life, the agents of physical and moral degradation. The regulation of the manufacture and sale of alcoholic drinks should be the object of a careful study on the part of the national congress; the initiatives tending to eliminate slowly the consumption of drinks of this nature must be complemented by the total suppression of the sale of liquors particularly harmful to the consumer."

So intense and general is the campaign in Spanish America that "La Prensa" of New York, the Spanish newspaper of greatest circulation in the United States, has the following: "Inspired without a doubt by the example of the United States, and animated by the praiseworthy desire of preserving the health of the people, several Hispanic-American statesmen have given themselves with ardor and earnestness to the task of obtaining from their respective countries the dictation of laws conducive to the restriction, if not suppression, of the consumption of alcohol as a drink. In the parliaments of Argentina, Chile, Uruguay, Paraguay, Bolivia, Guatemala, Costa Rica and other countries, projects of this nature have been presented and discussed with the interest that so grave a problem demands. Public opinion in all these countries has been in accord in appreciating the necessity that energetic measures be adopted as soon as possible, establishing prudent laws that will protect the people from the dangers of alcoholism. However, profound differences exist regarding the methods by which restrictions should be imposed, without any definite agreement having been reached as yet."

Contributors to This Issue

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The Union Movement in China

ONE of the most revealing moments in the Ecumenical Missionary Conference at Edinburgh in 1910 was that in which Chang Ching-Yi, one of the outstanding Christian leaders of China, closed an eloquent address with these words: "Speaking plainly we hope to see in the near future (in China) a united Christian church without any denominational distinctions." He had been protesting with great earnestness that the Western credal differences and traditions meant nothing to Chinese Christians, and that the greatest single hindrance to missionary progress was these imported divisions in the church. Dr. Chang lived through those days of which the sainted Henry Drummond wrote in 1890 the following words: "The industry and devotion of the workers is beyond all praise; but they possess no common program or consistent method; there is waste and confusion. The missions are not an organized army of God; they are a band of guerillas."

In China the missionaries are becoming "an organized army of God." At the Robert Morrison centenary in 1907 it was resolved to promote church union wherever possible, through federations and cooperative work and through the unifying of denominational families. The number of local churches that duplicate Christian effort in the same community in China is not great; therefore the necessity of actually uniting local churches is not great. But all efforts that reach beyond the local community are demanding insistently and ever more insistently the utmost cooperation and, in the end, organic union. The missionaries are no longer "a band of guerillas" in even a figurative or ironical sense. Differences are minimized and agreements magnified. Cooperative effort has reached a high state of organization.

* * *

Many Approaches to Unity

Today there are some sixty union educational institutions of higher learning supported by missions in China, and one-half of all the students for the ministry and missionary service are being trained in union theological schools. There is an all-China union educational association with two secretaries, which serves both as a clearing house and a standardizing agency for educational work. The treasuries now have an association and $150,000 has been given for a union headquarters for their work and that of all other forms of administration in which cooperation and mergers can be effected. Literary, translation, Bible distribution and evangelistic work all now have union organizations. The medical schools are nearly all union in character, and as such receive the help of the Rockefeller Foundation to the extent of many millions.

There is no longer competition in hospital and benevolent work. One of the latest achievements is the organizing of a Chinese home missionary society to which all may contribute, and which begins work in far-away Yunan with a budget of $50,000. All new missionaries now learn the language in the union language schools and their personal intermingling in them and in the summer schools, which are now held at all the summer retreats, lead them to see that their common objective is so great, their common passion so alike and their differences of viewpoint so inconsequential, that they can do nothing else than unite in every common effort possible. On city fields federated work is outrunning anything we practice at home. At Tien-tsin the specific tasks in the city field as a whole are done as though the missions were one. The various committees are made up from the missionary body there without reference to denominational divisions. Like cooperative and unifying organization is in process in practically all the larger centers. The support from home may come from divided bodies, but the front presented to the non-Christian city is coming to be as nearly united as that by which the German armies were overthrown.

* * *

The Union of Churches

The resolutions of the Centennial Conference of 1907 were backed by resolutions of great conferences in 1913 and 1916 where strong desires for actual organic church union were expressed. The China Continuation Committee, while not organized to bring about organic union according to the desires of the Chinese Christians, serves as a medium of fellowship and organization through which these desires grow and come step by step nearer realization. As self-support and independent churches increase, this desire of the native Christians will take form in actual union. In the United States we frown upon the intrusion of alien organizations and we can only expect that patriotic Chinese are going to wish for an indigenous Chinese church.

The initial steps toward actual organic church union are being made through the union of denominational families. All presbyterial bodies are now united and the country is divided into synods instead of into nationalistic and subdenominational Presbyterian missions. There are no longer Scotch, Canadian, English and several varieties of American Presbyterians in China. All Episcopalian missions have likewise united and the English and American Congregational work is one. Now the Lutheran bodies are in process of effecting a union and Methodists no longer compete.

The outstanding movement now coming to the front is one which proposes a union across the wider denominational cleavages. The United Presbyterian and Congregational bodies and the English Baptists have decided upon actual organic union, and in one district the United Brethren have intimated their intention of joining. This will create a united Christian church in China of more than 100,000 souls. Local congregations will decide their own methods of local church government and of administering baptism, and the delegate system of representation will be used for the overhead organization in conference and assembly.

* * *

The "China for Christ" Movement"

A great "China for Christ" movement is now on. It was initiated by the Chinese Christians and will be conducted by them together with the help of the missionary forces. A national conference will be held in Shanghai in April, 1921, at which the China Continuation Committee will present a nation-wide survey that will be the most formidable presentation of the facts in relation to a great religious task that has ever been made. This movement has taken up a crusade for the new phonetic script as a means of making it possible for every native Christian to read the Scriptures and as a basis for universalizing education. It is a reduction of the clumsy ancient characters to a system of thirty-nine symbols that can be learned by even an illiterate man within a few days. With the rise of the national consciousness, with the example of the West China missions in transferring members from church to church regardless of form of baptism or polity or any other denominational distinction, with the organization of the new United Christian Church in China, and with the growing impatience at the intrusion of alien and meaningless western credal distinctions, the demand for organic union of the Christian churches will receive a mighty impetus.

The question that confronts the mission boards at home is as to what they will say about the United Christian Church in China. They cannot answer it as if they were legislating for America, but sectarianized America makes their answer difficult. They will need moral courage quite as much as discretion and wisdom.

ALVA W. TAYLOR.

A COMMUNICATION

The California Japanese Question

JAPAN and California are both intensely aroused over the problems, discussions and political programs connected with the presence of Japanese in California. This commission was established by the Federal Council in 1914, in order to examine the entire question of American relations with Asia and Asiatics from the standpoint of Christian principles with a view to promoting a solution in accord with these principles. For six years it has been steadily dealing with this problem. It is pertinent, therefore, for this commission to call upon all men of good will both in America and Japan:

1. To refuse to be stampeded into precipitate action by the vote-catching propaganda politicians who appeal to race prejudice and strive to arouse mob feeling.

2. To urge that all the facts be taken into consideration. Partisan statements of any group are to be discounted.

3. To await the results of the Conference of their responsible representatives in Washington and Tokyo.

To Americans this commission would state:

1. While the local stress of the Japanese problem in California is not easily appreciated by states not similarly affected, we should all remember that the question has international aspects of the gravest import in which the whole nation has a right to be heard. California's legitimate ends can best be secured through Washington. We therefore urge California to work out its local problem in the closest cooperation with the department of state. Any other method is bound, sooner or later, to involve our country in international complications.

2. Only the patient exercise of the principles of honor, justice and fair play between nations and races can afford any real or permanent solution to a confessedly difficult problem. We wish to urge every effort to avoid humiliating race-discriminatory laws which will only aggravate the situation.

3. The victory of the growing liberal movement in Japan, which has been battling valiantly against a long dominant arbitrary military bureaucracy, is essential, if Japan is to enter into right relations with the rest of the world. Yet that victory is endangered by unjust anti-Japanese agitation and legislation in America.

4. Americans should keep clearly in mind certain important facts. The total population of California, for instance, has increased in ten years by 1,048,987, while the Japanese population has increased about 38,500, chiefly by births. This is 3.6 per cent of the whole increase. The entire Japanese population in California (approximately 80,000) is but 2.3 per cent of the whole population. Out of 11,389,894 acres under cultivation, Japanese own 74,769 acres which is six-tenths of one per cent (.006). They also cultivate on lease or crop-contract 383,287 acres which is 3.3 per cent. As for Japanese births in California in 1917 they numbered 4,108 to 47,313 whites, or 8.7 per cent. Such facts do not warrant the assertions of agitators.

To Japanese this commission would state:

1. The great body of citizens throughout the United States, particularly those in the churches for whom we are entitled to speak, stands for justice and fair play in the relations of the two countries and in the treatment of Japanese in America.

2. Expressions in Japan of confidence in America's sense of honor, justice and humanity are highly appreciated here. We confidently believe that a large body in America will exert itself to take such steps for the fundamental solution of the American Japanese problem as will ultimately justify that confidence.

3. At the same time it should be clearly understood in Japan as well as in America that the question is by no means so simple or so easy of solution as extremists of either side usually represent. The misunderstandings, the misrepresentations and the wrong-doing are not all on one side. To set matters right, not only a new treaty, but proper legislation is needed both in Tokyo and in Washington.

4. Japanese also need to keep certain facts clearly in mind. Because of their presence in large numbers in California, Californians are confronted with real difficulties that call for real solution. Japanese have settled in several rather restricted, fertile, agricultural areas, tending to form "colonies," relatively impervious to Americanization, and where the white population constitutes a minority. For this "colonization," the Californians are indeed in part responsible, since the strog opposition of a different social group has tended to prevent their wider distribution. It nevertheless constitutes a serious factor in the situation. Some Japanese, moreover, have evaded the spirit and purpose of our laws, especially in the matter of immigrant smuggling. And there is also the delicate patriotic question of the double allegiance of American-born Japanese children. These facts are widely felt to create an ominous situation requiring thoroughgoing legislative remedies. Japanese should be reminded, moreover, that a very considerable group in California earnestly desires to have these problems solved in ways that are at once honorable for Japan and safe for California.

In conclusion, we urge all men of good will, both in America and Japan, to join in expecting the best and not the worst and in finding a real solution. For this, time and patience, open-mindness and sincerity, with friendly hearts and wise heads are absolutely necessary. Legislation in Tokyo and in Washington, after mutual conference and agreement, should be enacted to rectify the difficulties of double allegiance, of local congestion and of immigration, of principles that are just and honorable for all.

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Federal Council Commission on Relations with the Orient.

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The Christian Century Press

CORRESPONDENCE

Where is the Other Greek?

EDITOR THE CHRISTIAN CENTURY:

SIR: I should like to know if a man who occupied the chair of Greek in a great university for 57 years has not something worth our while when it comes to interpretation. I allude to a little book by Prof. William G. Williams simply entitled "Baptism." His discussion centers wholly in the words "baptize" and "buried"! I must confess that I had held views on the interpretation contrary to this author, but see no way to escape his conclusions. Intellectual honesty compelled me to admit I knew of no way to answer him. If Greek could meet Greek I should like to see the outcome of such a tug of war.

Tower Hill, Ill. S. R. RENO.

Christ's Ideals and Modern Life

EDITOR THE CHRISTIAN CENTURY:

SIR: I was much pleased to see the announcement of the series of articles in The Christian Century on "Are the Ideals of Jesus Practicable Today?" This subject is discussed by William R. Greg in his book, "The Creed of Christendom," published about the middle of last century. Mr. Greg was not of the type of the shallow, flippant infidel, but a profound thinker, spoken of in the Encyclopaedia Brittannica as "a man of deep moral earnestness of character who was interested in many philanthropic works." He finds five points in which he thinks the ideals of Christ are impracticable. These are: 1, Non-resistance to violence. 2, The duty of almsgiving. 3, The impropriety of providence and foresight. 4, The condemnation of riches. 5, The communism which was supposed to be inculcated and which was practiced by early Christians.

These questions certainly have for our day a new interest and a new importance. I congratulate you on the intelligence and enterprise with which you are treating great Christian subjects, and making "The Christian Century" necessary to the average man who desires to deal intelligently with the great Christian problems of today.

Madison, Wis. G. W. GOSLIN.

THE SUNDAY SCHOOL

Gladly Acknowledged Authority *

WE do not like to be brow-beaten. We like to be commanded. How can one harmonize such statements? Both are true of human life. We hate the tyrant. We cannot endure being looked down upon by a superior and sent hither and yon at the caprice of his will. At the same time we crave an authority outside ourselves. Dr. Lawrence, a noted divine, used to say that the people like to be dominated. They like to feel that a man is in the pulpit who can control and lead them. This is only a half-truth, for the moment the congregation comes to think that the man behind the desk intends to drive them, they resent that and avoid him. The power of the Roman Catholic church lies in the fact that so many people do not want to assume the responsibility of their own thinking and direction. It is so comfortable to let the Pope and the priest and the church take over all responsibility in such holy and important matters. I have had men say to me, "Your preaching disturbs me, I do not want to be disturbed." Having settled everything, having put every religious matter into its own dry compartment they did not want to have to rearrange all of this. A certain type of mind seeks outside authority and rests there. Thus the pronouncement of the church in some creed, the Pope or the paper pope—the Bible—come to be regarded as outside authority.

Every man wants some sure rock on which to place his feet. He must have a rational basis for his philosophy. There must be a "power not ourselves that makes for righteousness." But all of this must be adjusted to an evolutionary process, for nothing is static, not even God!! Everything is moving on and becoming. Change is written on everything. We cannot go back to the details of the early church for we are living in 1920 and have had two thousand years of experience. We can, however, go back to Christ as authority, although it would be far more accurate to say Forward to Christ. We are growing up into him. We are approaching him. We are climbing toward him. No one has yet reached him. The race is just catching sight of him. You cannot turn back the hands on the clock of time. The whole universe is struggling forward, God leading the way and working with his people every second of the time. Do you want certainty? Must you have a rock beneath your feet in order to keep sane? Very well, Jesus, as the expression of God, is that ultimate authority. For you, personally, that authority must be acknowledged before it can become valid to you. Therefore your soul and that of Jesus must be knit together, must be in accord, in tune.

> "I worship Thee, sweet Will of God,
> And all Thy ways adore;
> And every day I live, I seem
> To love Thee more and more.
>
> When obstacles and trials seem
> Like prison walls to be,
> I do the little I can do,
> And leave the rest to Thee."

Can we harmonize the type of mind that is Rooseveltian, that likes the robust, the strenuous, the adventurous—can we harmonize that type of mind with outside authority? Yes, we find it in the hero-worship of Jesus. It is the perfect character of Jesus that, after all, gives him authority. The best definition of God was given by himself...."I AM." There you have it. It is what God is. It is the character of Jesus and of God that give them authority and power. Ruskin insisted that no great work could be done unless one is great. You must *be* before you can *do*. Gladly we bow before the authority of Jesus because it is based on his perfect character. "God is Wisdom, God is Love," our choir sings—and my heart sings also. I bow at the feet of Jesus because he is Love, Wisdom, Power, Spirit....the expcnent of such a God. He does not drive me—he wins me. JOHN R. EWERS.

*Nov. 14, "The Power and Authority of Jesus." Matt. 8:5-13; 9:35-38.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Federation of Churches Acts on Korea

There is a federation of Christian churches in Japan and this federation has taken action upon the Korean situation. This resolution will be of interest to Christians in the Occident. It is as follows: "It is a matter of much regret to us that the Korean affair has been misunderstood as a persecution of Christians, and also that there has been much exaggeration in the reports in regard to the attitude of the Japanese people toward the Korean people. We unhesitatingly acknowledge that among the policies adopted and carried out by the authorities there have been many things which we cannot approve. While we believe that the authorities, in view of the imperial edict regarding the just treatment of the Korean people and the reform in the system of the government-general, will not make the same mistake again, we shall watch the acts of the authorities and we hope that Japan shall guide the Korean people with justice and humanity."

Dr. Garvie Criticises Supreme Council

Clergymen in England are taking a very vigorous stand with regard to the international questions which are agitating the world. There is a growing impatience with the course that events are taking. Dr. A. E. Garvie has recently visited the United States and on his return he delivered his address as president of the Congregational Union of Great Britain. In the course of that address he said: "The policy of the supreme council in which three, or more generally only two, men are arrogating to themselves the function of resettling or, as it often proves, rather further unsettling the world in secret conclaves, is becoming increasingly a challenge to the ideals for which the war was fought, a denial of the hopes the world had begun to cherish that such a calamity would never be allowed to visit the earth again. While lip homage is being still paid to the league of nations, it is being treated with disrespect; tasks which it might deal with are being withheld from it, and problems that the action of the supreme council has made insoluble, such as that of Armenia, are being committed to it that it may be discredited by its failure to solve them. How long will the churches keep silence while Christian principles and aspirations are being openly flouted by the politicians? Dare I ask this assembly to give voice to its distress, disappointment and even indignation?"

Bishops Want Women as Lay Readers

There is no responsible leader of the Protestant Episcopal church who has been hardy enough to ask that women be inducted into holy orders, but there is a definite conviction that in the light of recent events it is necessary for the church to recognize its women more definitely than heretofore. Bishop Stearly spoke recently on the recommendations of the Lambeth conference, particularly as these related to the status of women in the church. He expressed the desire that in time women might be set apart as lay readers. The Episcopal church, as other churches, has large numbers of missions where there is no ministry of the word on account of a shortage in the ministerial force.

Episcopal Ministers Have Insurance Society

The ministers of the Protestant Episcopal church have an insurance society which is conducted by clergymen on conservative lines. The annual meeting of the Clergymen's Mutual Insurance League was held in New York recently and the Rev. Dr. Dunning was re-elected president, the Rev. Edwin B. Rice, secretary, and the Rev. Kirkland Huske chairman of the board of trustees. The organization was formed in 1869 and has paid out $450,000 to the widows and orphans of clergymen.

Bible Is Printed In Newspaper

One of the big features of the Washington, D. C., Herald is that it prints a chapter from the Bible every day. This is not done as a paid advertisement as in some parts of the country but as an element in the editorial policy. The managing editor of this paper has brought out the gospel of St. Mathew printed in modern style for the use of readers who cannot get on well with the archaic make-up which still characterizes the printing of the Bible in bound volumes.

Dr. Baer Refuses Position As College President

Dr. John Willis Baer, ex-moderator of the Presbyterian General Assembly, has declined a call to serve again as president of Occidental college, of which he was formerly the head. Much pressure was put upon him. He is now giving all of his time to the Union Banks of Pasadena, Cal., in which he is an official. He was president of Occidental for ten years and his health gave out under the strain.

Episcopalians Would Make Social Service Practical

The department of Christian Social Service of the Presiding Bishop and Council of the Episcopal church is concerned to make social service practical. The emphasis is laid by this organization upon work done in the local parish, since all too often social programs have been glittering generalities for the nation at large. Local churches are urged to collect material on the housing of the people. Bad housing is held responsible for much of the divorce and sterility of the American family. The welfare of the children of the parish is another subject of vital concern. The parishes are urged to give due attention to the public institutions within their reach.

Getting Ready for the Christmas Ship

There is a growing custom in the churches of sending boxes of gifts to the mission lands. These gifts are not only for the missionary families in which there are small children but for the children of the mission stations which are legion. The gifts are sent by registered mail and most of the great mission stations can be reached within a month. Addresses are furnished by the different missionary boards.

Movie Pictures Being Used

The movie is invading the churches in every section of the land. There are now film bureaus which study the needs of the churches and some denominations have organized their own bureaus. The pictures are not always used in the Sunday service but sometimes are a contribution to the community program of the churches. One of the most recent to install the pictures is the Disciples church at Comanche, Tex. Drought has caused many members to move away but this leads the minister to seek to make his church more attractive.

Work for the Young Men

The problem of finding something for the young men to do in the church is a live question in most congregations. The young men drift out of church for the lack of some definite responsibility. It is to meet just this need that the Disciples church of St. Mathews, Ky., has organized a junior official board. The members of this board are of the ages from 17 to 21. They serve as ushers, look after the distribution of printed matter, receive the offerings and perform other functions which have been assigned to them. It is thought that these young men will be more definitely interested in the church where they have regular duties.

Mayflower a Symbol of English Good-Will

The English celebrations of the tercentenary of the sailing of the Mayflower have so far outdone the American efforts. This is largely due to the present mood of the English people to be on friendly terms with America. In spite of bungling interference in the Irish situation on the part of some Americans, there is a wide-spread feeling in England that the peace of the world depends upon Anglo-American good-will. Lord Charnwood, biographer of Abraham Lincoln, recently spoke on the sailing of the Mayflower and said: "We are commem-

orating today the sailing of the Pilgrim Fathers. They did a great task in taking to America those beliefs in justice and in liberty which we cherish in civil affairs, and that deeper belief upon which the beliefs of justice and liberty are based, that belief, more characteristic, I believe of English-speaking peoples than of any others, that belief in the enduring and tremendous reality of religious truth deeply felt in our hearts, that belief that as the pastor of the Pilgrim Fathers said, that 'the Lord has yet more light and truth to break forth from his word.' And though churches and creeds may change, transformed under the working of that new light, yet in its substance the old faith, for the sake of which the Pilgrim Fathers crossed the seas, while our own forefathers fought out their fight at home, that old faith endures and shall endure."

Denominational Lines Getting Tangled

Denominational lines are not spite fences in Chicago. There is the finest spirit of comity in the work of the churches, by reason of fifteen years of effort on the part of the Co-operative Council of City Missions. At Harvey, the Presbyterian and Congregational churches have federated and the United church has called a Methodist minister. He has already joined the Congregational Association and is seeking admission to the presbytery. When all of this is accomplished it will be rather hard to name the product which, however, is a grateful difficulty.

Twelve Ministers From One Church

The sources of ministerial supply have been studied and it is interesting to note that some states do not furnish enough to keep their churches manned but import them from other states. Many congregations have a long history without leading one young man into the ministry. A small Presbyterian church at Waterville, N. Y., is proud of its record in the way of ministerial supply. Twelve of its boys have gone into the service of the church.

Presbyterians Unite Cleveland Churches

Presbyterians are fond of large churches. They do not organize as many churches in the large cities, but have the genius to bring them to efficiency. The largest Protestant church in America is a Presbyterian church. In Cleveland, recently, two strong churches were united to form a still stronger one. Second church and Euclid Avenue church are united to form the Church of the Covenant. Dr. Sutphen and Dr. McGaffin will continue as ministers of the united church, and an assistant minister is being called. Dr. Sutphen has been a pastor in Cleveland for twenty-five years.

Meeting of the Choctaw Presbytery

The success of Presbyterian mission work among the Indians is brought home to us by announcement of the meeting of the Choctaw presbytery. It convened at Boswell, Okla., recently, with an attendance of from forty to fifty men. The meeting of the Presbytery was accompanied by a Presbyterian camp meeting and there were large numbers of Indians present from a considerable distance. Three Indians were ordained to the ministry at the meeting. The mission board was represented by Rev. John Baily Kelly.

Good and Evil Sharply Opposed in Detroit

The citizens of Detroit are greatly exercised over their murder record for the past year, one of the worst in the country. It is explained by the presence of large numbers of strangers, easy money and a spirit of worldliness that has fallen upon the entire country. The Presbyterian church is keenly conscious of its obligation to build up religion, and it is now engaged in an effort to raise $100,000 for city mission work. There are seventy-nine foreign-speaking churches in the city. In the past ten years the Presbyterians have spent a half million dollars in Detroit and the results are shown by strong Presbyterian churches in that city.

Will Try to Get Religious Liberty for Spain

The Methodist church is anxious to go into Spain with its centenary funds, but that country forbids the display of the insignia of worship in any but a Catholic church. The law makes it impossible for any but Protestants to find easy access to the meeting place. Dr. John Lee, of Chicago, who was conspicuous for his service in effecting the opening up of South American countries to Protestant preaching, now asks that the diplomatic department at Washington shall by the polite means that were so effective in South America make known its desire that the laws of Spain be made more liberal for American Protestant mission workers. It is not the thought of the Methodists to convert ardent Catholics, but to work among the indifferent and ungodly of whom there are a great number in Spanish as in all Catholic lands.

Dr. Clark Pleased With the Finns

Dr. Francis E. Clark is a constant traveler, and his observations as he goes about the world in the service of the Christian Endeavor cause are very interesting. He reports with regard to Finland that this new republic is a very religious land, there being 3,300,000 in a population of 3,350,000 who are evangelical Lutherans. He feels that the Finns hold the key to the evangelization of eastern Europe. Without doubt American societies might find cooperation with the Finns the best way to do work in Russia.

Society of the Open Bible

A novel religious movement of New England is the Society of the Open Bible. At first the movement was unorganized. Women in their homes and men in their offices keep the Bible open and find a verse to memorize every day. Recently the first annual convention of the society was held at Whitefield, N. H. There are about a hundred members in Whitefield and it is now proposed to extend the organization to other communities. This is but one of many indications that the church feels the need of reviving the devotional and mystical phases of her experience.

Federations Succeed in Cities

A SMALL booklet has been issued by the Federal Council of Churches setting forth the success of the various city federations where full-time secretaries are employed. It is reported that in Pittsburgh the city council was about to pass an ordinance permitting Sunday baseball in violation of the state law. The federation packed the council chamber when the matter came up for action and the result was that the measure did not pass. The unique action of the mayor of Detroit is set forth as due to church federation influence. The mayor asked all of the business houses to close on Good Friday from 12 to 3, and on that day the federation opened thirteen churches and conducted religious services. Every church had an overflow crowd. This event so impressed the city that it is likely to become an annual custom.

In Buffalo the church federation protested against the lax administration of the laws. The churches were powerful enough in that city to force the city hall to change the chief of police. A new man was appointed who cleaned out the open practice of vice and discouraged graft in the police department.

The big feature in Chicago is the work in fifteen of the public institutions of the city. Religious work is done for the children in the juvenile court and in the correctional institutions. There is a chaplain at the county jail and at the poor farm. Work is done at Cook County hospital by a full-time chaplain.

A distinct feature in Cleveland is comity in city mission work. The city mission money raised in that city is administered in a non-competitive way. Probably no city in the country, unless it is Chicago, has more perfectly correlated its city mission work.

Cincinnati makes a feature of the daily vacation Bible school work. Twenty-one such schools were held the past summer with most gratifying results. All of these federations find their comradeship in the field of Christian life and work. Without attempting dogmatic agreement, they find fellowship in the work of the kingdom.

Community Church Succeeds

There are many sect-ridden communities in Iowa where the chief occupation of a preacher is to raise the question of orthodoxy on his religious neighbor. More and more the people are growing weary of the theological logomachies and are demanding reality in the preaching. This accounts for the popularity of the community church at Long Grove. It is the only church between Davenport and DeWitt. The church is often open during the week for lectures and inspirational talks. A young ladies' club was formed recently and the church feels a responsibility to socialize the community as well as to make it religious. Rev. C. H. Hands, a Disciple minister, is responsible for the broad-minded program which has brought such success to the church.

New Jersey Ministers Will Come Together

All the Presbyterian ministers of New Jersey will assemble at Atlantic City at an early date to consider cooperation with the New Era Movement. The Movement is asking for $23,000,000, of which $1,000,000 will be for the purpose of liquidating the Presbyterian liability on the Interchurch World Movement. The various benevolences of the church will be given the remainder of this large sum.

Religious Liberals Hold a Service of Prayer

During the Congress of Religious Liberals held in Boston recently the delegates made a pilgrimage to Plymouth. The parish church at Plymouth is now of Unitarian faith and a great throng filled the edifice, not to hear some eminent speaker, but simply to engage in singing and prayer. Over the pulpit is a stained glass window with a picture of the signing of the compact in the Mayflower. The atmosphere of the meeting was remarkable and symbolizes a change that has been apparent in this group of liberals for some years past. There is less tendency to argue and to deny. The need of giving something constructive to help the world has impressed itself strongly upon all of their minds.

Disciple Leaders Visit European Churches

The conferences in Switzerland took President F. W. Burnham of the United Christian Missionary Society, to Europe this summer. In company with Dr. R. H. Miller of Kansas City he took advantage of the opportunity to visit some of the scattered European groups of Disciples. Formerly mission work was financed by the Foreign Missionary Society of the Disciples, but this organization withdrew its support some years ago from England and the Scandinavian countries. Since then there has been some support given by the American Christian Missionary Society. In Copenhagen there are two churches of Disciples and these arranged a union meeting on the occasion of the visit of the American brethren. Conferences were also held in Frederickshald, Norway. One of the features of these meetings was the musical program given by the Norwegian congregations. Drs. Burnham and Miller have recommended to the churches of this country that a Bible college and a literature be created for these churches.

Money Coming in Slowly

Those denominations which have put on national money-raising compaigns are finding that the money is coming in slowly on the pledges. The bishops of the Protestant Episcopal church have been so much disappointed in this regard that they are compelled to borrow a large sum, and they will be compelled to pay $72.000 for this accommodation this coming year. The expectancy this year on the big Methodist fund was $23,000,000, but it is seven millions short. Various explanations are offered for this fact, but it is evident that the high pressure funds are hard to cash in. The Methodists are making for the first time a budget for their regular work. The sum formerly voted to maintain Methodist work in Eastern Asia was $362,000 a year. Now $2,222,800 is authorized. For Southern Asia the old figures were $325,000, the new are $2,130,000. For South America the old figures were $214,200; the new are $1,581,900. Africa's quota is raised from $76,700 a year to $370,400, and Europe's from $201,000 to $740,900. A large part of this European work is in Rome, against which propaganda the Pope asked help of the American Knights of Columbus on the occasion of the Knights' visit at the Vatican. Besides the gifts for work in Europe, Methodists grant $1,315,470 for war emergency and reconstruction work.

Missionary Volunteers Increase

While it continues to grow harder to enlist young men for the ministry, this difficulty is not experienced in securing volunteers for the foreign field. The Student Volunteer Movement reports a large increase over the figures of last year. A call is being made for 2,000 volunteers this year and it is believed that these will be secured.

New Teacher Installed at McCormick

McCormick Theological Seminary of Chicago recently installed Dr. John A. MacIntosh in the chair of Philosophy of Religion. He was formerly pastor of First Presbyterian Church of Ithaca, New York. In addition to his duties as teacher he will have general supervision of a commons in which the students by cooperative buying are seeking to beat the high cost of living.

Pastor of One Church for Fifty Years

Long pastorates in America are very rare. The fiftieth anniversary of the pastorate of Rev. Arthur Goodenough, minister of the Congregational church, Winchester, Conn., has been a real event in New England. Dr. Goodenough graduated from Yale in 1862. Looking back over the years, he says: "If I were free to choose again, I could not ask a better career than that of a country minister, nor for larger opportunities and better privileges than I have enjoyed, though I wish I might have been a better man and have done better work."

Reports Formation of National Church in Bohemia

Rev. Robert Keating Smith, who has just returned from the new republic of Czecho-Slovakia, reports that a new national church is in progress of formation. A delegation went to Rome and explained their aspirations, but the Vatican turned a deaf ear and made no concessions. Hundreds of priests have laid aside the priestly garments and become teachers or farmers. As soon as funds are forthcoming to support these men in religious work, they will be in the pulpit again. It is stated that a million people participate in this national movement and that the new church will organize on Episcopal lines and be in fellowing with the Church of England.

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Lutherans Plan to Found a Woman's College

The United Lutheran church is keenly sensitive that a new day has dawned for women and they are being given a larger place in the councils of the denomination. Among other plans, it is proposed to raise a million dollars for a woman's college. It is stated that all women's colleges are full this year.

Cause of Methodist Reunion Being Promoted

A great union meeting of the Wesleyan Methodist, Primitive Methodist and United Methodist churches of England was held in Central Hall, Westminster, on October 12. Sir Robert Perks was in the chair. The purpose of the meeting was to inquire into the causes that are keeping the Methodist churches of today apart, and how far it is desirable for them to be united. A basis of reunion has been drawn up and this basis was given study and interpretation at this meeting.

Noncomformist Opposition to Lambeth Proposals

Not everything in the Lambeth proposals for the reunion of the church is obviously true. There has been vigorous criticism of these proposals in Scotland, and in England there has been polite dissent on the part of many of the Nonconformist leaders. A provisional statement has been made by the Federal Council of the Evangelical Free Churches and endorsed by the National Free Church Council. Among other statements are these: "Passing to the practical proposals contained therein, the Council, while finding itself in sympathy with much that is put forward by the Conference, is constrained in frankness to say that there are fundamental provisions in these proposals which do not command its assent. Before, however, pronouncing on these, the Council would be willing to discuss them with the representatives of the Anglican communion in order that no misapprehension may exist as to their meaning." The Christian World is authority for the statement that "it is quite clear from the recent meeting of the Congregational Union that the Union would not agree to any reunion dependent on acceptance of reordination by bishops."

Church Union Deferred in Australia

The cause of church union in Australia has been delayed by recent action taken by the Presbyterian General Assembly of that land. While a vote was taken which secured a majority in favor of forming a union church with Congregationalists and Methodists, the vote was not regarded as decisive enough. The matter will therefore be in abeyance for two more years.

Brotherhood of St. Andrew Holds Convention

The Brotherhood of St. Andrew held its annual convention in St. Louis this year, the second week in October. The general themes of the program may be set forth as Information, Inspiration and Worship. On Thursday of the convention laymen spoke in various churches in St. Louis and vicinity on work for men and often to large audiences. On convention Sunday a mass meeting was held in the Odeon and addresses were made by Mr. Frederick Cooke Moorehouse and the Rt. Rev. Frederick T. F. Gailor, D.D. The convention next year will be held in Norfolk, Va.

Episcopalians Consider Political Preaching

The Synod of the Sixth Province of the Protestant Episcopal church met recently in Trinity Cathedral, Davenport, Ia. The subject of political preaching was to the fore and a number of the speakers expressed views upon the subject. Bishop Faber of Montana asserted that the pulpit "should ever be on its larger job of standing for the Kingdom of God and striving for the spirit of fairness, justice and brotherhood." Bishop Remington, of South Dakota, asserted that social and economic questions are always moral and must ever be the concern of the pulpit. Mr. J. H. Pershing spoke on the attitude of the pew. He suggested that the pulpit is not regarded as very practical by laymen. He refused to accept clear distinctions between religious, political, social and economic questions. He said: "The best service we can render toward the solution of all problems is to preach and apply the gospel of Jesus Christ.

Methodist Clergy Hear Bishop on Reunion

Bishop Rhinelander of Pennsylvania recently addressed the Methodist ministers of Philadelphia on his experiences at the Lambeth Conference. The bishop stated the position of the Lambeth Conference on the subject of union as follows: "What they ask is, that all Christians everywhere, namely all those who by baptism have been made members of the holy catholic church of Christ, should first accentuate this imperative duty resting upon all of them to realize our Lord's purpose of unity for all his people, and then to ask them what the practical means are by which this may be attained, and still further to ask, with open minds, whether this unity does not require one ministry throughout the whole church, recognized without any question or doubtfulness by the whole fellowship, and whether such universal recognition of one ministry is to be had in any other way than through the episcopate. The last words of the Lambeth Appeal stated this clearly and in the best way—'We do not ask that any one communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavor to recover and to manifest to the world the unity of the body of Christ, for which he prayed.'"

Ministers' Sons Enter Christian Work

There is a wide-spread impression that ministers' sons are likely to be out of sympathy with the work of their fathers and sometimes to be ne'er-do-wells. On September 28 the Foreign Missionary society of the Baptist denomination made six missionary appointments. Four of the six young people were from the homes of ministers or missionaries. One was the son of Rev. Albert E. Seagrave of Rangoon, Burma. Another was the son of Dr. Samuel Russell, pastor of First Baptist Church of Buffalo. The son of Rev. Frederick Bueermann, pastor of Second German Baptist Church of Portland, Ore., was also among the appointees. A young woman from the manse was named for service. She is the daughter of Rev. J. B. Campion, pastor of First Church of White Plains, N. Y. The company of ministers who may be found every year on the mission field visiting their children is sufficient evidence that the manse is contributing its part of the man power for the redemption of the world.

Dr. Massee Asks Liberal Baptists to Leave

One of the humorous facts of the ecclesiastical situation is that the conservatives in the different denominations consider themselves the true blue members of the denomination, even though they have taken on many doctrines of which their fathers knew nothing, as for instance premillenarianism. Dr. J. C. Massee, an aggressive conservative in the Baptist fold, has recently invited the liberals to leave the denominations. Dr. Henry C. Vedder, a confessed liberal, protests vigorously against this attitude in these words: "The practical question is: Has the Baptist denomination room for both Dr. Massee and myself? Or, to make the issue less personal: Is there room in our Baptist brotherhood for two types of Baptists: the 'conservatives,' who strongly prefer the older and traditional forms of stating these fundamentals; and the 'liberals,' who prefer methods of statement that seem more in accord with current modes of thought and to take more account of the progress made in scientific study of the Bible? This is the real issue in the Baptist denomination at the present moment, as I understand it. And Dr. Massee seems to give a negative answer to the question. He quietly assumes that the interpretation of these fundamentals by his type of Baptist is the only one permissible, and to all who do not accept it he says, 'Brethren, depart in peace. For this is our home and this is our name, and these are our priceless treasures of faith.' The nerve of him! was my comment as I read these words."

Theology on the Stage a Live Topic in England

Religious plays had a vogue some years ago, but now they are infrequent. Mr. Somerset Maugham's "The Unknown," now appearing on the London stage, has started discussion and has been witnessed by many ministers. Dealing more boldly and intimately with Christian theology than any play yet presented at an English theatre, it raises the question whether such a subject is suitable for dramatic representation before a miscellaneous audience. The main argument of "The Unknown" is that in view of the Great War and other distressing mundane happenings and agonizing human experiences, God cannot be both all-good and all-powerful, the conclusion favored by the author being that of a beneficent but limited Deity. "We must work with Him in His struggle against evil. When we do right we are making silver bullets for the King of Heaven; when we do wrong we are trading with the enemy." The most dramatic moment in the play is when a widow who has lost two sons, her only children, in the war demands (echoing Omar Khayyam,) "Who shall forgive God?" Bernard Shaw, H. G. Wells, and other well-known intellectuals and some divines reject the idea of an infinite God, and a considerable (probably growing) number of people incline in the same direction, but a much larger number shrink from it with something like horror.

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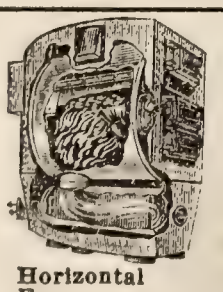
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15 And [f]the Philistines had war again with Israel; and David went down, and his servants with him, and fought against the Philistines. And David waxed faint; 16 and Ishbi-benob, who was [g]of the sons of the [2]giant, the weight of whose spear was three hundred *shekels* of brass in weight, he being girded

[q] Ps. 18. 2-50
[r] Ex. 15. 1; Dt. 31. 30
[s] ver. 32, 47; Dt. 32. 4, 37; 1 S. 2. 2; Ps. 31. 3; 71. 3
[t] Ps. 91. 2; 144. 2
[u] Gen. 15. 1;

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Therefore, we recommend that these underwriting agencies set up such organization as they deem best or use any existing organization to raise the amount legally due The Interchurch World Movement, by voluntary contributions from churches and individuals.

In connection with the underwritings, we recommend that the Board of Education co-operate with the United Society in whatever plan is adopted to raise and pay the underwritings, and that all underwritings be included in one sum and be raised by a united campaign and applied without discrimination in the liquidation of said underwritings."

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The Christian Century

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EDITORIAL

A Prayer of Appreciation of Little Children

AMONG the multitude of Thy gifts, good Father, we would thank Thee especially for the little children Thou has entrusted to our care. What blessings they have brought to our households, what joy and revelation to our hearts! Their helplessness and dependence greaten and enrich all those who have part in their upbringing. Their laughter and song rebuke our doubt and gloom. Their freshness of outlook and their constant wonder at the processes of nature and the facts of life keep us reminded of the vast field of experience that lies unexplored beyond even the wisest of us.

We would learn the lessons Thou dost teach us through their lips. We would read the deep truths of life Thou hast written in their yet untempted eyes. Forbid that we should accept the presence of these little ones and fail to discern the clouds of glory which trail their entrance into our hearts. May they be forerunners of Thee, O Thou Spirit of joy and hope and growth. May they open our hearts to much more than themselves, so that as they grow older and leave our arms and our hearthside there may remain with us for all the years the priceless gifts they have brought us from Thee.

O Lord, give us wisdom and strength to guide their young feet. It is as if Thou hadst put their destinies in our unworthy hands. Thou who didst make us all, it is as if Thou hadst made us sharers with Thyself in the spiritual creation of these little lives. So much of what they shall become is in our keeping. May we be equal in strength, in patience, in foresight, in powers of companionship, in childlike graces of soul, to this most grateful burden with which Thou hast blessed our hearts. Above all, may the spirit that was in Jesus be in us also, who held little children in his arms and blessed them and made one of them the immortal symbol of his kingdom. Amen.

The Pilgrim Heritage an American Possession

THE heritage of the Pilgrim Fathers is confined to no one denomination, nor to one section of the nation. It has passed into the veins of our national life, and belongs to us all. The democracy of American churches, expressing itself sometimes through democratic forms of organization and sometimes in spite of them, came from the little company that landed on Plymouth Rock. The evangelical churches of America have no use for a "priesthood" in any sense that would invest some men with divine prerogatives which are not bestowed upon all Christians. With the men and women who embodied the teachings of John Robinson came a robust conscience which was capable of making clear distinctions between right and wrong. If America has not always been right in her attitudes, it is still our glorious belief that she has often been right. In our churches there has been that clear preaching of right and wrong which has made the American pulpit strong in its ethical influence, even though it may have seemed sometimes to lag behind the pulpits of Europe in intellectual power. The most precious and vital element in the Pilgrim heritage is the sense of divine providence. It is sometimes hard to see what God is doing in his world. Sometimes the evil in men's hearts delays the thing which is well pleasing to him. But God moves forward to the accomplishment of his great age-long purpose. In the eyes of the Pilgrims both the individual life and the national life are evidences of the out-

working of the divine will. It is this God-consciousness that our prophets must revive for us in the days when moral idealism flags.

The Red Cross Roll Call

RED CROSS is now in the midst of its annual Roll Call. This great humanitarian organization deserves the fullest support of every Christian. It goes everywhere doing that most practical of Christian and humanitarian tasks under the symbol of the blood red cross. Its budget for the fiscal year beginning July 1, 1920, is for $45,200,000. Of this sum three-fourths will be expended in foreign lands and one-fourth at home. It is still caring for refugees from the battle areas and has local committees organized in some 4,000 villages and communes. It has worked wonders there in bringing back the spirit of hope, in teaching public health, child welfare and other forms of American social welfare work. It is doing a heroic work in devastated Poland. There are 5,000,000 war orphans, many of them without home and shelter, whom they wish to aid. The horrors of war are even more terrible after war because the weak and helpless sink into despair.

The Anti-Saloon League and the Elections

THE Republican landslide carried into office the candidates of the Thompson-Lundin machine in this city and throughout the state. Several issues were involved, but the clever tactics of the machine leaders kept to the front the duty of voting the straight ticket. Never have the bosses put before the people alternatives so little inviting. There was no enthusiasm for either of the candidates for governor. But the one issue of significance was the restraining of the Thompson combination. The sinister nature of this power in the politics of the city and the state has only just begun to disclose itself in all its proportions. For this reason even so important an interest as that of temperance was subordinate for a time to this foremost question. Mr. Small, the Thompson candidate, was reported to be personally a dry candidate. But all the tendencies of the crowd with which he is associated are of a different character. Senator Lewis was reported to be favorable to the wets, but his denial of this fact was less important than the dominance of the supreme issue of the campaign. It was unfortunate that there could not have been a more clearly defined contrast in the candidates. But in the circumstances there seemed to a great host of voters just one thing to do, and that was the effort to repel the Thompson raid upon all the better interests of the city and the state. In this emergency the Anti-Saloon leader, Mr. Scott McBride, sent out an appeal to the voters to support Small on the ground that Lewis was wet. We regard this action as most unfortunate. It produced a profound sense of depression in the minds of thousands who have hitherto been staunch friends of the Anti-Saloon organization. The prohibition law was in no degree jeopardized by the candidacy of Lewis. That law cannot be defeated or abridged by any candidate or set of candidates. There was a much larger issue at stake. The Anti-Saloon League may not have exerted much influence in swelling Small's majority. But it put itself in the unhappy position of favoring the wrong group in a moment when every moral element in the community needed to register unitedly. Many of its friends feel that it was poor politics to play in a moment of crisis.

The Goal of Freedom

IN the French revolution it was assumed that if king and nobility were destroyed, there would be freedom for the people. How fallacious and inadequate this conception was, history records. The Marxian propaganda, and more particularly the Bolshevik propaganda, assumes that the people will have freedom when they have money in their pockets, and have gotten rid of a capitalist class. If there is any spot in the world where there is less freedom today than in Russia, it would be hard to find it. In other sections of the world, freedom means the absence of police interference, or some other purely political thing. The goal of freedom is like most other ideals—it is a receding goal. False prophets say "Lo here" or "Lo there;" but we are always disappointed when we seek our pot of gold at the foot of the rainbow. Every true American believes that under his democratic form of government he enjoys more freedom than peoples under other forms of government. He believes, besides, that under a reconstructed industrial system popular freedom would be greatly extended. But the average American has not yet learned that true freedom springs from the inner life of the spirit. He does not know that Aesop the slave was more free than old Money-bags of a New York suburb. There is a slavery of ignorance, a bondage in sin, a constriction of life through egotism, which makes of small value any freedom which comes by way of industrial reform or the overhauling of governmental machinery. This spiritual fact does not discredit political and economic action, but to discern it is to keep the balance of life as it was revealed by our Lord and has been perennially confirmed by experience.

The Church Elevates Its Standard of Teacher Training

AN old saw asks, "When is a school not a school," and the answer is, "When it is a Sunday school." Sunday schools have all too often been merely an assembly of children gathered to sing and to listen to short and, in the main, impromptu homilies. Teaching as an art had not been discovered by the majority of the class leaders, and the material given tended to be mere recital of Biblical facts. Even the earlier teacher training manuals were scarcely more than a potpourri of Biblical facts. Teacher training is now developing into something much more meaningful. It is seeking to make Biblical truth function in the child's experience. The teacher of Sunday school children needs to know child nature quite as

expertly as she knows Biblical lore. Hence the courses now emphasized are child psychology and didactic methods. The two things most needed are a serious acceptance of the work of Sunday school teaching and the adoption of methods that will relate lesson material to the child's daily moral, religious and social life. The child lives and learns by doing. Instruction that does not function in his doing finds little rootage in his character. It is one of the most hopeful signs of progress that all the Christian communions are setting higher and more worthy standards in the pedagogy of religious education. An instance in point is that of the Disciples who are trying to organize 1,000 teacher training classes on modern principles, with 10,000 enrolled in them.

The Independent Voter

THE avalanche this year made ineffective the efforts of the independent voters for good government. It is interesting to note, however, that the independency has been a growing factor in our political life. Mr. Len Small was elected governor of Ilinois but ran nearly a half million behind his ticket. Except for the presidential tidal wave he would have been defeated. Governor Smith failed of election in New York but the number of people who scratched their tickets for him in New York is greater than has ever been known in any state in any election in American history. The cry of the party leader, "Vote it straight," has come to be thoroughly discredited. The Socialist vote is probably to be accounted for also as an evidence of independency. It is not likely that more than a million people have been converted in a single year to the Marxian doctrines. It seems more likely that many people were profoundly disgusted with the alternatives presented by the two leading parties, and in desperation a million votes of protest have been placed where they would have the most influence on the old party leaders. In practical results the independent vote has seemed this year to fail to accomplish anything at all. In reality it has accomplished a great deal. Those wise gentlemen who fix up our platforms and who dominate our conventions will never miss the lesson of the protest vote this year. They will know that this vote in a less extraordinary year would have upset their plans in many states. We may hope that next time clearer statements and more leader-like candidates in both national and state issues will be our political portion.

The Choice of a Church

IN the days of the fathers, the search for a church home was the quest of doctrinal truth. The theological debate gathered together groups of earnest souls who thought that through this method they might be able to locate "the true church." The emphasis has been shifted to quite other considerations of the personnel of various congregations. A worker from First Presbyterian Church gets a desirable family by proving that Second Presbyterian Church has in it more working people! Under this process the churches tend to group themselves along class lines, and the democratic catholicity of Protestantism becomes a vanishing dream. It is not to be denied that the choice of a place to worship is in part a social thing. But the man who chooses a church home as a good place in which to make friends who will buy his pianos has no conception of what a church is. In every city there are churches with large territory and a small working force. In the same city there are churches with less territory and a larger working force. As between the two churches, the earnest Christian will choose the church in which he is most needed. There is a growing number of earnest people who accept the local church of their immediate neighborhood without regard to its denominational affiliations, provided that church makes no demands upon them that violate conscience. Of course, a man who was an ardent believer in Christian union could not unite with a belligerently sectarian church. Nor could a man of thoroughly modern spirit unite with a church narrowed and reactionary. More and more churches will define their parishes and be able to claim all the people therein. Denominational and creedal considerations are of less importance than the social and spiritual needs of the people.

Taking Europe the Facts About Prohibition

THE CHIEF contribution Americans can make to the cause of temperance in Europe is to take them the facts about the social, moral and economic effects of prohibition in the United States. At the recent meeting of the Fifth International Congress of Surgery Dr. W. W. Keen, its president, gave notable attention to prohibition in his presidential address by relating the results in his home city of Philadelphia. He showed that admissions to the municipal lodging house had dwindled in one year from an average of 11,175 to 2,304 in the months of January and February; that the inmates of the House of Correction had fallen from an average of 2,000 to less than 500 in the same period; that in the last six months of liquor sales the number of arrests for drunkenness numbered 17,114 and that in the first six months of prohibition they numbered only 6,509. Like figures were furnished regarding hospitals and charity patients and other forms of delinquency and dependency which thrive on liquor. Dr. Keen pointed out that these facts obtained even when liquor stocks were on hands in large quantities and law evasion common. He argued that the results will grow more and more salutary as stocks are exhausted and law enforcement is more adequately established. The great surgeon closed his treatment of the question with an appeal to the Congress of Surgery and to his profession generally to conduct campaigns for prohibition in order that the good experienced might be made universal. The Scottish local option elections are now in progress. The liquor interests are spending money lavishly. The Scottish Labor Party has passed a resolution in favor of total prohibition. Many areas will be won and a wedge

will be driven which will ultimately cleave the liquor trade from the British commonwealth. Dr. Saleeby predicts that five years will put the United Kingdom dry.

The League and the Nation's Mood

ELECTION results will be interpreted in many ways by the Christian minded citizenship of America. Churchmen, no less than secularists, look at political questions from diverse angles. The mood in which they will receive the story of the great landslide will differ according to temperament, association, conviction, personal interest and such like factors which determine the judgments of minds professedly religious as well as of minds unaccustomed to thinking of public events from the religious point of view. In the partisan atmosphere of the past two years there has come to be a general feeling of disillusionment and depression among churchmen. In the League of Nations' idea the typical church mind conceived itself to have a stake more vital and precious than in any political issue that has been presented to the electorate in recent history. The great majority of ministers, the leaders of most of the more general church organizations like the Federal Council of Churches, the Church Peace Union, the great missionary societies, and all such agencies representing the more advanced idealism of the national mind, as well as the religious press, took a strong stand, with approximate unanimity, for the League of Nations. These groups have resented with bitterness of soul the long delay in ratification, due to the opposition which Republican leaders aroused against the League.

Conventions of nearly all the denominations endorsed the League of Nations. In so doing they implied, if they did not declare, that it was the duty of Christian men and women to support the President and his party in the solemn referendum to which the League was to be submitted. It was taken for granted that bodies of churchmen would lend their aid to an effort whose aim was interpreted by the President in terms so idealistic, unselfish and essentially Christian that not to support his project seemed to put one on the side of those who had no faith in brotherhood and the Kingdom of God. Most of the international Christian conferences held in Switzerland last summer, as for example the Conference on Faith and Order at Geneva, passed resolutions favorable to the League and to Mr. Wilson's campaign on its behalf, with practically no suggestion of a contrary opinion by the American delegates present. Scarcely a denominational journal in America could be found on the opposing side. Religious editors could speak safely enough in favor of the League and of Mr. Wilson, but an editorial tending to cast doubt upon the League or upon one's Christian duty to support it at the polls brought a hostile and threatening reaction from the paper's constituency. The churchly minded, in general, went on the assumption that our Christian ideals in world affairs were staked on the outcome of the controversy over the League of Nations.

Now that the election is past, now that Mr. Wilson's party is defeated and the League of Nations is declared by the President-elect to be "deceased," the conscience of the Church must either find a reinterpretation of the event or sink into something akin to cynicism. It is a moment of great peril to the fine fabric of social idealism which has painfully been woven in the consciousness of modern Christianity. The League of Nations' idea kindled the Christian imagination of America. There was so much in the great dream that corresponded to the more familiar idea of the Kingdom of God, which Christian leadership is increasingly coming to regard as the normative idea of the Gospel, that the overwhelming refusal of our citizenship to approve and accept it is almost a paralyzing rebuff to Christian faith. Moreover, the churches, through their official representatives and organized agencies, went about as far into the thick of political controversy as they ever did before. On the face of the returns it will be easy to argue that the church is impotent and ineffective in direct political action. There are sure to be many minds which will be convinced that in the results of the election the church should find a mandate to return to her sequestered status, where her business would be to deal with the personal side of religion only, leaving to other agencies the reconstruction of the social world order.

Against both these forms of reaction and disillusionment it is now the duty of all men of undismayed courage and faith to stand. Open-mindedly the situation must be faced anew. Perhaps the defeat of Christian ideals is not so grave as pre-election emotion assumed. Perhaps the stake of Christianity in the success of Mr. Wilson's party or the adoption of Article X was not so great as the church's formal resolutions indicated. Perhaps the essential thing that the Christian conscience wants done will be done by the Republican victors. Sorrowfully as one's heart may go out to the President, whose tragedy seems to us now more colossal than that of any figure in American history, it may at last fall out that the goal he aimed at will be gained under other nomenclature.

A deeper view of the election results will, we believe, convince the Christian intelligence that the overwhelming "repudiation" of the League is more apparent than real. The explanation of the election is psychological rather than ethical. From the beginning, political sagacity has sensed the inevitable desire of public opinion for a change of administration. Platforms and candidates and "paramount issues" were quite subordinate to this urge of popular feeling. This desire for change grew out of many causes. The present administration bore the burden of levying the enormous taxes needed to carry on the war, of censorizing the expression of private opinion during the war, and of galvanizing the national spirit into a high degree of patriotic emotion in order to sustain the gigantic responsibilities which the nation had assumed. With the end of the fighting a psychological relaxation was inevitable. The moral fervor with which America went into the war was not so deeply moral as we felt it to be. Certainly it lacked the moral depth which obtained in the

case, say, of Great Britain, and in the case of either North or South in the Civil War. Our participation was more a matter of emotional contagion and pride than of seasoned and deep-rooted conviction. It required no prophet to predict a relapse from an emotional state which was worked up largely by artificial means, and which had no very realistic background against which to support itself.

To point out this aspect of the national mood is not to condone the materialism and spiritual indifference into which large sections of our citizenship have fallen since the war. Against this relapse all moral leaders must bring to bear the full weight of their condemnation. But the condemnation should be backed by understanding. The relapse is neither deliberate moral reversion, nor wanton disobedience to a heavenly vision. It is essentially an emotional slump, analogous to that which churches and communities addicted to revivalistic intoxication experience after the artificial stimuli of the revival season have been removed. It is too much to expect that moral ideals from which a people draw their sanction for entering upon war and which sustain their morale during war shall persist in full force after the war is won. This is to credit war with infinitely more moral significance than it possesses. The fact is that while we may regret the reaction toward sordidness and selfishness in personal life, toward sectarianism in the church and toward the narrower ideals of nationalism in the state, such a temporary mood could have been anticipated by any one who took human nature into consideration at all.

But how shallow this mood really was, in its political aspect, is indicated by the fact that, though the Republican party seemed determined with one hand to cut the cord with which Mr. Wilson had sought to tie the United States in with the rest of the world, the party was plainly groping with the other hand for some device by which to carry out the ineradicable hope of world unity. For vote-catching purposes the Republicans capitalized the slump of popular moral fervor. They appealed to nationalistic self-interest and to the traditional fetish against European alliances. But by a true instinct the party leaders sensed the deeper fact that an international conviction had defined itself in the depths of the American soul and that though it might be momentarily eclipsed, no administration could avoid reckoning with that conviction sooner or later. In spite of a sop given to the irreconcilables, like Senators Johnson and Borah, for purposes of campaign unity, Mr. Harding has come through with unbroken pledge to establish some kind of association of nations in which the vital interests of the United States shall be fully safeguarded, but which will function to prevent war and to further international good will. This fact should reassure those churchmen who invested their faith and hope in Mr. Wilson's League of Nations and who, since election day, have been disposed toward pessimism.

Another consideration of prime importance offers more than a ray of cheer. The really Christian objection to the Covenant of the League never became a campaign issue at all. It did not lend itself to Republican use or it surely would have been exploited. This objection to the League does not concern the League itself, but the Treaty in which the Covenant of the League is implicit. There is a sizable, though politically ineffective, body of Christian opinion in the United States which refuses to accept the dogma that Christian ideals were vitally at stake in the partisan discussion of the League. The whole bitter discussion over Article X and the Lodge reservations has seemed to these minds a stupendous logomachy. With or without Article X, with or without the Lodge reservations, they hold that the League would have been acceptable if it could have been considered on its own merits. But it could not be considered on its own merits, neither by the Senate nor by the electorate. It was inextricably woven into the Treaty of Versailles, whose terms and conditions were conceived in a mood more like the mind of Nietzsche than like the mind of Christ. You could not take the League without taking the Treaty, and, except as the Socialist party brought it in, the Treaty, as such, never was involved in campaign controversy.

To many who try to follow Christ it has been a matter of amazement that His church in its conventional and official attitude found itself straining at the League reservations while it swallowed the Treaty with ease. Those who hold, as The Christian Century does, that the Treaty of Versailles is a betrayal of the ideals for which the United States entered the war, and itself the breeder of other wars, hold that the United States ought not to make itself party to that Treaty. They therefore regard more optimistically the prospect now before us than do those who, looking at the Treaty, see only the League of Nations. In Mr. Harding's election there is not only positive hope of our entrance into a League of Nations,—even though it bears some other name,—but there are good grounds to believe that Mr. Harding's league will have no connection with the Treaty of Versailles. If this proves to be so, the United States will be left free to make peace on its own terms with Germany and thus to make its exit from the war as righteous and honorable as was its entrance into it. If the election of Mr. Harding results, as it seems likely to do, in the disentangling of the League idea from the Treaty, it opens the way for the reassertion by the United States of our championship of those ideals of world conciliation of which the Fourteen Points became the symbol and which the Treaty of Versailles trampled ruthlessly under foot.

Whether our undiscouraged reading of the election results is warranted or not, the call of the hour to every Christian and to every Christian agency is not lacking in clearness. The great fight for brotherhood, the fight against a privileged position for one nation, even though that nation be our own, the fight for the world-wide organization of the interdependent life the nations are actually carrying on, the fight, in short, for a leaguing together of men as men the whole world over—this fight must be kept up. It can know no ending until the Kingdom comes—the Kingdom of brotherhood and justice and service wherein the will of God is done even as it is done in heaven.

Reduced Fares for Ministers

THE return of the railroads to private ownership from government control has raised the question in the minds of very many ministers as to whether the special rates granted to the clergy would be continued. Before the war the practice was not uniform. Much greater privileges were granted to ministers and other groups in the western areas than in the east. With the advent of the United States Railroad Administration a uniform plan was devised, and the coupon books issued to ministers, missionaries and others doing religious and charitable work permitted travel on all but a few of the railroads at one-half fare.

Now, however, there is no assurance of the continuance of this practice, and many ministers have written to the Federal Council of the Churches, and other interdenominational bodies, asking that their influence be used with the railroads to secure similar concessions in the future. We are not particularly concerned with the attitude the Federal Council shall take in this matter, but there are certain facts that ought to be kept in mind. The entire practice of granting special privileges to clergymen and similar groups we believe to be wrong and discreditable to the men and women who receive them. It is a survival of the time when the minister was understood to be a half pensioner upon the good will and charity of the community. Tradesmen of various sorts made to him concessions and discounts, not because he was more truly entitled to them than other people, but because there was a tacit understanding that he was underpaid, and the community should assist in making up to him what his congregation declined to grant.

The ministers are still underpaid, but not to the extent formerly prevailing. Their compensation is much more respectable and adequate, and they have ceased to be the mere beneficiaries of kindly disposed people. Merchants of all classes have ceased to grant the clergy special discounts, except in rural communities. There is no reason why the railroads should. If these traffic organizations can afford to offer a lower rate to any class, the entire public ought to have the benefit of a proportionate reduction, and no discrimination be made. The minister and others who have been the recipients of these favors would have a much greater degree of self-respect if the custom were abolished. They can do their most effective work when they are asking no special favors for which the public has to pay in one form or another.

It is of course maintained in behalf of the clerical rates that ministers and missionaries as a class have to travel more than other groups, and should therefore have some consideration shown them. This applies in equal measure to traveling men, and the same plans for mileage reductions through the purchase of transportation books are available. If it is objected that ministers are paid upon the basis of special favors granted them, and that they would suffer if the practice were discontinued, it need only be affirmed that with the abolishing of the practice, churches and other supporting institutions would be obligated to cover the deficit by larger salaries and traveling allowances.

But the chief objection to the entire system is its favoritism and injustice. Few people have any conception of the lengths to which the definitions of ministers, missionaries and charity workers are strained in the effort to include an army of hangers-on to the work of religion in a plan of reduced transportation. Some of the denominations are rank offenders against the proper interpretation of legitimate clergy rate, and contrive to force upon the courtesies of the railroads a host of people in no manner entitled to the privilege. And for every dollar of this sort of reduction from the normal and reasonable traffic rates the traveling public is obliged to pay.

For these and other reasons which are not far to seek we are hopful that the entire practice of granting special favors to men and women on the ground of religious service be abolished. The church can afford to pay for this sort of service as well as for all other favors it receives, and its standing as a self-respecting and dignified institution will be measurably enhanced.

Contribute Your Peculiarities

PECULIARITIES of temperament or opinion are usually not very harmful until persons all having the same peculiarity begin to flock by themselves. Then there is a loss of balance, and the peculiarity becomes the predominating characteristic. Some of the smaller sects have begun their history in exactly this way. It would no doubt be best that each of us should be so perfectly poised that we should seem to have no peculiarities, but the next thing is that society, through the blending of differing types, should show this poise and completeness.

It is often urged that, since religious denominations do exist, and since these differ almost as widely as do individual Christians in their preference for certain forms of worship and certain methods of work, it is quite reasonable that each person contemplating church membership should seek the church home best suited to his temperament and his mental aptitude. He who loves an impressive service, with careful attention to all the forms of worship, would thus be made quite happy in an Episcopal church, while one who loves warmth and activity and genial fellowship would be far more comfortable with the Methodists. He who loves doctrine strongly preached would find a place with the Presbyterians, and he who abhors even the name of ecclesiasticism would naturally seek the Baptists or the Congregationalists.

This seems plausible, but the working out, if such could be, might be altogether disastrous. Certainly there would come, instead of greater unity, the accentuation of peculiarities. The Episcopalians are not in need of scrupulous ritualists, nor do the Methodists need demonstrative zeal. For the lover of orderly worship to withdraw himself to the fellowship of his own type means to take him from the place where he may make a real contribution to one where he will probably be a superfluous addition to

what is already over-much. Suppose he should contribute his peculiarity—not condescendingly, but with sympathy and tact—to some church where the forms of worship are unlovely and the service slovenly and without esthetic appeal. Here is an opportunity for the peculiarity to be made a means of grace to many.

Conservatives and radicals like to form into separate groups. Probably both together would still form a minority, for the mass are neither, but need the forward look of the radical and the steadying presence of the conservative, to save them alike from inaction and from mob movements.

Surely the Founder of the church was wise when he formed it upon a democracy not only of social standing but also of tastes and dispositions, so that the esthetic eye need never say to the busy hand, "I have no need of thee." Reasons for the unity of Christians are always manifesting themselves. That differing types may contribute to the perfect whole is a reason for such unity not unworthy of consideration.

The Contented Conductor

A Parable of Safed the Sage

THE Conductor who took up my Ticket had upon his arm many Golden Stripes. And I said unto him, I preceive that thou hast been long upon the Road.

And he said, Forty and two years have I been a Passenger Conductor, and before that I ran a Freight, and before that I was a Brakeman.

And I said, Thou dost not look it.

And he said, If I still have Vigor for a man of mine age it is because I have learned two things. The first is to think first what is best and endeavor to attain it. The next is to be content with what I get. For how shall a man do otherwise and profess to trust his God?

Now, in about two hours the rear Truck of the Tender of the Locomotive jumped the track. And the Train was going fast, so that before it stopped it ran for more than its length, and the deep cuts of the Derailed Truck showed in the Ties behind the Train. And it was lucky that we were not Piled in an Heap.

And I walked forward to the Locomotive and stood beside the Conductor as he directed the Train Crew. And he gave them few orders, but when he spake they got busy and did as he said.

And I inquired of him, saying, Is thy Philosophy working well?

And he answered, Sure thing. We have everything to be thankful for. No one is hurt. The Truck is uninjured. The day is fine for outdoor work. And I have a Train Crew that can coax a recalcitrant Truck back on the track like Mary's Little Lamb.

And even as he spake, the Flanges returned to the Rails, and the Whistle blew for the Flagman, and the Conductor said, All Aboard.

Then did the Conductor come back and spake unto me, saying,

Thou art a Scholar. I am a Roughneck. But if I had thine Ability and thy Pulpit, then would I stand and speak unto men and women, saying:

Hearken unto me, and take good heed. Thine Imagination can depict no Heaven fairer than this Good Old World might be if ye would only take it at its best, and Trust God, and stop worrying. For which is worse, to be an Atheist and believe in no God, or to profess to believe in God and then distrust his care? Surely if there be any sin against the Holy Ghost is it not this, to profess to believe in the Guidance of God, and then to worry as if the Devil Owned the Planet and was keeping it for Home Consumption?

And I said unto him, Though thou call thyself a Roughneck, yet dost thou preach a Mighty Practical Gospel.

And he said, Yea, and I live it. Therefore have I on mine arm these many stripes, and in mine heart the song of youth and the joy of life. And it costeth very little, and the wealth of rubies is not to be compared unto it.

Now the Train had lost but Forty Minutes, which is not much more than it sometimes taketh to replace a Punctured Tire. But the Train sped on its way, and we pulled in On Time.

And I bowed before him as I left the Train, and shook his hand. And he said, A quiet mind tendeth to a level head. Therefore do we the more quickly get back upon the rails, with good courage, and good steam pressure, and here we are.

And there we were, even as he said.

VERSE

Soldiers of Peace

WHEREVER wrong is done, and truth is spurned,
Wherever hard injustice wins the day,
Where women suffer, children go astray,
Where men to life's destructive paths are turned—
There they are found, God's valiant knights of right,
To battle greed, to thwart the lure of lust,
To pluck frail childhood from the mire. The rust
Of doubt can never dim the heaven's light
That shines upon their swords. Their wrath is God's
Who gives them strength to grapple with the foe.
The fight shall still go on, till crime and woe
Have fled the earth, till all the greed-hewn rods
That now beat down God's little ones are stayed,
Till earth is Love's, for whom the world was made.

THOMAS CURTIS CLARK.

Indian Summer

MY miser hands would hold these golden days,
Yet cannot stay a single shining one
From fading into amethyst and rose
Along the western pathway of the sun.

I cannot hold one day. I stretch my arms
And withered leaves drop softly on my breast,
And on the bare elm branch above my head,
I see an empty, rocking oriole's nest.

MARION M. BOYD.

The Coming Catholicity

By B. Z. Stambaugh

LIKE the poor child who was brought to be healed, the world today seems quite possessed of devils. After all the suffering of the Great War, we seem to have entered upon a new stage of hysteria and violence. The mad passion for pleasure, the greed for gain, the spirit of irresponsibility, of hatred, and of lust, rise like an engulfing tide. The only evident hope for our unwholesome, misbegotten civilization, which we once thought was Christian, must be its change into something different, through the healing power of Christ in his church.

It is indeed high time for the world to be ruled from Jerusalem, rather than from the throne of the Caesars. It is time to go back to that great principle on which Jesus, St. Paul, Pope Gregory, and the Pilgrim Fathers were in essential agreement: That the spiritual life and the law of God are above national boundaries and civil law. Back in the eleventh century it was given to the church to lead the world out of a chaos as great as this of our time, and the two centuries following culminated in a culture which was, in many respects, the most magnificent, and in general, the most wholesome, the most fertile of genius, and the happiest, that mankind has ever known. And the time must come again when the church shall renew its own life and earn again the right to rule the earth.

A DIVIDED CHURCH

But at this moment, when mankind needs the ministration of a church wholly devoted to its great principle of brotherhood through service, when the mad, devil-possessed world seeks healing, there is found merely a company of half-hearted disciples, bickering among themselves as to which one has the right to perform the miracle, considerably disturbed about preserving their own reputation in the crisis, but apparently not persistently devoted to the immediate and permanent relief of humanity's plight. What the world finds today is a church divided and impotent, unfitted to cope with the problems which it alone can ever solve, a church under the blight of denominationalism. Can you wonder that men are impatient? Are not people justified in refusing their allegiance to such an institution?

Plainly, such refusal would be justified if there were any other source of help for the world. But there is no other hope for man save that spiritual life which is the inner reality of the church. And happily this state of division is a symptom of disease, rather than an evidence of approaching death. Symptoms of disease are actually nature's "first aid" remedies, and the divisions in the church have been, for the most part, drastic and not entirely successful remedies for evils far greater. The breaking up into sects was, in many cases, the only available means of dealing with the evils which corrupted the church and vitiated its glorious civilization in the thirteenth and fourteenth centuries. Martin Luther was justified in standing out for reforms until the church excommunicated him, and until he was compelled to organize a new branch of the church with which to put his reforms into practice. I am convinced that the Pilgrims were right in severing their connection with the corrupt state church of their time, even though they did cut themselves off from much that was good, beautiful, and even essential. I have never doubted that John Wesley did right when he ordained with his own hands the bishops for America whom the state church refused to ordain. Jesus said once, "If thine eye cause thee to stumble, cast it out: it is better for thee to enter the Kingdom of God with one eye, rather than, having two eyes, to be cast into hell." Yes, in cases of dire extremity, I think we have divine authority for sacrificing the unity of the church, its catholicity, for the sake of preserving its life, its holiness

OBSOLETE CAUSES OF DIVISION

We must confess, however, that, in recent years, without the pressure of evils such as those which called forth the Reformation, the Mayflower Voyage, or the Wesleyan Revival, the remedy of division has been used with unreasonable lavishness. There are certain tribes, I am told,whose people do not hesitate to cut off portions of their ears, or to amputate some of their fingers and toes, or to knock out some of their teeth, in order to follow the fashion. And there are people in all our communities who are theologically like them. They are easily separated from the church by the lure of so-called liberal cults. They go from Christian Science to Spiritism, or Theosophy, or New Thought, or the Higher Life, or Bahaism, or the Vedanta Center, or what not—there are enough cults to keep them amputating the last vestiges of orthodoxy as long as they live. Nor can we pass on with a mere contemptuous glance at these religious peripatetics and their freak philosophies, for has not the church set them the example?

Yet the real tragedy of denominationalism is not the fact that these separations have been made, but the unnecessary continuance of our divisions. If grandfather's right eye was diseased, and had to be cast out in order to save his life, the casting out of the eye was no tragedy. But if you and I have been making a fetish of grandfather's limitations and are continuing his misfortune in ourselves and our children, that is certainly tragic. When we refuse to grow up into a full, well-balanced religious life, when we refuse to use our heritage of a comprehensive and manifold means of spiritual expression, then indeed we suffer disaster. The Pilgrims were justified in cutting themselves off from all the music and art and symbolism of the historic church, because they could not disentangle these valuable means of expression from their gross misuses. That, however, is no reason why we today should banish from our churches the hymnal, the choir, the organ, and those beautiful forms whereby the people, as well as the minister, can participate in public worship. Yet nearly every denomination today has its own little specialty in religious expression and excludes all else.

Suppose I feel today the need of a certain informality

and freedom in my religious expression, it is not hard to find a church that will satisfy me. But tomorrow I find that I need the assurance of authority and the orderliness of established custom, and I must seek it in a different church. Suppose I am in a mood which demands rational thinking—here is a church that meets the need; everything is calmly intellectual; there is no stained glass, no mystery, no stillness, but bright sunshine, clear understanding, and the voice of careful teaching. But new problems and new experiences next arouse in me a need for the inspiration which comes from a sense of the supernatural, the mystical, and the sacramental, and I must seek elsewhere if I would meet that need. Perhaps today my soul craves the ministry of those matchless prayers that have come down through the ages of Christian liturgy, and I find them in a church of rich ceremonial. But next Sunday I seek also the free prophetic leadership in prayer of one whose own Christian experience gives color to the words by which he seeks to voice the people's needs, and again I must seek another sanctuary and another fellowship.

Now every normal human being, if his nature has not been deformed by this blight of denominationalism, needs *all* these various expressions of religious reality, and they all ought to be provided, under varying conditions. in every church. We often hear it said that each denomination stands for some one or two of the great essentials, and I believe that this is true. But I doubt very much whether our churches, as a whole, believe it. If we really believe that what the Baptists, Presbyterians, Episcopalians, and Methodists are standing for, are real *essentials,* why do we not stand for them too? If these *are* essentials there is no church that can afford to ignore any of them. The real truth is that we are proud of our deformities. The sons of the man whose right hand offended him, so that he cut it off and set the fashion for his family, smile with pity and contempt upon those who have the extra five fingers. But those, in turn (being descended from the man who had plucked out one of his eyes), continually give thanks that they are not burdened with trying to understand all that *two* eyes would bring to their attention. Every minister knows that it is sometimes easier to get people to support an undertaking by showing that it is peculiarly denominational, than by showing that it is peculiarly Christian.

THE GATES ON FOUR SIDES

The demand of the times is for a renewal of that devotion to Jesus Christ in his church which will both preserve its holiness and renew its catholicity. The New Jerusalem that is to be the world's capital, into which they shall bring the glory and honor of the nations, will be a church set free both from the abuses of its mediæval predecessor and from the weaknesses of modern denominations, by being wholly dominated by the presence of the Christ. The real power of the church rises out of the glory of the Lord within it. It was not the disputing disciples that day in Cæsarea Philippi who healed the sick child, but Jesus himself. So it is not any outward form of the church that can heal the world today, but the Christ within the church. It is not the magnificence of the jeweled walls and gates that will bring the glory and honor of the nations into the New Jerusalem, but the throne of the Lamb within the city.

I have a vision of that city, more prosaic, indeed, than that of St. John, but, I trust, in harmony with his. John saw that the city had a wall great and high, and I see the ethical standards of the future church, its barriers against temptation, higher and more uncompromising than ever before. It will be a holy church. Yet, on all four sides of the city were gates, a way of entrance for every tribe of Israel. I am convinced that, in the better time to come, there will be, for every temperament and mental bias, a gateway of approach into the church, into the great, moral experience of salvation. There will be high churchmen, low churchmen, broad churchmen, Congregationalists, Disciples, Methodists, Baptists, Presbyterians, Quakers, and Romanists. Thus, the church will be, not only holy, but also catholic. John saw that the gates were never shut, and yet that "there shall in no wise enter into it anything that is unclean," because of the glory of the Lamb within. Now the future church will be able to dispense with the red tape with which we now so uselessly entangle the candidates for membership. The church will so fervently glow with the spirit of service, and the presence of Christ will so brilliantly illuminate it, that only those who are ready to devote themselves fully to his service will desire admission, and those whose thoughts and deeds need darkness will flee from it.

Yes, in the holy catholic church, Roman orders, Eastern orders, Anglican orders, Methodist orders, and Congregational orders will be offered freely to all ministers, and no minister will be satisfied with Roman orders alone, or Greek, or Anglican, or Congregational, but will seek the wider ordination which includes them all. To consecrate a new Bishop of Rome, or a new Archbishop of Canterbury, there will be a grocer's clerk, a coal miner, a banker, and a Y. M. C. A. secretary to lay hands upon their heads, along with the cardinals and kings. There will be ancient liturgies occasionally in Quaker meeting-houses, Methodist class-meetings in Westminster Abbey, Salvation Army meetings in the Old South Church, and Congregational ministers officiating at high mass in St. Peter's. The sacraments, with wide variety of ceremonial, will be offered regularly to all, but no one will be told that without them he cannot be included in the mercy of God. The gates will be open. The light from the throne of the Lamb will blaze forth. Through his holy catholic church shall our Lord rule the world, until all mankind shall be grown up into the measure of the stature of the fullness of Christ.

Contributors to This Issue

B. Z. STAMBAUGH, minister Congregational Church, Marlborough, Mass.

PHILANDER P. CLAXTON, United States Commissioner of Education.

Adequate Pay for Teachers

By Philander P. Claxton

TEACHERS worthy of places in the schools in which American children are prepared for life, for making a living, for the duties and responsibilities of democratic citizenship, and for eternal destiny can never be fully paid in money. Men and women worthy of this highest of all callings will not think first of pay in money or in any other form. For teachers, as for all other workers, Ruskin's saying holds: "If they think first of pay and only second of work, they are servants of him who is the lord of pay, the most unerect fiend that fell. If they think first of the work and its results and only second of their pay, however important that may be, then they are servants of Him who is the Lord of work. Then they belong to the great guild of workers and builders and saviors of the world together with Him for whom to do the will of Him that sent Him and finish His work was both meat and drink."

It has ever been and probably must always be that workers of whatever sort received the largest part of their pay in kind, as millers take toll of the grist they grind. Those that work with material things that have easily measured cash values receive their pay chiefly in money or in things whose values are most easily measured in money. Other rewards will be less in proportion and in importance. Those who work largely for other than the material results that can be measured by money must continue to be content to receive a large part of their pay in the consciousness of work well done for a worthy cause, and in participation, by faith at least, in the results, both near and far away in time and in space.

SPIRITUAL REWARDS

Teachers who do their work well and who, either in fact or by faith, see the world made better as a result; individuals made healthier, wiser, happier; sin and suffering made less; the common wealth made more; social purity and civic righteousness increased; public laws made more just; patriotism broadened and purified; state and nation made stronger and safer against attack from without and decay from within; and the world lifted on to a higher plane and into a brighter sunshine and a purer atmosphere. All true teachers will think on these things and many of the best will be attracted to and held in the profession by them. It will be all the worse for the profession and the world when it is not so.

But this should not be made an excuse for putting public or private education on a charity basis, nor for paying teachers the miserably low wages they are now paid. It should not be made an excuse for paying such wages as will not permit school boards and superintendents to fix reasonable minimum standards of qualifications for teachers because young men and women who expect to teach can not afford to incur the expenses necessary to prepare themselves to meet the requirements of such standards. It should not be made an excuse for failing to increase the pay of teachers, as the pay in other professions is increased, in recognition of proved merit and in proportion to increasing ability gained through experience, continued study, and constant devotion to duty.

THE SCHOOLS AND THE NATION

Our traditional policy of paying to young and inexperienced men and women with little or no question as to their professional preparation salaries almost as large as we pay to those who have had many years of successful experience had at least one merit. It brought into the schools large numbers of young men and women of unusual native ability and of strong character and sometimes such men and women having also good scholarship and fine culture, willing and eager to do the best they could while saving from their comparatively good wages money to start them in business or home-making, or to enable them to prepare themselves for those professions for which adequate preparation is required and demanded. Many of the ablest men and women in all walks of life have been school teachers. A good-sized ex-teachers' association could be formed of members of any recent Congress of the United States. We recently nominated two ex-teachers as candidates for the Presidency. Unfortunately, however, most of these have remained as teachers in the schools only till they had begun to gain some little comprehension of their task and some little skill in executing it. But despite their lack of preparation and experience it was good for boys and girls to come in contact with them. From this contact many gained inspiration and purpose.

The time has now come when men and women of unusual native ability and strength of character can make more money in any of hundreds of occupations than they can in teaching. A few of them will teach while waiting to find themselves, or to make money for a start in business, or for paying for preparation for other work. They will accept employment which is at the same time more attractive and more remunerative. From now on schools will be taught by (1) unprepared and inexperienced young men and women of mediocre ability and less, while waiting for the maturity which is required for employment in the minor and more common occupations; (2) by the left overs of such men and women who have failed to find more attractive and remunerative employment elsewhere, but have not wholly failed as teachers; or (3) by men and women of better native ability, stronger character, more thorough education, and the professional preparation which will enable them to succeed to such an extent that they may be induced by the payment of adequate wages to continue to serve their country in a high and valuable way as teachers.

We have come to the parting of the ways. Which shall we accept? Makeshift teachers of the first two classes we may continue to get in sufficient numbers by paying sala-

ries relatively as large as those paid in 1914. To have the same relative value and purchasing power as salaries paid in 1913-14, the present salaries and salaries for some years to come must be twice as large as they were then.

TEMPORARY INCREASE NOT SUFFICIENT

For teachers of the third class—and we should be satisfied with no other—we must pay salaries larger relatively than we have paid at any time in the past, and must adopt a policy which will give such recognition to teachers of unusual ability as will hold them in the service of the schools against the temptation of better pay elsewhere. Temporary increase in pay of teachers will not be sufficient. There must be such guaranty of good wages in the years to come as will induce young men and women of such native ability and character as good teachers can be made of to accept teaching as a profession and take the time and spend the money necessary to prepare themselves for it. The demand for professional preparation and continued service, coupled with inadequate pay, can only result in supplying the schools with teachers of small caliber, unfit to become the inspirers and guides and educators of those who are to make up the citizenry of the great democratic republic, solve the problems, and do the work of the new era.

For such teachers as we would have in our schools what may be considered adequate pay? The answer is very easy and short. Such pay as may be necessary to get and keep them. In a conference of leaders of national civic and patriotic societies which met recently at my request in Washington it was agreed that to be considered adequate the wages of teachers should be as much as men and women of equal native ability, education, special preparation, and experience receive for other work requiring as much time, energy, and devotion, and involving approximately as much responsibility.

Just how much this will mean in dollars and cents in any community I do not know. To determine the amount in any state, city, or country district will require a careful and comprehensive study. But it can quite easily be arrived at approximately, at least, for the country at large.

SALARY SHOULD AVERAGE $2,000

The average wealth production of the adult worker of the United States is not far from $1,250 a year—probably somewhat more. The average for men and women of ability, preparation, and industry of such teachers as we are talking about can not be less than $2,000; it is probably nearer three or four or five thousand dollars. But in view of the fact that teaching is by its very nature an altruistic calling, and also because it may reasonably be supposed that the purchasing power of the dollar will increase considerably within the next few years and the cost of living as measured in dollars relatively decrease, let us agree on $2,000 as an average salary for teachers in the elementary and secondary schools of the United States. This is three times as much as the average for the year 1917-18 and more than 150 per cent above the average for the year 1919-20.

If the pay to beginners is so fixed that the average for all teachers in the first year in urban and rural elementary schools and high schools is $1,200, this will allow other salaries of $2,500, $3,000, $3,500, and $4,000. Salaries of $5,000 or more may be held out as rare prizes for those who have gained experience and have proved their worth and who are willing and able to pay the price of such great and fine service as is recognized by usual rewards in other professions.

Can we pay such salaries? With such proper and useful economies as may be easily brought about, including consolidation of small rural schools and the adoption of a well-arranged work-study-play plan in the city schools, the total number of teachers in the public elementary and secondary schools of the United States need not exceed 750,000 within the next 5 or 10 years. At an average wage of $2,000, it will take a billion and a half dollars to pay 750,000 teachers. Increase this by 50 per cent—a liberal amount—to pay for administration, supervision, buildings, equipment, and supplies, and we have a total of two and a quarter billions—a quarter of a billion short of Spaulding's two and a half billions and only $140,000,000 more than the amount the Department of Labor reports that we paid last year for tobacco in its various forms. Our part in the World War, in which we fought for freedom and democracy, cost us not less than fifty billions of dollars all told. At 5 per cent the annual interest on this amount is two and a half billion dollars. Without education there can be neither freedom nor democracy. Unless we educate all the people in such way as to enable them to possess these in fullest measure we shall have spent our money for naught and the men who sleep in France and Belgium shall have died in vain.

TEACHERS ARE WEALTH PRODUCERS

Can we pay the debt and pay in like proportion for education? The answer is we can not well do the one without the other. Our power to produce and to pay will and must depend on the health, knowledge, skill, purpose, and will of the people; that is, on their education. How much can we afford to pay for education? Since education is a factor which can not be eliminated from the wealth-producing power of the people and since all wealth depends on education, we can as a people afford to increase our appropriations for education until the increase in cost becomes greater than the increase in the productive power which comes through education.

Will the people pay? The wealth is theirs, the children are theirs, the schools are their agents, owned and supported by them for the education of their children and for the attainment of all that this means and can be made to mean for their own happiness, for the individual welfare of their children, for the production of material wealth, for the individual and common good, for the public welfare, for civic righteousness and social purity, for strength and safety of state and nation, and for all that patriotism means and all that supports life and makes life worth living. I have faith to believe that when the people are made to understand this they will respond.

Can a Scientist Be a Christian?

By R. T. House

NOW and then we are startled at being brought face to face with evidence that certain theories which we accept as absolute fact are not fact at all, but sheer errors, universally agreed to only because mankind is docile and credulous. One of these popular errors is the idea that scientists are generally irreligious. M. Antonin Eymieu, a distinguished French psychologist, has published a two volume study of the religion of the nineteenth century scientists (La Part des Croyants dans les Progrès de la Science au XIXe Siècle, Paris, Perrin, 1920) which ought to be translated into English and studied by every serious student of religious conditions. It proves the perfect compatibility—the more than compatibility, the natural association and mutual helpfulness—of real scientific attainment and real religious conviction, not by any sort of priori reasoning, but by a beautifully cogent and unanswerable argument, namely, the fact that the large majority of the great scientists of the least religious century the modern world has known, *were* men who had made a positive religious profession.

With all evidence of impartiality, freely admitting that his list is arbitrary at many points and that additions and subtractions might here and there be wiser, but in the perfectly justified confidence that any amount of addition or subtraction would make little relative change in his data, Monsieur Emyieu passes in review 432 names. Of this number there are thirty-four concerning whose religious position he has been unable to secure any information. There are fifteen who confessed themselves indifferent or agnostic. There are sixteen who were atheists. The remaining 367 made profession of religious faith.

FEW UNBELIEVERS

In microbiology, serotherapy, anatomy, biology, crystallography, mineralogy, paleontology, electricity, thermodynamic, he has found no unbelievers at all among the really great. In the other sciences they have been relatively few.

The importance of these figures, especially to the younger generation, can scarcely be overstated. When the Christian young man who enters college hesitates to study biology, for example, for fear it will unsettle his religious faith, his fears are totally unnecessary. There has not been a great biologist in a hundred years who has not been a religious man. The writer has heard a distinguished biology professor repeat more than once: "We students of the biological sciences can scarcely be other than religious, when we are meeting every day such marvelous evidence of the divine wisdom and goodness." And the same is true of the other sciences. If Lord Kelvin, Ampère, Faraday, Maxwell, Mendel, Pasteur, and nearly all the great names of science have been the names of Christians, does it not seem that the study of science has actually served for many men as an approach to God? The French scholar's findings give, among great scientists of the last century, nearly 85 per cent as believers. Now everyone knows that if the total population of the so-called Christian countries could be tabulated religiously, the proportion of believers would be much smaller than that. It is perfectly clear, then, that scientists have been more generally religious than have the average of mankind, learned and unlearned taken together. Where, then, is the evidence of a conflict between science and religion?

If the tables are studied in detail, certain less obvious conclusions will appear, some of them of great significance and value. For example, it transpires that of the atheists and agnostics on the list, practically all are in what might be termed the second rank. The most gifted and devoted investigators, the thinkers who have grasped the grandest arcs in the perfect circle of God's creation, have been much more likely to be convinced believers than the smaller men. "A little learning," wrote Pope in another connection, "is a dangerous thing." And the mathematician Cauchy maintained: "A little science draws men away from God, but more of it brings them back to him." Young would-be scientists who boast of their irreligion stamp themselves as superficial and ill-informed, as lacking yet in the mastery of scientific method and spirit. Great scientists who have been unbelievers would seem to have been so not because of their science, but in spite of it.

The Shadow

I

IF we might take the Shadow unaware
And look behind the veil into its heart,
Should we behold but night, or backward start,
Dazzled by scenes divinely sweet and fair?
This theme has vext the sages everywhere
Since time began; unanswered, they depart;
No word they homeward send, no shining dart
They throw to us from out the voiceless air.
Yet still there is a light within the breast,
A hope, men say, that's born of great desire,
A dream whose boon is immortality.
Meanwhile, in Beauty's temple let us rest,
Keeping alive her sacred altar fire,
Finding, perchance, to heaven the golden key.

II

AH, if upon this ever-surging tide
Of life we knew just whither we are bound,
Were love more sweet, the joy of living found?
Or muffling up our faces, horrified,
Would we sail on into the darkness wide,
The rocks awaiting, and the dreadful sound
Of whelming waters that upon them pound—
No light, no hope, no Captain at our side?
Why question we? No man may read the scroll
Of Fate; our plummets cannot fathom life;
The gleaming stars—their riddle is complete.
Therefore unfurl the canvas of the soul,
And welcome merrily the winds of strife;
Whatever comes, high-hearted, smiling, meet.

CHARLES G. BLANDEN.

Christian Unity in Christian Missions

THE most conspicuous and salutary movement toward Christian union is found on the mission field. When Christian men face the massed evils of paganism they forget the creedal differences of opinion and break away from the traditions which we so blindly allow to divide us at home. These differences in creed and tradition mean nothing to the peoples who have no part in their history. At home we are born into them as into other social inheritances and we are prejudiced toward them by our childhood upbringing, by early associations, by fortuitous events which bring us into this, that or the other denomination, or we accept them as inevitable simply because they are here and have a long history behind them.

In these days not one person in ten rationally determines his preference by making a careful and studied comparison of the various denominations. Nine out of ten of us are educated to believe in our particular creed after we have united with the church holding it, or we unite with a particular church through the persuasion of its special pleader without listening to others, or our belief is prejudiced by our childhood training in home or Sunday-school. In other words, we are made Methodists or Disciples in pretty much the same manner as we are made Kentuckians or Virginians. To be made Christians as we are made Americans is certainly quite commendable, and to become as loyal to a denomination as we do to our native state is entirely to be expected. But to put loyalty to native state above loyalty to America is un-American, a doctrine that was washed out in blood, and to put loyalty to a denomination above that to the universal church of Christ is morally quite as indefensible.

* * *

The Union Movement in India

In a previous article we considered certain aspects of the union movement in China. Similarly interesting and significant developments are now in progress in India. The secretary of the Baptist Missionary Society in India wrote in the Missionary Review of the World for April, 1920, that "the ecclesiastical divisions among Christians on the foreign fields are one of our greatest present difficulties. . . . All that is irrelevant for India should be scrapped, for it is a weakness to the Christian church, and a greater weakness to the Christian approach to the non-Christians. . . . Personally I favor a policy of leaving the organization of an Oriental church policy to the present leaders of the churches in the East. . . . The shackles of western denominationalism need breaking in all oriental lands, and the boards of the West would be wise to lead the way in this act of emancipation." The United Church of South India is today the largest and most striking organic union of churches in the world. It is made up of non-conformist bodies and numbers 200,000 members. Negotiations are now on for taking in the Lutheran and Anglican churches and also the old original Syrian church. There is also a distinct movement on foot for a great united Indian church, including all evangelical bodies. The coming to national consciousness of the Hindu peoples and the whole nationalistic impulse of the present era is giving impetus to this movement.

The following statement, made by the native Indian Christians in their meeting at Tranquebar last May is indicative of the demand growing up in that country where there are some 4,000,000 Christians and where a century of successful missionary work has matured the native Christian consciousness: "We face today together the titanic task of winning Christ for India. Yet we find ourselves weak and relatively impotent by our unhappy divisions, for which we are not responsible, and which have been, as it were, imposed upon us from without, divisions which we did not create and do not desire to perpetuate." In the South Indian United Church the problem of polity is settled by leaving each local church under the congregational form of government, and by using the presbyterial form of electing delegates to all conventions and general assemblies. For union with the episcopal bodies it is proposed to admit bishops as superintendents of general church and missionary work, but the demand that the Anglican ecclesiastical dogmas regarding "clerical orders" be accepted is preventing actual union for the present, though negotiations are proceeding."

* * *

Unlike Conditions at Home and Abroad

In America, when a Christian who was not immersed at his baptism moves into a new community he can easily find a church that does not demand immersion and can take fellowship there. In China, and in India, this is not so. In the average community a Christian newcomer simply seeks out the Christian church of whatever kind that happens to be there and he must find fellowship there or find it not at all. If he is a deeply convinced Christian he seeks that fellowship with as much avidity as a child seeks the association of other children in a company of those not his age. His deepest desires can find satisfaction nowhere else in a community where the little church is an oasis in the midst of a non-Christian society. To refuse him the association is to discredit his convictions, deny his faith and treat him as a heathen. Moreover, it means the alienation of the more intelligent Chinese from that mission, for our western sectarian shibboleths have no meaning to him. To his mind we have denied the very brotherhood we teach. If the newcomer is not well grounded in the Christian faith, to refuse fellowship to him or to offer him only a qualified fellowship, is to turn him back into the pit from which he has been digged. The plain issue is, Is he a Christian, or not? If he is, then he must be fellowshipped in some manner that will keep him a Christian and utilize his faith and energy for the common cause of preaching Christ.

The world is not going to be saved from paganism by Presbyterians or Methodists or Disciples or Baptists alone, but by the willing and sacrificial cooperation of them all. A study of the mission fields where one body has been left the task without division is significant. The Congregationalists in Hawaii and Armenia, the Presbyterians in Syria, the Baptists in Burmah, the Anglicans in Uganda, and those sections of India where there has been no competition, as in the Methodist areas where the great mass movement toward Christianity is on, are all eloquent testimony to the efficiency of non-competitive effort in the mission field and to the Christian zeal and worthfulness of the denominations that are doing the work. China must not be broken upon the wheel of our western differences. We must be Christian enough to be content to give her simply the Christ whom we all follow.

* * *

Smoke Screens

In the recent General Convention of the Disciples at St. Louis the issue was never squarely met on its merits. The controversy gathered around the question as to whether or not the fellowship accorded Christians of other communions by Disciples missions was to be labeled "open membership." One missionary chooses to so label it; others refuse to accept that label. But not one of them denied the fact that the mission churches were now fellowshipping the unimmersed. They know they do so, and that they must do so, and that they would feel the heart taken out of them as missionaries if they

were forbidden to do so. No formal resolutions to practice this Christian fellowship have been passed and no formal resolution not to do so could ever be passed in the China mission. The thing they do is done by many of the churches at home when a like condition obtains, that is, the unimmersed Christians are treated as Christians, their testimony is accepted, their money taken, their abilities used if needed, their presence at communion welcomed and their fellowship enjoyed in every way, excepting that of enrolling them as voting members. The issue is one of fellowship, not of the technique of church rolls. In China it is a vital issue that means the saving of the very souls of native Christians to the common cause. The whole discussion at St. Louis was a smoke screen over the real issue. The people who insistently preach Christian union must frankly face the issue. The issue is first, shall Christians of other communions be fellowshipped in some such way as will conserve their faith when away from a church of their choice, and second, shall the communion that preaches union find some way to join the movement for a United Christian Church in China?

ALVA W. TAYLOR.

CORRESPONDENCE

Which Is No Fable

EDITOR THE CHRISTIAN CENTURY:

SIR: The Rev. Alvin Kennard was a preacher who prepared his sermons with the aid of Matthew Henry's Commentaries and Foster's Book of Illustrations. There were three things upon which he poured the vials of his righteous wrath. Higher criticism was the first; the theory of evolution was the second. The third was the devil. But he hated a higher critic worse than the devil.

This prophet was circumspect in all his ways. He wore a white tie on each Sabbath morn and would as soon think of not doing so as omitting the Sunday morning prayer. He wore a Prince Albert down to the post office each day to get his mail. And it flashed in the sun as a heliograph signal. He came from a line of preachers. The father of the father that begat him was noted as the champion pulpit sliverer in all his land. He would not gainsay that a youth that entered the ministry from other than a minister's home would amount to anything, but he doubted it.

Brother Kennard was the zealous guardian of the fundamentals of the faith. He was delegated by the Almighty to verbally smite any Uzzah that laid profane hands on the ark. He did not like the preaching that was handed out by the young men from the seminaries. He looked upon them with suspicion. They were all guilty. They must prove they were innocent. In other words he believed in the good old simple gospel with the emphasis on simple.

It would have been a difficult matter for Brother Kennard to define higher criticism, but no matter. It was a superior intellectual attitude that must be combatted at all odds. A higher critic was more to be feared than the vilest sinner, for he was a wolf in sheep's clothing, one who was ingratiating his heresy in an insidious way and blasting away at the rock of ages. It angered him to think that the higher critics whom he knew were so free from personal faults and so Christian in their way of life. If they would become morally lax it would add to his store of condemnation.

There were few Sundays but that Brother Kennard made his congregation understand that he was not descended from a monkey. That was something that he was not going to stand for. He was the summit and crown of creation and there was nothing of the monkey in him. Besides, it was against Scripture. It was there in black and white. Anyone who doubted that man had anything to do with this planet before 4004 B. C. was destined, with the geologists, for the deepest pit.

Now it came to pass one fine Sunday morning that Bishop Kennell, the ecclesiasical superior of Brother Kennard, preached in his pulpit. The bishop was one of the finest and keenest minds in his denomination. He was doing more to shape the thinking of his church in the right direction than any other one man. He was moulding the ideas of the younger men of the church. The sermon that the congregation received that day was an intellectual and spiritual treat. Throughout it was evident that the bishop was interpreting the religious thought of the day in accord with the conclusions of modern Biblical scholarship and with a recognition of the evolutionary theory.

Whereupon Brother Kennard was enthusiastic. He grasped the hand of the bishop at the close and remarked: "Thank you, bishop, that's the sort of preaching we want. There is nothing like the simple gospel after all. I wish that our young men would get to thinking that way."

To all of which one may point the moral that often it is not so much what is said as who really says it.

Oakland, Calif. HARRY PRESSFIELD.

Gipsy Smith's Double

EDITOR THE CHRISTIAN CENTURY:

SIR: I note what you said in The Christian Century about a certain Gipsy Smith in Canada. I wish to tell you of my experience in Flint, Mich., a few weeks ago. I was at the depot one morning waiting for the Detroit train when an old man told me he had heard Gipsy Smith the night before. Having been in the city for a day in my work I was startled that I had not heard about it. The next day I came back to Flint and began to investigate. I found that Gipsy Smith was sure enough in town.

There was a little notice in the paper about his being in the city and of where he was speaking. I called up the pastor of the place where he was holding forth and asked about him. I was told that Gipsy Smith was still in the city and that he would speak that night.

I made haste to get an early supper so as to be sure to be in plenty of time to get a seat. When I found the place it was a little building, a sort of hall made into a church that would seat, I should judge, about two hundred people. It was on the outskirts of the city.

To say that I was disappointed is putting it mildly, but I thought that perhaps he preferred it that way—just giving as it were a little help to this little struggling congregation. However before the evening was over I found a man who was not averse to leading people to believe that he was in truth the famous Gipsy Smith. He made references to Wales and the Welsh revival, and to England, etc., etc., until one got tired. His sermon was of no value in particular. On the hand-bills given out I noticed afterwards it was so arranged that if anyone started anything he could protect himself for they were announcing "Gipsy" Simon Smith.

A good sized congregation was there and they were there for the same reason that I was, that is, to hear Gipsy Smith. Most of them if not all of them were fooled into believing that he was the real Gipsy for they had never seen him nor heard of him. The pastor made no explanation nor did the speaker. He is simply trying to ride on the other man's glory. I think a man who will do that thing ought to be exposed before the public. He does not look like the original Gipsy at all. Thought I would write about it after having read about the other Gipsy.

Caro, Mich. HARRY G. KELLOGG.

THE SUNDAY SCHOOL

The Need of Sane Evangelism *

"GO and make disciples of all peoples." Jesus commanded, he went, he sent. By precept and example he taught that the "Go" must be obeyed. We need to send the twelve forth again. One of our leading churches sends forth its men, two by two, one Monday evening each month, to visit the neighboring homes and to invite the people to come to church. Remarkable results have been tabulated. If you are interested, write to the Euclid Avenue church of Disciples in Cleveland. The best days which our Men's Class here in Pittsburgh has enjoyed have been those when the men went out calling.

Who shall go? Both ministers and laymen. We have two flags in our church of which I am very proud. One is the star-spangled banner, which every day in the year adorns our walls; the other is a Christian Service Flag which holds seven stars—one for each missionary or preacher who has gone out from this congregation. On one side are the seventy-eight soldier stars—on the other these seven stars. Every Sunday this silent call goes forth for more laborers in the harvest fields of the church. Two young men have recently volunteered for the ministry. We are insisting that both take full university training. We want no half-baked men with undisciplined minds going out to create more dogmatism and reaction. There is enough of that. The minister today must hold his own with men of affairs. He must have a great warm, emotional heart first of all and he must balance that with a clear mind that is disciplined by history, philosophy, mathematics, language, science and the other studies that broaden and enrich the mind. If one knew only the history of the Christian church one would avoid many of the modern blunders, one would come to look upon many of the modern heresy-hunters with an amused smile. One with a trained mind could not possibly become interested in these little "Tempest-in-teapot" discussions that greatly agitate the microscopic mind! There are many calls for ministers. Never have I had so many letters asking me to recommend men for our best pulpits. There is a great scarcity of preachers of the right sort. Churches want men of light and leading, men who will not lead them into follies and dismal darkness. With a depleted ministry, with a distinct loss in membership as a communion for the past year, with the H. C. of L. driving many good men out into the trades, the churches face a serious situation so far as the ministry is concerned. This is only a temporary condition. Already the reaction against reaction has set in. Men weary of either ultra liberalism or ultra conservatism. Vital religion is a balanced thing that has to do with real life—with temptation, death, ambition, money, labor, housing, play, and all the interests which compose daily living. Emotion is more than half of life, but to guide emotion one must have a balanced mind. Every Sunday school, every church should be on the lookout for young men to consecrate to the active ministry. Thousands of choice young men could be secured in our churches soon if only we made the prayer, "Send forth laborers into the harvest" and followed that prayer by active search and earnest persuasion. "Go" is the big word for young men and young women.

In order to keep alive the warm evangelistic note in all of our churches the ministry must inspire a group of laymen in each parish to do definite work of this kind. Our local Ladies Aid Society is about to change its name and to a degree its type of work. This excellent group of women will devote much time to making calls upon new members and upon prospective members of which we always have a larger list than we can adequately reach. What better work can we find for our organized classes and for our young people's groups than seeking to win recruits for the church? Such work must be wisely planned and guided but the results will be delightful. "Go" must be the motto of all these groups. The wild-eyed, money-grabbing evangelist seems to have had his day, now we may get back to our Master's program and "go" ourselves, devoutly seeking to win new followers of Jesus Christ.

JOHN R. EWERS.

* International Uniform lesson for November 21, "The Twelve Sent Forth." Matt. 10:5-8;29-31;37-42.

BOOKS

"THE WORST BOYS IN TOWN," by James L. Hill. The best book of addresses to boys and about boys that has come to our notice. It is witty, wholesome, clever, concrete, lavishly rich in material and constantly pertinent to the character and problems of youth. Anyone who has ever met Dr. Hill, would expect just these high-spirited, brilliant, jocular, wise and gracious words. He is that kind of man. A retired clergyman, a Yankee, whose youth was spent on the prairies of Iowa, whose elder years have been devoted to philanthropy, who loves fast horses and the old town of Salem, Dr. Hill has for many years given himself richly to the young people's work of the churches. The book has thirty-five addresses. "Having a Flag and Flying It," "The First Who Cheered," "Paul Junior," "The Sound and Robust Have No Monopoly," "Fares Please," and others of such like titles. Every page has a keen illustration or a biographical allusion. Each address begins concretely. Each contains an extraordinary amount of interesting material. One can think of no better source book for a leader of church school exercises or the children's sermon. And best of all is the style, crisp, swift, unexpected, sparkling, yet always in good taste and of high tone in diction and feeling. It is a man's manly book for and about those soon to become men.

MITCH MILLER. By Edgar Lee Masters. The famous author of "Spoon River Anthology" now comes forward as a writer of fiction, and has apparently scored with his first production, a story of boy life, something after the manner of "Tom Sawyer" and "Huckleberry Finn," but nevertheless entirely original. Underlying the story is a consistent philosophy, somewhat pessimistic in character. (Macmillan. $3.50.)

THE ENEMIES OF WOMEN. By Blasco Ibanez. A dazzling picture of life in Europe—Paris, Monte Carlo, Russia; with a hero, Castro, of strong individuality and a heroine of unusual charm. Not strange to say, Castro, with his group of "enemies of women," finally yields to the charm of this particular woman, Alicia. (Dutton. $2.15.)

A POOR WISE MAN. By Mary Roberts Rinehart. Among the characters of this book are Anthony Cardew, the steel king, Jim Doyle, a radical leader, Lily Cardew, a shallow lover of luxury—which is equivalent to saying that this is a real American novel. Mrs. Rinehart knows many phases of our common American life and here presents a picture, upon a background of realism, of "the new spirit of America." (Doran.)

FLAME AND SHADOW. By Sara Teasdale. This poet's first book since her prize volume of 1917, "Love Songs." With these simple, tender, spontaneous songs of contentment and desire and disappointment, Mrs. Filsinger still retains her place as first lyricist of American poetry. (Macmillan. $1.75.)

NEIGHBORS. By Wilfred Wilson Gibson. The very opposite in character from the Teasdale collection, being poems of starkly realistic life among the poor of England. (Macmillan. $2.00.)

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Much Work for the "Y" in Europe

The Y. M. C. A. is right now trying to recruit workers for service in Europe. They are not so easy to find as they were in the romantic days of wartime. Consequently the work of securing personnel goes forward slowly. Dr. Mott has recently returned from Europe so the organization has a perfectly clear idea of the things that remain to be done. He says the task of the American "Y" overseas is far from finished, as it is now serving in Europe, Asia and Africa not less than 2,650,000 soldiers and sailors of allied armies and navies, and 500,000 unrepatriated war prisoners and 100,000 members of labor battalions —a total of 3,250,000. It is highly significant, as he says, that the war work of the American "Y" was so well done that virtually every land in Europe, whose leaders were in position to see or know of the "Y" work, are now clamoring for the nation-wide extension of this particular American Association movement and for no other.

Dr. Hillis and His Critics

Dr. Newell Dwight Hillis in a recent sermon resented the idea that the church is losing power. He gave the statistics for many church activities, showing a growth in membership and a growth in activity. He is taken to task by Rev. John Haynes Holmes, the editor of Unity, a journal with Unitarian sympathies, who says: "That the friends of the church should invariably resort to the device of defending the church by vindicating religion is understandable enough. They know perfectly well, as we all do, that religion is an 'everlasting reality,' and must play a momentous part in the determination of human destiny. But where is the evidence, if you please, that the church and religion are identical, that the institution and the spirit are one and the same thing? As a matter of fact the church is as transient as religion is itself permanent. The history of religion is nothing other than the story of the casting aside of one church after another, as religion has expanded in power and elevation of spirit."

Congregationalists Face Heavy Responsibility

The missionary work of the Congregational denomination is quite out of proportion to the numerical strength of the organization. The American Board met recently in Marietta, O., and the annual reports for the past year were read. Rev. William F. English made the following observations on the meeting: "The reports of the 110th year concluding the Board's first 'Million Dollar Decade,' indicated the greatest year in its history. The total receipts were $1,651,546, an increase of $128,000 over the previous year and an increase of $106,000 from churches and individuals. Seventy-three missionaries were commissioned, the largest group in its history, although it must be borne in mind that a large percentage were short-term appointments. Also the largest deficit in the Board's history was reported, amounting to $242,544. It is assumed that this item will be met by the Congregational World Movement pledges of last spring now being paid in, but it certainly represents a serious mortgage for the future. The fact of such a deficit did not, however, astound such a meeting as that held at Marietta, but actually was met as a challenge. Such was the abounding spirit of conquest and confidence. The officers, members and friends of the Board were urged to cooperate to the fullest extent possible in advancing our denominational program as represented by the Five Million Dollar Goal of the Congregational World Movement. Only in such proportion as this united effort succeeds can the Board be justified in continuing its confidence in our people for the support of our Foreign Missionary Enterprise on its present scale in our 19 stations."

Memorial Services for MacSwiney in Chicago

The Roman Catholic church in Chicago held a memorial service for the late Lord Mayor of Cork. This meeting, under direction of Archbishop Mundelein, had silent prayers for the dead. The politicians of the city utilized the occasion for denouncing Great Britain and making good with Sinn Fein sympathizers in the city. Mayor Thompson was there and made the following statement: "If they get that League some of these mornings you will wake up and find that the League has ordered all of you to sing 'God Save the King' every day. And when that day comes your mayor for one will tell them to go to hell." Addresses were also delivered by Congressman W. E. Mason and Senator Medill McCormick.

Superintendent Takes on Additional Duties

There will be few busier clergymen in Chicago this coming year than Dr. John Thompson, superintendent of the Board of Church Extension of the Methodist church. Dr. Thompson has charge not only of the planting of new churches in Chicago but also of the immigrant work. Other denominations usually divide this responsibility. In addition to this, he will be pastor of First Methodist church. This is a heavily endowed organization operating in the loop and said to be worth over a million dollars. First Methodist church is planning to erect in the near future a new structure which will be an office building and an auditorium combined. This church through its heavy endowments has been able to erect buildings for other Methodist congregations about Chicago. This is the only denominational church in the loop. The Sunday evening service in Orchestra Hall is merely a platform for speakers of various denominations, and Central Church, of which Dr. Shannon is pastor, is a church without denominational attachments.

Presbyterian Missionaries Come Home

The furloughs of many missionaries were deferred on account of war conditions and now they are coming back in large numbers. It is reported by the Presbyterian board that 139 of its missionaries are home on furlough at the present time. These have all earned their terms of rest through long periods of service. Fifty-three of these are from China, thirty-one from India, ten from Persia and nine from Africa. From other countries the average is from three to five each. The Presbyterian church has missionaries in twenty-six foreign countries. These returning missionaries spend a good deal of time among the churches and aid greatly in arousing interest in the cause. The coming year should be a record-breaking year if the furlough of these missionaries bears its proper fruit.

Congregationalists Plan for National Council

The next session of the National Council of Congregational churches will be held in Los Angeles in June, 1921. Already the plans are going forward to make this an event of great importance for the Congregational churches. A committee consisting of Moderator Henry Churchill King, Chairman Charles F. Carter and Secretary Edward D. Eaton is at work making up the program for the occasion. Each association of Congregational churches is entitled to a delegate in the national body and one additional delegate for each ten churches or major fraction thereof. State conferences are also entitled to representation at the rate of one delegate for each ten thousand of membership. At the autumn meetings of these associations and conferences, the delegates are being chosen who will go to Los Angeles. The Congregationalists permit each delegate to pay his own expenses to the national gathering, while the Presbyterians assess each member of the church a small sum to provide the expenses of General Assembly.

Disciples Ministers of Chicago Decline to Approve General Convention Action

The Disciples Ministers meeting of Chicago held on Nov. 1 brought out the largest attendance within a year. The discussion of reports from the General Convention at St. Louis was the feature of the day. The interpretations of Rev. Orvis F. Jordan, of Evanston, and of Rev. J. M. Rudy, pastor of Ashland Avenue church, Chicago, represented dif-

ferent angles in the discussion. The reports inevitably centered upon the action of the convention in declaring against "open membership" on the mission field and in favor of the recall of missionaries not in sympathy with this action. A resolution was offered pledging the Chicago ministers to support the action of the convention. The motion went to vote without discussion, other than that which preceded it, and was rejected by a large majority, only two ministers voting in favor of the resolution.

Congregational Leader Moved Up

Rev. G. T. McCullum has for many years been the efficient state secretary of the Congregationalists in Illinois. He came to this position after holding several pastorates in the state. Under his leadership the state organization of his denomination has been put upon a sound financial basis and endowments have been built up which will guarantee its perpetuity. Recently Dr. McCullum resigned as state secretary to become the secretary of the Church Building Society of the denomination for the Chicago District. He will devote his efforts in the next few years to the task of helping Congregational churches to secure more commodious and modern structures.

Convincing the Students

The propaganda of local churches is no longer doctrinal argument but an appeal for fellowship. This is illustrated by a booklet recently issued by the Congregational church of Manhattan, Kans. This booklet recites the facts of the personnel of the church, showing that forty-three members of the faculty of the local agricultural college are Congregationalists. This booklet is put into the hands of incoming students and is said to be very effective in interesting them in the local church.

Dean Beebe Is Inaugurated

Dr. James A. Beebe was recenty inaugurated as the dean of the Boston University School of Theology. Representatives of near-by divinity schools were present and brought congratulatory messages. The Methodist bishop of that area, Dr. Edwin H. Hughes, delivered the charge. Dean Beebe then responded by making a statement of the ideals which he carried with him to the new task. The district superintendents of New England were present and participated in the service. Several hundred students of Boston University are preparing for various kinds of religious work and eventually most of these will come under the care of Dean Beebe. He has the honor of presiding over the leading seminary of the Methodist Episcopal church.

Entire Congregation Transported

The automobile makes many things possible in religious work which were not possible formerly. The White Congregational Church of London, N. Y., has had a pastor in recent months while the Congregational Church of Ogdenburg has had none. The Lisbon church loaded up its members in automobiles and went over to the pastorless church nine miles away and held a service. A hundred and sixteen people were carried in twenty-six machines. This friendly visit was much appreciated by the people of Ogdenburg.

Retreat of Boston Ministers

Eleven different denominations united in a retreat for ministers held in the Church of the New Jerusalem (Swedenborgian) in the heart of Boston. Dr. E. T. Root of the state federation of churches presented Dr. Doremus Scudder, the new executive secretary of the Boston Church Federation, and the latter spoke on the mystical approach to God. Dr. Floyd W. Tompkins, rector of Holy Trinity Church, Philadelphia, spoke on a plan for each church to conduct special evangelistic services the week before Easter. His address dealt with the purpose, spirit and method of the Christian ministry. The various speakers asserted that parish evangelism was three times as successful as the work of the professionals. The net result of the day's fellowship is that Boston ministers will work with a new sense of unity and cooperation the coming year.

Secretary Macfarland Visits the Waldensians

Secretary Charles S. Macfarland, of the Federal Council of Churches, recently made a visit to the Waldensians of northern Italy. Since the ninth century this Christian group has maintained a separate religious orgaization and has endured over thirty bloody persecutions by the Roman Catholic church. Many times tourists in the Alps have been very near the Waldensian churches over Sunday but have not known of their presence. These people have colonized, in various parts of the world, a thousand of them now being in New York. Secretary Macfarland asserts that a new department for Federal Council activity is to be inaugurated in order to furnish funds for the Waldensians who present such a unique opportunity for taking the gospel to Italy. It seems to a number of Christian leaders that it is better to give the native Protestant movement of Italy relief and aid rather than to import American denominationalism into that land where it will have a hard time making headway against the united opposition of Rome.

Religious Welfare of the Jews

There are now 1,800,000 Jews in New York, which is nearly twice as many as ever lived in Palestine, and of course many times the number that ever inhabited Jerusalem. These Jews are nine-tenths of them out of touch with the synagogue and are therefore a people without a religion. Many Christian organizations are now engaged in studying this challenging home mission problem.

Scottish Churches Behind Prohibition

Prohibition has been a backward movement in the British isles on account of the scant interest given the matter by the churches. That this attitude is changing is made evident by recent reports from Scotland. Under a new law, communities may vote for prohibition under

Church Federation Issues Annual Report

The Chicago Church Federation has just closed the best year of its history. At a meeting on October 26 the annual report was given to the board of trustees. Thirteen religious communions in Chicago have fellowship with the Federation. One of the important functions of the organization the past year has been the holding of conferences on special church interests. Three hundred of these have been held, almost one for every working day in the year, and the attendance during the year has been 85,000. Many eminent churchmen have been brought to the city for the conferences and the union ministers' meetings. Among these one notes the names of Rev. Charles Stelzle, Rev. Alfred E. Garvie, and Rev. William F. English, Jr. The meetings cover a wide variety of interests. The Irish Protestants held a large meeting under Federation auspices during the year. There was an evangelistic conference, a church advertising conference and a meeting to hear the echoes from the Cleveland meeting.

The finances of the organization are never quite ample, but have been provided more generously this year than ever before. The receipts were $20,365.60. These funds come from 1,500 individual contributors. The churches as churches provided only one-third of the budget. This is not regarded as a desirable method of financing the organization, but it seems the best that can be done at present. The Presbyterian denomination has distinguished itself for loyal support of the organization.

The work of the Federation in public institutions has been widely noted in the religious press, reaching as it does fifteen of the twenty-two institutions. During the year Emerson O. Bradshaw was appointed as general secretary of the Commission on Public Institutions. The publishing work of the organization covers a wide variety of interests. This includes ten issues of the Federation Bulletin besides many pamphlets on special interests.

Dr. Dobson, formerly in charge of the Interchurch office in Chicago, has been called as executive secretary but has not yet given his answer. Dr. Willett retires after a brilliant administration, to open the western office of the Federal Council of Churches of Christ in America.

local option, or "local veto" as it is called there. Many communities will vote this fall and the leading evangelical churches are joining in an effort to carry the election. This is quite different from the attitude of the old-time parson who took a "wee nip" at each home where he made a pastoral call, and whose calls therefore had a fixed numerical limit.

Prayer and a Foot-Ball Victory

The football team of Centre College of Kentucky won a victory against Harvard this year through prayer. At the end of the first half the score was against them and it is said that as a result of prayer they gained fourteen points in the last half of the game. Meanwhile the theologians are busy with the problem of what the Almighty would have done if the Harvard team had prayed also. The incident has promoted much discussion of the validity of the older views of prayer.

Plan Memorial for Dr. Herring

The untimely death of Dr. Hurbert C. Herring, Secretary of the National Council of Congregational Churches, this past summer has made a deep impression upon the mind of his denomination. A plan has been completed to create a perpetual fund in memory of the deceased leader. The income of this fund is to be paid to Mrs. Herring for the remainder of her life, and after that it is to be devoted to the needs of aged ministers of the denomination. The various secretaries of missionary and benevolent organizations are the committee formulating the plan.

Calls Churches Social Clubs

The religious liberals of this country of the ultra sort are loud these days upon the subject of the impotency of the church. Dr. Jesse H. Holmes, President of the National Federation of Religious Liberals, and a teacher in Swarthmore College, said recently: "The churches' function has shrunk to that of a social club of middle class people of comfortable incomes in which it teaches mildly the middle-class personal formality, and feebly asserts certain medieval theological formulas which it doesn't understand, and is not really interested in." While he is pessimistic about the church as it is, he believes in the possibility of a catholic church that would really be effective. In this point he says: "The church, if there can be said to be such a thing, is the only world-nation, and if it can be roused to its real meaning, it is still the hope of the world."

Christianity for the Hebrews

The movement for evangelizing the Jews takes on more bulk every year. A recent report from Rev. John L. Zacker in the Missionary Review of the World indicates the type of activity now going on among the sons of Israel. He says: "The word 'Conference' when defined, comes to mean the calling together of representatives of various powers for the adjustment of difficulties and differences. The Hebrew Christian Alliance Conference refrains from doctrinal discussions or interfering with church traditions of form. Its mission is nothing more or less than a continuation of Apostolic Hebrew Christianity, thereby bearing witness to the Jew, the Gentile and the Church of God. Jewish followers of Jesus, the Messiah, representing no less than twenty-one denominations, now meet annually in America as one united body. The Sixth Conference met in the First Baptist Peddie Memorial church, Newark, New Jersey. The Rev. S. B. Rohold, Secretary-Treasurer, and the Field Secretary, Rev. A. Lichtenstein, gave reports that were encouraging. Rev. E. Newman, since the last conference in Cleveland, has located some prominent Hebrew Christians who were not known before. Among these are relatives of Justice Brandeis. Local branches of the Alliance have been organized and reorganized, struggling missions have been helped and literature distributed. For the coming year, Rev. H. L. Helyer was elected to the presidency, Rev. A. Lichtenstein, general secretary; Rev. Elias Newman, evangelist, and Rev. Joseph R. Lewek, recording secretary and treasurer. Rev. A. I. Dushaw was elected as the Alliance representative to the Holy Land. As a result of the conference two evangelists are being sent to Palestine, two to Russia and the home field will be strengthened. The immediate establishment of a national headquarters is authorized, to be combined with a Bible Training School. "The Watchman" ceases to be a Yiddish supplement. Its size is to be doubled. Rev. S. B. Rohold was elected editor to the Alliance Quarterly. Immediately, through currency and pledges $6,000 was raised. The European greetings from Rev. David Baron and Professor H. Strack, D.D., were thoroughly appreciated and ordered to be printed in pamphlet form. Mrs. E. Herman's inspiring article on 'The Hebrew Christians of the Ukraine' touched a tender chord of the conference and was also ordered to be printed in pamphlet form."

Bulletin on Race Relations

The Home Missions Council has issued a new bulletin on Race Relations. Unlike many bulletins, it is an impressive compilation of facts. Among the interests treated are Negro Migrations, Facts of Violence, The Effects Upon Negroes, The Christian Conscience of Chicago, The World War and its Effects, Negroes Who Have Made Good, The New Negro, What Denominations are Doing, National Remedies, Better Church Life and What Can Christians Do? These facts will be of great service to ministers who accept the challenge of today to help remedy racial evils. The publication of this bulletin is based upon the realization that the most fundamental task in Christian Americanization is the attainment of common ideals of life and character among the varied peoples of this country and the promotion of a spirit of genuine brotherhood through all classes and races in our land.

Churches Invited to Negro Education Conference

The ministers and church people of America have been invited by Dr. P. P. Claxton, commissioner of education of the United States government to take part in a Citizens' Conference on Negro Education which will be held at Atlanta, Ga., in the senate chamber of the state capitol on November 19, 1920. Mr. Claxton says, "The southern states are spending millions of dollars annually to improve the negro schools. The amount will be increased within the near future. It is important that this money should be used to the best advantage."

Montana Plan of Home Mission Work

In Montana an agreement has been reached among the home mission leaders by which definite territorial allotments will be made to each denomination to cover if possible every bit of territory in the state. The so-called Montana plan specifically rejects any effort to amalgamate churches or to organize union churches, being an effort to strengthen denominationalism in the field, and yet eliminate some of the neglect of communities which has marked the work in the past. Provision is made for affiliated or associate membership for church people not wishing to forsake their denomination. If the plan is successful it will, no doubt, be copied in other states.

Church Takes on Staff of Workers

Ridgewood Church of Christ in Brooklyn, which has Disciples affiliations, has recently made a large increase in its staff of workers. Rev. Kirby Page, well-known Y. M. C. A. worker, has taken the pastorate and Rev. W. A. R. McPherson, who is about to complete the requirements for a Ph.D. degree at Columbia, is the director of religious education. Mr. John J. Weber has been employed to care for the social interests of the church. He has had a successful experience as a Y. M. C. A. secretary. Part of this expansion has been made possible by a generous gift of money from Mr. Sherwood Eddy.

Presbyterians Begin Work Among the Jews

The Presbyterian church has made a serious beginning in a campaign to win the Jews of America to Christianity. Dr. John Stuart Conning has been appointed recently as superintendent of a department of Jewish evangelization. For several years past he has been president of the Presbyterian Training School of Baltimore, Md., and superintendent of home missions interests of the presbytery of Baltimore. Jewish work is being done in the cities of Newark, Baltimore, Philadelphia and Brooklyn. Enlargement and improvement of this work is considered in a projected budget for next year, in which $185,000 is set aside for these activities, $140,000 to go into build-

ings and $45,000 toward maintenance. Dr. Conning will have offices in New York where he can study his field at first hand and lay out a program for reaching the Hebrew people with the gospel as interpreted by modern Protestants.

Swindling the Ministers

The Savings Division of the United States Treasury has investigated some of the plans whereby ministers are swindled out of the savings of a lifetime. Because of their inexperience in business they are known by certain types of promoters to be peculiarly open to the schemes of wily men. Dr. James DeWolf Perry, pastor emeritus of Calvary Episcopal church of Germantown, Pa., was swindled out of $18,000 this past year by the purchase of stock in a Tennessee company. He finds himself in old age without resources. The government savings department is advising more conservative investments, particularly in the government's own securities, which are always good.

Wayside Pulpit of the Unitarian Church

The most unique plan for advertising religion on church billboards is that of the Unitarians in connection with their Wayside Pulpit. Experiments were made as to the number of words a passer-by could assimilate as he walked along, and this was found to be fifteen words. These are printed on big sheets in large type to be read by pedestrians. Some of the best writers of the denomination have been enlisted in the task of preparing these messages, and for the most part they are of constructive character. It is believed that two million people read these signs every week. This denomination advertises a five point system of doctrine as follows: "The fatherhood of God, the brotherhood of man, the leadership of Jesus, salvation by characted, the progress of mankind onward and upward forever." These five points are consciously opposed to the five points of Calvinism.

Presbyterians Will Spend Money in Europe

The Presbyterian church has recently authorized the expenditure of $150,000 in Europe on relief. Reports having come to the board that some relief funds had been used in Europe for political purposes, the Presbyterians have created special committees in Hungary and in Transylvania to disburse their funds. The Waldensian church of Italy will receive $20,000; the Protestant churches of Czecho-Slovakia, $25,000; the Protestant churches of France and Belgium, $35,000; the Reformed churches of Hungary, $35,000; the Reformed churches of Transylvania, $35,000. It is proposed that for the coming year the appropriation shall be more generous, and an amount totaling $250,000 will be written into the new budget of the church. The Presbyterians are wisely using their funds in relief rather than in denominational propaganda.



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EDITORIAL

A Prayer at Baptism

O LORD, who art the head of the church and who didst invest Thy disciples with authority to baptize in Thy name all who believe and accept the gospel, bless these persons here present who now seek admission into Thy holy church. Teach us and them the sacredness of that hour and that act which inducts them into the fellowship of the beloved community. At the ever-open door of the church they now stand with the flame of a new life burning in their breasts and bearing witness to the gracious coming of Thy Spirit. As Thou hast received them in Thy fatherly grace, so would we receive them in the spirit of brotherhood and love.

It is Thy grace, O Lord, that has led them hither, even as Thou didst bring us all by the path of penitence and faith. As Thou hast shown them their dependence upon Thee, the invisible Master of their lives, show them also their equal dependence upon fellow disciples who possess a faith like their own and a like experience of Thy love and goodness. Teach them that it is in the body of Thy people that they will find the secret of endurance and growth and spiritual fruit bearing. As the years pass, and as the inspirations and loyalties of the communal life grow more rich and gracious, may they look back to this great hour of self-commitment and see, as do we all, the vital place of baptism in our salvation. Forbid that in a thing so spiritual either they or we should fix our thought upon the outward form by which the spiritual purpose of baptism is realized. Lift our minds above the distracting controversies over modes and show us the truth which our controversies have obscured.

May we, Thy disciples, be worthy of these new lives which now are added to our fellowship. Greaten in our minds the dignity and function of the church. May all here present renew their baptismal vows and experience afresh a burial of their old, unworthy selves and arising to walk with Thee in newness of life from this day forward.—Amen.

"Where I Stand"

TO any one sensitive to the human realities involved there was something strangely cold blooded in a speech of Mr. R. A. Long at the St. Louis General Convention of Disciples recently. The convention was discussing the recall of a missionary to China who favors exchange of members, by proper credentials, with other Christian communions—the so-called "open membership" practice. He had represented that the entire Disciples' mission in China were of like mind with himself on this matter of practicing Christian unity. As a result of the agitation occasioned by his candor a resolution calling for his resignation had been presented to the convention. The committee on resolutions reported adversely on the resolution and advised the convention to vote for an investigation of conditions on the mission fields. Many speeches were made. At last the Kansas City multimillionaire arose and made a few remarks against the thing the missionaries were practicing. He concluded with these words: "I do not wish to talk at length; I only wish to let the brethren and the missionaries know where I stand." Judging by what one could see of whispered conference with the speaker after his speech was made, it had its effect upon the "brethren," whatever its effect might be upon the missionaries. The next day, the subcommittee displaced the resolution suggesting an investigation, with one disapproving "open membership" and demanding the resignation of all missionaries who were favorable to its prac-

tice. It is the belief of many who know how responsive to Mr. Long's suggestions certain ones are who were active in the production of this bit of unprecedented ecclesiasticism, that knowing "where I stand" was sufficient reason for them to formulate a resolution deciding the case then and there. There was something cold-blooded, we repeat, dramatically cold blooded, in the way a man whose whole life has been devoted to the pursuit of wealth, who lives in luxury, who has never seen the China mission field, could think it so important that it be known where he "stood" on a question that concerned vitally a group of missionaries who have spent a quarter century in China and bear in their bodies the brand of the Lord Jesus.

Thank God and Take Courage

ANOTHER Thanksgiving Day furnishes occasion for the sober assessment of the national life. In thousands of towns and cities the people will gather by Presidential proclamation to give thanks to Almighty God. There are many sore hearts this year, disappointed at the turn of events. Some who thought it would be through a political victory that the Kingdom would be ushered in now speak in tones of dismay and discouragement. The revival of conservatism in politics, which is matched by a momentary stiffening of the conservative spirit in religious organizations, is depressing to not a few. The sorrow and famine in Europe and the impotency of the world to meet and overcome the causes of a tragedy whose vastness and depth make it unique in history casts doubt upon the value of the thing we have called civilization. We should not forget, however, the evils from which we have escaped. They are greater than those which have overtaken us. There was but a turn of a hair between defeat and victory in the world war. We might be today paying tribute to a bloated and insolent power of Prussia. Democracy throughout the world would have been discredited. If we have not yet set up the machinery for the prevention of war, there is acknowledgment everywhere that the problem is a real one. Perhaps so great a reform must come by evolution. The structure of peace must not be the paper scheme of a few but the product of the mature deliberation of many. The world is full of famine and sorrow and uncertainty. It may well be the anguish of travail as the new age is being ushered in.

A "Dead Horse" That May Prove Inspiring

ALL the communions involved in the late Interchurch World Movement are now struggling with the duty of paying their underwritings. The entire amount thus guaranteed was over $7,000,000. Some denominations—like the Baptists and Methodists who have recently carried through a great five-year financial campaign—are dipping into their missionary treasuries and paying their Interchurch obligation. Others like the Presbyterians and Disciples, either do not have funds available for this purpose or do not like to use them, fearing possible criticism. These bodies are now engaged in canvassing their churches for the amount of their several legal obligations. In the case of the Presbyterians the amount is $1,000,000. In that of the Disciples the amount is $600,000. These are large sums to ask from the churches in addition to their already greatly increased missionary and benevolent gifts, but both denominations have taken up the burden as a debt of honor. Some of the leading preachers of the Presbyterian fellowship have been granted a month's leave of absence by their congregations to participate in a teamwork campaign covering the entire country in the next thirty days. The Disciples have unified their Board of Education and United Missionary Society in an extensive and intensive campaign culminating on Sunday, December 12, when an offering of $6,000,000 is asked for. There are already signs of a hearty response. Some churchmen who were prominent critics of the Interchurch before it met financial reverse are unequivocal as to the church's present duty. The unstained financial escutcheon of organized religion must not receive a blot at this late day, they say. Immediately after the decision was made to raise the fund by a special offering, Rev. Charles G. Kindred wired the St. Louis office that he had coveted for his Englewood (Chicago) church the honor of pledging the first $1000 and that his congregation had decided unanimously to do so. It may fall out that what has been dreaded by the officials as an all but impossible task will really get itself done with that degree of enthusiasm which the New Testament calls hilarity.

The Growth of the Great University

ATTENDANCE at the great state and other universities for the present year is phenomenal. The Institute for Public Service has issued a report and a comparative study of attendance at 210 of the larger institutions of higher learning covering the past five years. Their total attendance this year is 294,000. Five years ago it was 187,000. They estimate that, with present rates of increase, the number will be near the half million mark at the end of this decade and around a million in another generation. The University of California, the University of the City of New York and Columbia University now have more than 10,000 students each. Columbia has more than 16,000, and the University of the City of New York around 15,000. Chicago, Northwestern, Cornell, Harvard, New York, Michigan, Wisconsin, Illinois and Boston come between the 5,000 and 10,000 mark. In many of these institutions, class rooms are crowded, the classes have become large and unwieldly in size, pedagogical art has been thrown to the winds and crowds of underclassmen are lectured to by professors and then turned over to tutors for quizzing. The tendency is to abandon all personal tuition and touch, teaching becomes an impersonal mass affair; newly graduated scholars take the places of skilled teachers and students attend class much as they would a public auction. Salaries have increased less than a tithe of the increased cost of living, university budgets have been cut by the cheap dollar to not more than 60 per cent of their former value and students are won by the lures of a great

name, a great mass of students and a few great professors whom they may see, only occasionally hear and never meet, while the instruction they receive is given by recent graduates. Does not this condition define a great opportunity for the small church college to provide superior instruction and moral guidance for the underclassmen while leaving the upperclassmen and graduate students to the great universities?

Showing More Appreciation of the Teacher

MANY schools are closed in the United States this year because of a scarcity of teachers. At Glencoe, Illinois, there was continued trouble in securing teachers to fill out the staff. People were busy and had failed to take note of some of the difficulties of teaching in that particular place. Some of the teachers had to board fifteen miles away. They naturally grew tired of the daily grind of transportation, and sought positions elsewhere. The woman's club of the village became interested in the teacher question when it appeared that the schools were no longer keeping up to grade. With a woman's insight, the president of this club was able to analyze the difficulty in holding teachers in Glencoe. The result was a community-wide movement to provide a "teacherage." We all know what a parsonage is, for there are many in this country, but a "teacherage" is new. An old house on the main street was purchased, and done over from attic to basement. The delicate color schemes in the various rooms, the beautiful parlor, the kitchenettes for the use of different individuals, have all helped in making the place a real home for the young women who are instructors of the young people of Glencoe.

A National Deficit in Mentality

THE National Committee for Mental Hygiene has issued a study entitled "The National Deficit." It tells the sad story of the social entail of mental defectiveness. It says, "No state has provided adequately for more than ten per cent of its mental defectives" and pertinently asks, "What of the other ninety per cent?" Their figures are not guesswork—they are scientifically ascertained. In Georgia an investigation of alms houses found 40 per cent of the inmates feeble-minded. In the Boston Municipal Court it was found that 58 per cent of the chronic and habitual drinkers, 28½ per cent of the drug users, 30 per cent of the immoral women, 36 per cent of the vagrants, 23 per cent of the shop-lifters and 25 per cent of those convicted of larcency were feeble minded. In wider studies of penitentiary inmates it is found that from 27 to 30 per cent are feeble minded. Like investigations in other institutions show that approximately one-half the immoral women, 30 per cent of the inmates of work houses and reformatories, 40 per cent of the paupers in alms houses, 28 per cent of the children in state orphanages and from 24 per cent to 27 per cent of the children going through the Juvenile Courts are also feeble minded. Feeble mindedness is not a moral fault nor the result of poverty; it is either hereditary or the result of accident or disease. It is not curable. "Once feeble minded always feeble minded," is the unspeakable tragedy pronounced by nature upon its pitiable victims. No other single cause accounts for so much pauperism, vagrancy, juvenile delinquency and the diseases of vice. Science is supplying the facts regarding it. Cannot a Christian conscience supply the means to provide against the hardships of a cold and unsympathetic world and a common sense citizenship against permitting an increasing heredity? Provide good homes and a kindly, scientific care for them all and we save society millions per year and posterity its entail of misery and tragedy.

Encouragement for Big Church Merger

THE Greek Orthodox Church is looking with favor upon the overtures of the Episcopalians for a union of various non-Roman communions of Europe. Advices have been received recently representing the Metropolitan of Athens to this effect. Thus, in advance of the World Conference on Faith and Order, one of the objects of this conference seems to be on the way of being achieved. The proposed union would include the Protestant Episcopal Church in America, the Church of England, the Lutherans of Sweden, the two branches of the Orthodox Church and the old Catholics of Germany and Switzerland. This new organization would present to the world a front that would indeed be formidable. The consummation would be the more remarkable in that the older communion has acted first on the merger. The proposed plan of union would not disturb the practices of the various national churches. They find their unity on the basis of the Episcopal proposals—the ordinances, the Bible, the historic creeds and the historic episcopate. Meanwhile in America, where there is supposed to be less religious conservatism, we confess ourselves unable to heal the breaches made by the Civil War. We still have northern and southern Methodists, northern and southern Presbyterians and northern and southern Baptists. Voices are even raised in defence of these utterly futile denominational distinctions, which rest for the most part on dead issues. Europe has been more shaken by the great war and the church is therefore fighting with a feeling that her back is to the wall. In America we are trying to carry on just as we did before the war. The futility and short-sightedness of this program is apparent only to a few of the leaders in the churches.

Do Sunday Schools Lower Religious Morale?

PROFESSOR ALLEN HOBEN of Carleton College, is quoted by the Morning Tribune of Minneapolis as saying: "I hope to see the day when the Sunday-school will disappear entirely from the church. It does more harm than good to children, because it tends to draw them out of the regular church services. Investigation of the influence of Sunday-schools upon children has shown that they have actually reduced the spiritual morale of the children." Of course that is not all that Dr. Hoben said.

Any informed reader could in imagination fill out his address on religious education. We can hear him pleading for a place for religion in the mid-week program of the public schools. He does not want to abolish religious education but to glorify it. Probably we shall hasten this consummation by recognizing the palpable weaknesses of the modern Sunday-school. It often teaches religious ideas which children have to throw overboard when they get a little older. A minister recently testified with horror at the discovery of the fact that the mind of his child of primary age was being filled with utterly un-Christian teaching about the devil and hell and other fear-thoughts of religion. Old-fashioned and unscientific conceptions of origins are persistently presented in some Sunday-schools even after the pulpit has been modernized. Many amateurs who do the teaching are often people who have been taken in desperation. The fit people of the congregation have become slackers, too often choosing Sunday automobile trips rather than Christian service, leaving the teaching to undeveloped but more consecrated workers. Of course no one wants the Sunday-school to disappear until we have something else to take its place. Perhaps we shall always need a Sunday-school. But there are many pastors and may sophisticated church officers who know what Dr. Hoben meant when he said he hoped to see the day when there would be no such thing as our present Sunday-school.

Inter-Church Cooperation

DURING the first week in December there will convene in Boston the Quadrennial gathering of the Federal Council of the Churches of Christ in America. This organization holds an annual meeting of the Executive Committee of about one hundred, and a monthly meeting of the Administrative Committee, of a quarter of that number. But the Quadrennial meeting is the authoritative gathering of the four hundred and more representatives of the thirty-one denominations making up the constituency of the Federal Council.

This will be an extremely important meeting. The conditions prevailing in the cooperative field are tremendous with possibilities both of good and evil. The failure of the Interchurch World Movement to attain some of its principal objectives has produced a depression of spirit throughout the churches which in many instances discourages united effort. On the other hand the very successes and limitations of the Movement have stimulated the sentiment that cooperation is essential, and that under the right leadership it cannot fail of great results.

In a moment of this sort the eyes of a host of people in all the churches are turned to the Federal Council as the older, experienced and dependable organization that may well be trusted to lead in a really forward movement. This feeling is not divorced from the conviction that there are some things the Council ought to do and must do to strengthen its hold on the churches, and give proof of its efficiency. It is not perfect either in policy or personnel. But it is only the simple truth to concede that it is the most promising of the interdenominational agencies now available for constructive leadership. And furthermore it is the only one of them that represents the cooperating denominations in an authoritative manner.

Of the movements now endeavoring to promote the unity of the churches all have value and promise admirable results. The proposed Conference on Faith and Order is a world-embracing plan, which aims at nothing less than the integration of all Christian bodies in all lands. The preliminary conference held during the summer at Geneva in preparation for the greater gathering was full of encouragement. There were present representatives of both oriental and occidental churches, and with one notable exception, it is not too much to say that the plan is approved by all. Yet the most sanguine advocates of the Conference do not expect an early realization of their hopes. They know that generations must pass, perhaps centuries, before so august a consummation as the unity of Catholic and Protestant Christendom can be achieved.

The Council on Organic Unity has awakened great interest on the part of open minded Christians. It is the effort to unite in an actual working and effective body those forms of Protestantism which are in some manner prepared for union. When the judicatories of six representative bodies in the Protesant family have signified their adherence to the plan, it will become effective as a beginning. Yet it is evident that much educational labor will be necessary before even six are ready to ratify the covenant. It is a purpose toward which all friends of unity ought to work. Yet it is not possible to withhold other forms of cooperative effort until this can be realized.

The Interchurch World Movement has been the most ambitious of all these interdenominational plans. It emerged as the result of a very noble purpose, and its faults were those of over eagerness to do everything at once. Its fruits will not be lost. But it is vain to hope that by any method of reconstruction it can avail to win back the confidence it has lost, or succeed in leading the churches into any convincing method of cooperation. Its results will have to be safeguarded by some organization that has a larger measure of the confidence of the Christian forces of today.

The various boards and agencies for cooperation in specific areas have justified their right to the approval of the churches. Among them are the Home Missions Council, the Foreign Missions Conference, the Council of Church Boards, the Women's Home and Foreign Mission Boards, and other similar organizations. Yet it is manifest that their very limitation to specific lines of cooperative activity inhibit them from functioning as the instrument of united effort for the cooperating churches. They will continue to accomplish notable results in their designated fields, but a more competent agency is required for the wider task.

In the meantime the Federal Council of Churches has been preparing through the years for this very opportunity. It has as yet many limitations, but the criticisms leveled against it are the best proof that it is expected to meet the emergency by adjustment to the times. And that

adjustment is the change which most of all its leaders desire. Never was there a group of men more anxious to learn the whole mind of the churches, and attempt to meet their desires. For the Federal Council is the instrument of the churches, having no authority save that which they confer, and seeking nothing for itself but all things for the bodies who gave it being and whose representative it is.

It is for these reasons that the forthcoming Quadrennial meeting in Boston is of such moment. The delegates who have been selected by their religious bodies should make every effort to be there. And they should go with constructive suggestions for the strengthening of the organization, and its complete adjustment to the needs of the times. It is a moment of intense interest and importance. Many things vital to our Christian enterprise will be formulated there and soon thereafter. The churches ought to be much in prayer that wise and courageous policies shall be projected, and that the hopes of multitudes in the churches for a progressive and trustworthy leadership shall not prove frustrate.

Prohibition in Europe

ASTONISHING reports have come from Scotland during the past few days. It is affirmed that the sentiment of several important communities has been registered in favor of prohibition. One would not have believed this possible in Scotland, a land which has always been thought to be fully devoted to liquor drinking. Carlyle cynically remarked once that all Scotland could be sunk in Lake Huron, and no one would know it was there except for the smell of the whiskey. There is hope that a new time is at hand. A representative of the Intercollegiate Prohibition Association has been visiting the different university and college centers of Europe, and finds the conditions far more favorable to temperance than might have been supposed. It is not to be presumed or expected that the customary habits of nations long used to alcohoilc drinks will be lightly or quickly abandoned. Moreover, at the present time there is the natural relaxation of moral urgency due to the post-war sag of spirit in most lands. But in spite of these facts some of the signs are heartening.

In France and Belgium there are groups in the universities that are taking their stand in favor of total abstinence. A movement is spreading to organize temperance circles in these institutions. This has not gone far as yet, and it is not easy, but it is symptomatic of the better thought in these lands. In Switzerland the movement has gone further, though it was checked, like many other wholesome enterprises, by the war. In Italy there is less drinking, due to economic reasons. But the value of temperance is recognized by an increasing proportion of the people, and the sentiment will grow.

In Germany it is hard to think of abstinence as a student practice. The old college customs yield only slowly. All that Heidelburg stood for in the days of drinking and duelling still keeps its place in the imagination and regard of the student bodies in other schools, and lacks little of the old reality. But there is among Catholic students a well organized and rather numerous temperance society, and other groups are becoming interested in the same reform. The intelligent German begins to understand that the practice of wine and beer drinking, while not so immediately harmful as the constant use of whiskey and gin, gradually saturates the brain and body tissues with alcohol, and lowers vitality, bringing a lessening both of physical and moral health. That is one of the chief reasons why the permission to use beer and wines in the United States would be almost as much of a step backward as the abolition of the prohibition law.

In the two universities of Denmark there is a strong student movement one of whose aims is abstinence. In both Norway and Sweden there are also excellent student organizations set to the elevation of the moral life, including temperance. In one of the universities of Holland there is a Good Templar lodge, organized much after the nature of an American fraternity. It is an older sentiment there, and it was said before the war that twenty per cent of the students and professors were members of some one of the abstinence societies.

In great Britain the problem is complicated by the extensive whiskey and brewing interests in parliament and elsewhere in respectable society. The liquor business is almost a national institution. Moreover, there is more of resentment against intruding propaganda from abroad than in other lands. For this reason the temperance sentiment among students has been slow in growth. Yet during the past year conferences at Oxford and Cambridge devoted to this subject were well attended and the interest was good. In Scotland little has been done in the schools, and the agitation has confined itself thus far to local option measures in limited localities. In Ireland plans are afoot for conferences this autmun and something may be done.

It is the feeling of those who are studying the question that this is a moment of splendid opportunity in many parts of Europe, and that the foreign mission efforts in behalf of abstinence, which have been centered chiefly on Asia and Latin America, may well be directed as well to Europe in this time of sincere interest.

Settling the Infinite

THERE are persons whose chief interest in "Hamlet" centers in deciding the question of whether or not the hero was mad. They will joyously contend for hours at a time either that his own allusion to his "antics" proves his deliberate feigning of insanity, or that his ghostly visitant was designed as a token of a mind diseased. They miss the fact that it is the very uncertainty and unfathomableness of the character which produces a large part of its effect upon the reader. Hamlet, philosopher and inquirer into the meanings of human existence, is confronted at the very beginning of his career by the mysteries of good and evil, life and death, time and eternity, and finds himself, linked as he is by his human birthright to all of these, the greatest mystery of all. The ques-

tion of his madness is one of the minor touches by which the impression is produced. Whether or not the author gave this touch consciously is quite another matter. Probably real genius is never very conscious of processes. Doubt, question and overhanging tragedy were the elements out of which Shakespeare saw his characters take shape, and it is more than likely that contributory incidents came because they were contributory, as the witches came into "Macbeth" when evil desires took possession of the king and queen.

The kind of persons who wish to write down, once for all, either "Hamlet was mad" or "Hamlet was sane," would be glad to settle all questions of human duty and destiny and of divine intention and dealing in the same way. They forget that we can not accept life intelligently save as we accept its uncertainty and mystery. This is the very essence of faith. If we knew the exact limits of God's saving grace we should lose the very spirit and power of the evangel to all men. If the day and hour of Christ's coming were known to us the Christian life would be a very narrow and circumscribed if not a very selfish experience. It is through being trusted by God and left in uncertainty that the soul grows. It is through the free ranges of faith, not through the careful restrictions of legalism, that we come into the mind of God.

We can not settle the infinite. We can not instantly set this world to rights, for wrapping this world about there is the mystery of another—a mystery understandable only little by little, and that little only as we live ourselves into the sense of its reality and values. Heaven lies about us in our age as well as in our infancy, but we can not measure it with a tape-line, neither can we formulate it into a syllogism.

The Man Who Saw New York

A Parable of Safed the Sage

A CERTAIN man went to New York, and he bought him an Excess Fare Ticket, and he boarded the Twentieth Century Limited, and he felt very important because he was getting off one portion of the surface of the earth and upon another somewhat more swiftly than did his grandfather when he traversed the same road in the other direction three score years and ten before. For his grandfather drove an ox-cart westward and saved money, and he drove the Twentieth Century eastward and flung money out of the car window. And in that fashion do men of this generation rise to a position of superiority above their grandfathers.

And he came into the city of Little Old New York. And he entered a great Inn hard by the station, so that he entered it by the Subway, and he went not upon the street.

And when the morning came he entered the Subway again, and ran down to Wall Street. And the building where he did business had its own Subway Entrance, so that his feet pressed not the soil of New York.

And he descended again into the Subway and returned unto Forty-second Street, for he had an errand in Times Square, and he followed the Green Line to the Shuttle Train, and did his business in Times Square, and he followed the Black Line back to the Shuttle Train, and he returned unto Forty-second Street. And a friend invited him to lunch at the Yale Club, and he entered that from the Subway. And he took an Uptown Express and went many miles, and he poked his head out of the Subway long enough to see Grant's Tomb. Then he looked at his watch and hastened back into the Subway and returned to the Inn, and paid his bill, which was Some Bill, and he grabbed his bag and hustled into the Subway and followed the Green Line to the Shuttle Train, and got off at Times Square and took the Downtown Express to the Pennsylvania Station and entered it from the Subway, and returned unto his home.

And he said unto his friends, I have seen Little Old New York; and behold, it is an Hole in the Ground.

But New York hath an Elevated as well as a Subway, and he knew it not. And it hath cars that travel on the surface as well as those that go above and below it; and busses that go up Fifth Avenue, and Rubberneck wagons with a man with a megaphone. And it hath Churches and Libraries and Art Galleries, and he had seen only the Subway.

And many a man goeth into a strange city and hunteth out its underground life, and saith, It is a wicked, wicked city. But the city was not wicked save only that wicked men acted wickedly in it.

And, beloved, there be those who travel through life in the Subway; neither do they even suspect how large is God's world above ground, nor how nobly a man may live who keepeth himself upon an higher level.

And I considered these things, and I said in mine heart that I will live the life of one who useth this world at its best, and who discovereth in it more than that which may be discovered by the life of the Subway.

The Tenant

By Frederick Lawrence Knowles

THIS body is my house, it is not I:
Herein I sojourn till, in some far sky,
I lease a fairer dwelling, built to last,
Till all the carpentry of time is past,
When in my high place, viewing this lone star,
What do I care where these poor timbers are,
What though the rafters break, the stancions rot,
And earth has dwindled to a glimmering spot;
When thou clay cottage fallest, I'll immerse
My long cramped spirit in the universe;
Through uncomputed silences of space
I shall yearn upward to the leaning face.
The ancient heavens will roll aside for me,
As Moses monarched the dividing sea.
This body is my house, it is not I,
Triumphant in this faith, I live and die.

Religion

By Joseph Fort Newton

SURELY, with all our preaching about religion, it would seem that religion itself might be the theme of a sermon. What is the meaning of the word? There are two definitions, each emphasizing a different aspect of the same thing. Cicero preferred the meaning "to think back," to think over again, to reflect on the meaning of life, to recollect—meditation on divine things. Others, among them St. Augustine, like best to define it as meaning "to rebind," to tie together, that which unites man to God and to his fellows. One thought runs through both definitions, the idea of a thread on which things are strung, a tie by which life is held together. Recent studies seem to arrive at the same view. More and more religion is regarded not as one instinct among many, not as a separate faculty or interest having a character of its own, but rather a unity of all interests—an organising principle among the values of life.

Perhaps the nature of religion as a tie that binds will be clearer if we consider, for example, the life of such a man as Anton Tchekov, of Russia. Something happened in him to kill all hope, and after that he wrote of a world in which hope had died. It was no pose, no luxury of melancholy, but a real experience, and as bitter as real. Some inner tragedy cut for him the tie that binds things together, scattering ideas and events everywhere like beads in disarray when the thread is broken. He lost the sense of continuity, so that, as he said, "In all thoughts, feelings, and ideas which I form about anything there is wanting the something universal which could bind all these together into one whole." Events piled pell mell without sequence or significance. Every man was merely himself, and had nothing in common with other men, like a tiny island in a lonely, mourning sea. He learned the bitter truth of what Lange called "the comfortless conglomerate of finite events." No wonder he was a specialist in hopelessness, a great artist of loneliness.*

THE VALUE OF VALUES

Religion, then, is the tie that binds us, first of all, to God, who is "the something universal," which unites all things into one whole; and, secondly, to our fellow-men in the service of duty and the fellowship of things immortal. If we speak of religious value at all, we think of it as the value of values—"the conservation of values," as Hoffding defined it—that which organizes life, giving it unity, purpose, meaning, as over against an impulsive and unreflective existence. Truth, love, and "that thread of all-sustaining beauty that runs through all and doth all unite," this is the eternal trinity; and in the deepest faith of humanity these three are one. From earliest time man has felt the tug of this three-fold tie which unites him with God, his fellow, and himself, linking his little life with the eternal enterprise. He has been aware of a "desire-within-desire," an imminent criticism whereby what would otherwise be a serial order of satisfactions is organized into the unity of personal and social life. Let us look now at other definitions, more picturesque than technical, as showing that religion is the spirit of coherence and cohesion in life, or, as St. Paul would say, Christ by whom "all things hold together."

Three centuries ago there was born in Aberdeen, Scotland, a lad named Henry Scrougall, who entered the university at fifteen and was made professor of philosophy at the age of twenty. He died when twenty-eight years old, leaving only a tiny book to bear his name. In an American edition of the book, printed in 1868, there is a letter, not found in the first edition, in which he lamented that among so many "pretenders" to religion, so few understand what it means. Some place it, he said, in the understanding, in orthodox notions and opinions, and all the account they can give of their religion is that they belong to this or the other of the sects into which Christendom is unhappily divided. Others place it in outward rites and duties. If they live peaceably with their neighbors, keep a temperate diet, observe the returns of worship, and occasionally extend their hands to the relief of the poor, they think they have sufficiently acquitted themselves. Others, again, put all religion in the affections, in rapturous heats and ecstatic devotion; and all they aim at is to pray with passion, and think of heaven with pleasure, and "to be affected with those kind and melting expressions wherewith they court their Saviour." But he had a deeper insight:—

> True religion is the union of the soul with God, a real participation of the Divine nature, the very image of God drawn upon the soul; or, in the Apostle's phrase, it is Christ formed within us. Briefly, I know not how the nature of religion can be more fully expressed than by calling it a Divine Life—the life of God in the soul of man.

JESUS' WORD—LIFE

Jesus never once used the word "religion," so far as we have record—perhaps because, in his day, the word was so empty, formal and external—but always the word "life" instead. He came, he said, that men might have life, and have it more abundantly—life rich, free, sparkling, overflowing, eternal. With him whatever makes for a deeper, purer, truer, more radiant life is religious; whatever dwarfs, retards, or pollutes life is irreligious. With him religion did not consist in a few acts, such as prayer, worship, and solemn ritual word, but in the spirit, the faith, the motive and gesture with which we do everything; and today we are rediscovering his insight. For the first time men are learning that religion is not a hierocratic mystery or a social convention, but a power by which to live the day through more deeply, more bravely, more fruitfully. All things have become religious that have in them the hope of joy and growth; all days are holy which abound in health and usefulness; all tasks are sacred which bring opportunity and fellowship; and all things are from God

*For an account of Tchekov see "Anton Tchekov and Other Essays," by Leon Shestov; also his "Letters."

which draw men together in good-will and promote justice and beauty in the earth. Today we see that religion, so far from limiting and spoiling life, shakes the poison out of all our wild flowers, and reveals God in our motives and acts here on earth in every moment of time. Religion is no longer a thing apart from life; it is life itself at its [illegible]he life of God in the soul of man, taking all the forms that love and duty and hope can take.

One of the books that makes a good friend, to which we can turn again and again for inspiration, comfort and command, is "Psalms of the West," by Rolla Russell. Its sense of the divine beauty in nature, of the holiness of love, of the voice of God in reason, of the encompassing sympathy and care of the Eternal, of the strength of ages working silently though the upheaval and tragedy of the world, make it a book to love and live with. Religion, he tells us—not in this book, but elsewhere ("Religion and Life")—is "the love of God, the union of the spirit of man with holiness, the constant endeavor to do the best and bear the worst." Which reminds us of the words of Emerson, that "religion is the doing of all good, and for its sake the suffering of all evil." For we must suffer evil. Soon or late, in one form or another, the worst will befall each of us, leaving us prone upon the earth amid the ruins of our hopes. Only the realities will sustain us in that hour. Formal faith, traditional creed, mere ritual, break down under the pressure of hard experience. Unless we have learned the love of God, and have attained, to some degree, to the might of holiness, it will go ill with us in that bitter hour when death, or things worse than death, make life desert. O, my soul, remember!

THE RISK OF RELIGION

Among the lovely spirits whom I met during my first summer in England, no one is more haunting than Donald Hankey—in July before he was killed in October—whose little books, "A Student in Arms," were so widely read. He seems to stand before me now, slender, graceful, with a hesitating courtesy of address, a soft voice, and a personality vivid and enchanting—the very memory of him is a foot-fall, always light, of one untimely gone away. His forthright and daring faith is summed up in the line, "Religion is just betting your life that there is a God." It is a risk, an adventure, and the measure of our courage is the measure of our discovery, as Pascal taught in his famous Wager Essay, in which he made the wager that God is. If man acted only on what he knew, no one would stir from the spot. But we do stir. We launch out confidently in all sorts of enterprises. Otherwise, we should never cross a bridge, take a train, or make a friend. Full as life is of the element of adventure, men are not abashed by it, save in the highest matters. Literally, we live by faith every day, and it cannot be unwise to trust the highest we can think or dream. Of course, it may be a delusion. We do not know. But it is the thing we should like to think is true, the kind of a world we should like to help build—that is what an honest man means today by following Christ. Hartley Coleridge described, once for all, the faith that is not only heroic, but redeeming:—

> Think not the faith by which the just shall live
> Is a dead creed, a map correct of Heaven,
> Far less feeling, fond and fugitive,
> A thoughtless gift, withdrawn as soon as given;
> It is an affirmation and an act
> That bids eternal truth be present fact.

PEACE WITH GOD

When Thoreau lay on his last bed, his dear old aunt besought him to make his peace with God, and he replied, "But I have never quarrelled with God." Later, in response to a more insistent plea that he prepare for the world to come, he said, "One world at a time"; and that would be wise if it were possible. But it is not. Man is a citizen of two worlds, and they are so interwoven that he cannot live in one at a time without ceasing to be a man. Above us, within us, on all sides, are hints and intimations of a higher, finer world, and religion is the art of living in two worlds at the same time, both of them equally real and each the fulfilment of the other. Men seem to be, seek to be, dwellers in one world, but they never quite succeed. Out in Canada there is a river with the haunting name of Qu' Appelle, which means Who Calls. The name was given, it is said, because a young Indian brave, ascending the stream to see the maiden whom he loved, was startled, as he wrapped himself in his blanket for the night, to hear his name spoken. "Who calls?" he answered, but there was no reply. Perturbed, he sank into restless sleep, and the next day he learned that his beloved had died just at the time when he heard his name. Through the dim country of our mortal life always runs this river, with its mysterious and moving cries, which stir us beyond words. Often it is a tender voice calling us from behind the hills of death, or a sacred summoning us to the life of the spirit.

> Strange the world about me lies
> Never yet familiar grown—
> Still disturbs me with surprise,
> Haunts me like a face half-known.

Today we are much under the spell of a materialism which, if it has its way, will repatriate us out of our immortality. Absorbed in the world that now is, obsessed by it, other-worldliness is taboo, and those who seek to know the Land of the Spirit are called mystics. But that mood will pass. Never, since he became a being "with face to heaven upturned," has man been able to feel entirely at home upon the earth. Busy himself as he may, seeking out new inventions, there are times when the solid earth is touched with eerie strangeness, and he is aware that he is a pilgrim. The old homesickness of soul returns, and he pauses to look away into the heavens. Were it otherwise, we should be as the beasts that perish unvisited by "thoughts that wander through eternity." Then would the mountains be as a garden wall and the stars as the twinkling of lights in a cottage window. But we know, as our fathers knew before us, that man is ever homeless in the dawn, and that the sunset touches him to a wistfulness that is half joy and half pain. At last, in a moment—soft as twilight beneath unshadowed skies—we are called upon to yield our grasp

of these solid things, and take our flight—"the flight of the alone to the Alone."

But religion, so inward and intimate, is not altogether an individual adventure. It is social, communal, a "loyalty to the Beloved Community," as a dear teacher told us with many variations of insight and eloquence. In spite of its history as a separating force, at bottom religion is the tie, the thread, that binds humanity together in fellowship and fraternal righteousness. Religion is the primitive thing in humanity. Social thinkers are beginning to see that there is something deeper than economics with which we must reckon. The earliest religious rites were social, not merely utilitarian, but idealistic. They were of two kinds, imitating the processes of Nature and celebrating the events of family and tribal life—birth, marriage, death. They were communal—nobody tried to observe them alone. If ever we find the secret of creative social evolution it will be a deeper insight into the nature of religion as the only enduring social bond, the inspiration of all high thought, all great art, all prophetic social engineering. Such is the deeper insight of our day, and it foretells unpredictable changes in thought, method, and enterprise.

In Wales, at a time when it seemed that revolution was inevitable, I asked a labor leader what tie was holding things together. His reply was very significant: "All that holds now is the fact that these men went to Sunday school in the churches and chapels of Wales years ago. Nothing else restrains them." Thus a religious sense of the common good, of communal interest and obligation, held when all other ties had given way. No other tie can hold, in the end, against the dark forces that menace not only the order but the very existence of society, and if that tie is weakened or broken we are helpless against ruin. But men are coming to see that religion, so far from being simply a restraining and conserving influence, is also creative, and the inspiration and prophecy of a Divine Society. No brotherhood built on the baseness of human nature can long endure. It is a rope of sand. Jesus lived and wrought in the vision of the Kingdom of Heaven—the vision, that is, of the communal redemption of humanity here upon earth; and if we are his disciples we shall watch and work and pray for the realization of

> the dream, the wondrous dream
> Of a world without a seam!
> Man being one as God is one,
> Brother's brother and Father's son,
> All earth, all Heaven, without a seam.

Elder Brewster Still Lives

By Edgar DeWitt Jones

IT will be three hundred years on the 21st of November since the Mayflower landed at Plymouth, Massachusetts. The coming of that ship with her one hundred and three passengers—seventy-three men and thirty women—marks an epoch renowned, not only in the beginnings of American history, but of the world.

The men of the Mayflower were truly a remarkable company: John Carver, William Bradford, Edward Winslow, John Alden, Miles Standish—to a man brave, dependable, God-fearing. In some respects, however, Elder William Brewster was the most outstanding figure of them all, and since religion was the motivating impulse that inspired the Pilgrims, he incarnates more than any other of the Fathers the undimmed glory of a heroic faith.

William Brewster had made for himself a name even before his embarkation with the Mayflower company. He was born at Scrooby, England, in an atmosphere strongly religious and of a Puritan cast. He studied at Cambridge for a time and served for three years as assistant of a high officer in Queen Elizabeth's Court. While still a youth his religious tendencies were strongly marked. The second Separatist Church was organized in his home, and of this church he became the ruling elder. Possessing considerable means for his day, Mr. Brewster gave liberally to the Separatist cause and to the poor and shelterless. So widespread were his benefactions that by the time he removed to Holland he was much reduced in funds. At Leyden, Brewster was the teacher and assistant to Pastor Robinson. Here he set up a printing press and published many pamphlets attacking religious error and setting forth the views of his co-religionists.

Mr. Brewster was fifty-four when the Pilgrims left Holland for England, and thence sailed to America. He was the oldest man on the Mayflower with the exception of John Carver. Throughout the long voyage and the ever-present dangers of the open sea, this Godly man comforted and encouraged the passengers. When the colony was established at Plymouth, he became, not only the spiritual father of the people, but alongside Bradford and Winslow one of the master minds of the company.

A SPIRITUAL FATHER

The famous picture of Elder Brewster—open Bible in hand—preaching to the Pilgrims, reveals him at his best; devout servant of Almighty God and able expounder of the Scriptures. The man's religion was his life, his all. The names of his children read like a confession of faith. The little Brewsters, five in number, were called Jonathan, Wrestling, Fear, Patience and Love. While perhaps not the equal in scholarship to William Bradford, Brewster was of good mentality and for his day a man of rather wide reading. He brought with him, on the Mayflower, his library of four hundred volumes and amidst the hardships of frontier life, found time to company with the master minds of all times. For twenty-three years he strengthened the colony by wise counsel and through precept and example led them in the way of the Lord. At seventy the good Elder, like a shock of wheat in season,

passed to his reward surrounded by his weeping family and sorrowing friends.

Three centuries have passed since the Mayflower cast anchor off the New England coast but Elder William Brewster still lives. We have come a long ways from the Puritan conception of life and religion, but the spirit of those hardy men and women is embedded in our institutions and is of the very air we breathe.

PATHFINDERS AND FRIENDS

Elder Brewster still lives in the intrepid spirit of the pioneer and pathfinder. Such souls are not content merely to hug the shore or rest among the shallows, but are eager to launch out and "steer boldly through the desperate winter sea."

The Pilgrim spirit held a kind of contempt for "safety first" philosophy and ventured with a superb disregard of self into the midst of peril for the sake of God and man. Brewster, and all like him, possessed a zeal amounting to the passion of the missionary who sets out to conquer the most forbidding territory, and boldly enters upon the most colossal undertaking in the name of Christ. The explorer spirit without religion is apt to produce mere adventurers—often unprincipled and sometimes vicious. But once investure the zest of the pathfinder with a noble faith in God and his high ventures are benefactions to all mankind. The zest of a quest is never so noble as when men and women follow the gleam. "Religion alone can turn emigration into exodus," says Professor Seeley.

Sometimes this fervid faith and spiritual audacity expresses itself in bizarre and spectacular movements like that of General William Booth who made the great adventure by way of his drum-beating, tambourine-playing lads and lassies of the Salvation Army; sometimes in the constructive and didactic method of a Horace Bushnell, a Henry Drummond or a David Swing; sometimes in the dream of a socialized Christian order, as interpreted by such a seer as Walter Rauschenbusch. The important thing is not the method of this crusader's spirit, but rather that unbeatable spirit itself.

The successors of William Brewster who are willing to jeopardize their lives with a fine abandon in order to plant the great Hereafter in the Now, are a goodly number. The heritage of the Pilgrim Fathers has not been in vain. Take a single modern instance, one fresh from the field of missionary heroism: The spirit of Brewster haloes the pioneering of Dr. A. L. Shelton who hazarded his life in the mountain fastnesses of Tibet, counting no hardship too dear that the kingdom of God might be established in Lassa, the holy city of the Dalai Lama, high priest of Buddha. To such a man the lure of material gain has lost its power to enthrall; to such a Great Heart, his captivity among the brigands was but another open door to new and amazing opportunities for Christian conquest.

LAY LEADERSHIP

Elder Brewster lives again in the power and influence of lay leadership in the church. He was not an ordained minister and never attempted to administer the ordinances, which even by the Separatists were regarded as a function of ordained ministers only. But preach he did, and that with vigor and unction. During the more than two decades of his life at Plymouth, the Elder was the spiritual mentor of the people. He taught them the Scriptures; he prayed with them earnestly; and on the Sabbath day preached two sermons, each of three hours' duration. Let no man despise a so-called "Layman's Service." The vertibrae of the Church are the myriad ministrations of men and women not formally set apart to the preaching of the word or giving all their time to the same, but who never miss an opening to make converts to the Christian faith or edify the saints.

It is impossible to appraise too highly the dignity and influence of the ministerial office. Our day demands the most virile and capable young men for this high calling, but the world can never be won to the Christian faith by the regularly ordained minister, alone. It is necessary that some men should be set apart to devote all of their time to the mediation of God's truth; it is likewise fitting and fruitful exceedingly, that the rank and file of the church should mediate spiritual gifts amidst the daily duties of shop, store, office and home. Brewster lives today in the varied and almost incredible ministry of such a layman as John R. Mott, whose mighty influence for the Christian faith has been felt the world around. Of the same splendid line are Fred B. Smith, Raymond Robbins, W. J. Bryan, George W. Coleman, James Wood—preachers of righteousness, not formally ordained or of the "clergy" but whom the Holy Spirit hath approved in unmistakable ways. Would to God that all the Lord's servants were prophets!

THE PRESS AND CHRISTIANITY

Elder Brewster lives in the almost universal and always influential use of the printed page in the dissemination of religious truth. His printing press at Leyden was both a symbol and a prophecy. His pamphlets dealing with controversial questions were widely circulated and bore much fruit. What great movement or mighty reform but has been buttressed and wondrously aided by the printing press. At Alton, Illinois, in the days of the anti-slavery conflict, Elijah P. Lovejoy, minister of the Gospel, set up his printing press and from it like bullets from a rapid-fire gun issued a succession of pamphlets condemning slavery. They put Lovejoy to death and threw his printing press into the river, but his enemies could not stay the triumph of the cause for which he died.

Since Brewster's day, Christendom has sent the Holy Scriptures the world around, printed in five hundred dialects and languages. Since its foundation the American Bible Society has distributed over eighty million copies of the Bible, and this is but one of many such societies. The story of the publication and distribution of tracts, pamphlets and books setting forth the teachings of the Christian religion reads like a fairy tale. The good accomplished by such a ministry in type is beyond computation. Many are the men and women who acknowledge their indebtedness to a tract or pamphlet placed into their hands or mailed to their homes. The little booklet written

by Newman Hall entitled "Come to Jesus" belted the globe in forty languages and to the extent of four millions of copies. Only the "Keeper of the great Roll" knows how many lives were affected for good by this evangelistic tract.

The popularity and power of the printed page is mirrored in the publicity bureaus of modern religious movements. Mormonism has sown its tenets broadcast by means of an extensive and freely circulated literature. Its missionaries have carried tracts into every nook and corner of the world. Christian Scientists have built up a most effective literary bureau from which streams a flood of periodicals, pamphlets and books in advocacy of their belief. Wonderful as has been the use on the part of Christendom of the printing press, the rank and file of the churches have never utilized to the fullest and farthest this extraordinary adjunct. The most effective way to offset the pernicious influence of books and periodicals that blight hope and destroy purity, is by the publication and wide circulation of a literature that feeds the springs of morality and faith.

A LIBERAL-MINDED CHRISTIAN

William Brewster lives also in the wide charity of Christ's followers who stalwart of faith are also liberal-minded and generously disposed. In Pastor Robinson's farewell sermon to the Mayflower Pilgrims he said: "The Lord hath more truth and light to break forth out of His holy Word." Brewster was truly humble and a learner always. It was due to his influence, according to close students of that period, that the Pilgrim Fathers never became intolerant persecutors as did the men of Massachusetts Bay Colony. No witches were put to death at Plymouth. The Puritans were sometimes slow to allow others the freedom which they so stoutly championed for themselves, but of Brewster no such charge could be made. Plymouth was the least puritanical of the New England Colonies.

The Elder's attitude toward Roger Williams has been cited as evidence of the former's liberal spirit. It might serve equally well as an illustration of his tact. Williams left the Massachusetts Bay Colony because of friction and came to Plymouth, where for three years he assisted in the conduct of the church. When his views began to cause controversy and threatened cleavage, Brewster advised that letters of dismissal be given Williams and his followers, which was done in a courteous fashion and accepted by the valiant Roger in the same spirit. The liberal spirit of Brewster survives in sturdy successors in every generation since the day of Plymouth Colony. If there be instances of bigotry and almost insufferable partisanship among Christians, let us thank God there are many more of charity and largeness of mind. Phillips Brooks belonged not only to the Protestant Episcopal church, but to all churches by virtue of his spiritual genius. Henry Ward Beecher was a Congregationalist and much more—possessing in abundance the Pilgrim quality of pioneering for the Lord. It is good for every generation to have at least one prophet in the pulpit able to speak out loud such daring words as once fell from the lips of the minister of Plymouth Church, Brooklyn. "When I come up before the Eternal Judge," exclaimed Beecher, "and say, all aglow: 'My Lord and my God!' will he turn to me and say:....go down?' I, to the face of Jehovah, will stand and say: 'God! I won't go to hell; I will go to heaven. I love Thee. Now damn me if thou canst. I love Thee." And God shall say, and the heavens flame with double and triple rainbows, and each with joy: 'Dost thou love? Enter in and be forever blessed.'"

God be praised! the men of the Mayflower live on; the Pilgrim spirit still persists; a great host continue who have not bowed the knee to the Baal of things that perish with the using. Amidst the love of multitudes for ease and comfort rises clear and strong a solemn protest; amidst the wild orgies of extravagance and reckless spending there be those whose lives are paragons of simplicity; amidst the swollen flood of books that are of the day and hour, and often insidious, even venomous, a noble company in every community following the example of Elder William Brewster cling to the Book of Books, and exalting it above all others, bid us search diligently the Holy Scriptures.

The ancient stars, the ancient faith,
Defend us 'till our voyage is done—
Across the floods of fear and death
The Mayflower still is sailing on!

VERSE

Beyond

MY body, but as dust and prey to sins,
May vanish, blown before the clamoring winds;
But as the stars, which, burned to ash each night,
Are born again at dusk to gleam more bright,
So shall my soul breathe life, and burn with fire
Eternal, victorious o'er my vain desire;
My soul shall vanquish sin, and singing rise
On wings, to seek its Master in the skies.

HAROLD H. PALMER.

Song

A sunshine heart,
And a soul of song,
Love for hate,
And right for wrong;
Softly speak to the weak,
Help them along,
A sunshine heart,
And a soul of song.

A sunshine heart,
And a soul of song
What though about thee
Foeman throng?
All the day, on the way,
Be thou strong;
A sunshine heart,
And a soul of song.

ROBERT LOVEMAN.

Does Dogmatic Religion Succeed?

AMONG immersion-practicing bodies a common charge of the conservative against progressive pastors and churches is that their baptistries are dry. On the basis of a strict count of numbers there is, as a rule, enough fact in this charge to give it force. Liberalism does not baptise as many as conservatism, and if getting recruits is the sole measure of Christian success, and the counting of noses the true index to the Christian conquest, then the conservatives, or even the reactionaries have the best of the argument. The Roman Catholic church is still greater in numbers than is the Protestant and in old lands, like England and Germany, the staid, conservative religious establishments outnumber the free churches in membership.

In America, where we do not have established churches and historic aristocracies, the church and the party that are characteristically dogmatic and assured of their infallibilities have until now, at least, increased most rapidly. Compare the growth of the Congregationalist and Baptist churches. Both come down to us from the Europe of three centuries ago, the one with breadth of outlook and personal election of creed, the other with undeviating certainties and required confessions, made tangible and unmistakable in the outward form of immersion. Congregationalists now number some 800,000 while Baptists have grown to a great host of nearly 8,000,000. Or compare the Unitarians and Disciples. The Unitarians claim only 82,000 members while the Disciples, counting in the "Church of Christ," in a single century and a quarter have grown to number a million and a half. Unitarians and Congregationalists have made much of an educated ministry while Disciples and Baptists until recent years. made their way with an evangelistic ministry that bore few marks of the schools. Unitarians based fellowship on no dogma but invited all to join who would unite on the basis of recognizing every man's right to think as he pleased. The Congregationalists based fellowship upon the acceptance of Christ as Lord but with the most liberal privileges of individual interpretation. Both Baptists and Disciples laid down a few fundamental certainties about which there could be no question and received only those who could accept these dogmas as infallible and unquestioned.

* * * * *

The Desire for Infallible Assurance

The average person desires an assurance that leaves little room for uncertainty. In the measure that men are not skilled in thinking and do not possess a broad equipment of facts do they feel the heed of this type of assurance. Thus they cling to parties and are governed by ruling ideas and become creatures of tradition and mental habit. When a new issue is up in a political campaign the great mass of the electorate tend to cling to the party of past allegiance and to bend their sentiments on the new issue into the mould of the old party's stand. In other words they trust the party more than their own rational convictions. They are very timid about breaking with the old assurances. "It hurts the head to think," said Louis F. Post once, and added humorously, "If you don't think so, try it."

Few men are equipped to study the Scriptures as a whole for themselves. The Bible is a whole library of sacred literature, coming down to us from many hands and widely divergent periods of time. To the average mind it is a maze of wisdom, and the use of proverb, maxim, precept and epigram dazzles his mind but those accustomed to think would be amazed how slightly organized this mass is in the average man's mind. He reads the Bible with pleasure and profit and finds all things good but when it comes to weaving together its teachings into a system of thought or a creedal statement he is as helpless as a child. Thus so long as the basis of fellowship is a creed or a system of doctrine he can do nothing more than accept the logic of the statement that is presented him, or devotedly follow the church into which he was born or which he chose to join because of this or that fortuitous circumstance in the course of his religious life.

If the basis is broad and there is an offer of freedom of thinking it lacks, to his mind, the definiteness and thus the assurance that is brought by a creed that can be itemized and each item in which can be backed up by a series of quotable texts. If there is added to the definite basis of belief the objective symbol of a form of baptism where peculiar validity is demonstrable in Holy Writ and positively set forth as confirming the correctness of the whole creed that issues in it, doubt vanishes, conviction deepens and all mental perturbation is ended; the average man feels his feet upon the enduring rock of Holy Scripture. Thus dogmatic statement meets a very real mental need; it is the need for positive and undoubted assurance. The Baptist may vary from the Disciple or the Methodist in the items of that assurance, but each answers the same psychological importunity; each quotes Scripture and backs up his contention with a full battery of texts and each manifests the same fervency and conviction, and thus each carries the same assurance and wins the same type of loyalty. Their numbers thus grow out of all proportion to those of the more liberal bodies which throw the responsibility of assurance back upon the thought power of those whom they would win.

* * * * *

The Schismatic Tendencies of Dogmatism

The personal sincerity and honest convictions of those who differ in regard to what the Scriptures teach is equally great in each of the differing sects or schools of thought or religious movements. Each base their creedal teaching upon Holy Scripture but do not all use the same texts or utilize like texts in the same logical system, or even interpret the same texts in the same manner. Thus at bottom there is no difference in the psychological factor, that is, there is no difference in the elements of sincerity, honesty, conviction, loyalty or intellectual ability, and the source of appeal is the same Holy Bible. The difference comes in what different men find in the same revered Book. Then as each party or school constructs its particular series of proof texts into a creed or system the very fervency of their convictions and the sincerity of their devotion to them drives cleavages between them.

Thus it comes about that the great dogmatic parties divide and subdivide, for the dogmatic temper yields to innovations in thought or interpretation very reluctantly. Assurance is made doubly sure by the walls of form and formal creed or "generally accepted" statement. Appeal is made to the authority of the fathers against all who would deviate and those who have a differing interpretation or who call in a Scripture idea not used hitherto, are forced out. Thus we have grown our 204 different denominations, and every decade adds to their number even in this area of general enlightenment and growing toleration. The last Year Book of the Federal Council of Churches, based upon the last national religious census, lists twenty-one Baptist subdivisions, and if we add the various "Brethren" bodies they total twenty-nine. There are seventeen Methodist bodies reported, while the Presbyterian family number ten without the various "Reformed" bodies which should properly be added and which would bring the total up to fourteen. The Congregationalists have no divisions unless the Unitarians are accounted such, but while they have increased to less than one million these other great denomina-

tional families have grown to approximately seven and one-half million Baptists, eight million Methodists and three million Presbyterians.

* * *

The Segmentation of the Disciples

As compared with these other great bodies the Disciples of Christ are youthful. Their history runs back only a century and a quarter, while the others date back to the days of Calvin, Wesley and, in the case of the Baptists, to times even before Luther. The older bodies were older when the Disciples were born than they are now yet most of these segmentations in the denominational families are of the past century's history. Already the Disciples have suffered one division in the schism of "The Church of Christ," to say nothing of "The Firm Foundation" churches nor to mention the close relationship that existed in their early history between them and the old "Christian" (Newlight) order. They are haunted now with the threat of another schism. Will they follow the historic trend toward segmentation and number a dozen at the end of another century, or will they learn to live together on a freer basis of mutual respect for differing viewpoints and modify the psychology of the dogmatic for the broader basis of faith in a common Lord and a willingness personally to follow him?

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

The Yellow Streak *

TO a balanced mind the trait revealed in Matthew 12:14—"But the Pharisees went out and took counsel against him (Jesus), how they might destroy him"—seems contrary to nature. How can you account for such wicked, perverted, devilish action? Polycarp, when called upon to recant, cried out, "How can I deny him who never did anything but good to me?" He died with a song upon his brave lips. We can understand that; it is rational. But how could men hang the Prince of Life upon a tree? Why are prophets slain? Why are the best men persecuted? Why are saviours crucified? It is accounted for by the "yellow streak" in the race. The coward, the bigot, the Pharisee (ah, there you have it—the Pharisee)—he is the one who does the killing. "The Pharisees went out and took counsel how they might destroy him."

The natives of India worship the Ganges river. A missionary took a few drops of the water, put it under a microscope, and calling one of the native leaders showed him the terrible impurities in the supposed holy water. The native smashed the microscope. That is the short, easy and ignorant thing to do. Kill the prophet who interferes with your low practices! Crucify the inspired leader who would lead you to new and higher things!

There are two reasons why preachers move so often: (1) In one case the preacher has little to give, and, when his keg of sermonettes is exhausted and his meagre store of knowledge used up, he must seek new congregations; (2) In the other case the preacher talks plainly about definite sins and seeks to correct evils—result, the microscope, which reveals the faults, is smashed. Do not correct the evil—fire the preacher! Again if the Bible shows up your faults—ignore the Bible, do not read it! That is the short, easy, ignorant way. Again, if your true friend shows you a fault, cast him off and seek flatterers who will hang upon you for what you have to bestow. The Pharisee is one who paints the pump, but does not clean the well. We have heard the legend of the farmer who, when typhoid fever developed in his family, instead of cleaning the well, went out and gave the old pump a fresh coat of red paint! The Pharisee has a painted exterior and a rotten heart. When that heart is touched he fights, he goes out "to destroy." Jesus gave those old-time Pharisees the most terrible lashing that men ever received since the world began. In seven scathing woes he revealed the hidden corruption of those whitened sepulchers. He exposed them, he denounced them, he warned them. Their answer was crucifixion. It was due to the "yellow streak." It is easier to throw a brick than to clean your heart.

"The heretic of today is the saint of tomorrow," we are told. Today he preaches progress and is misunderstood and killed—perhaps starved to death. Tomorrow the world catches up with his thought, builds him a monument and teaches children the pathway to his noble tomb. Jesus told us that was true. Churchmen have evermore fought the discoveries of science. It must be disconcerting to churchmen to note that, in practically every case, science has eventually won the day—and that religion still lives. It is at this point that a little knowledge of history would deliver many men from the frightful blunders of today. Colleges must not be under the grasp of the dead hand. An iron band cannot be placed upon the brow of intelligent youth. The university spirit must evermore be the spirit of freedom. Error will at last eradicate itself. The cure for democracy is more democracy and the cure for freedom is more freedom. Truth will rise again.

But to return to our thesis—how could those evil men put Jesus Christ to death? It is staggering to think that men could be so vile! The best soul that ever walked this earth, who was unselfish, white and winsome was nailed to a cross. Let the full force of that frightful fact sink down into your consciousness. History both ancient and modern is full of striking illustrations of this same perverted thing. The Pharisee still lives, still has the yellow streak, still cloaks his vile heart, still is the whitened tomb, the painted pump, still finds it easier to smash the microscope than to confess his sins and correct his faults. They killed Jesus.

JOHN R. EWERS.

*International Uniform lesson for November 28, "How Jesus Was Received." Matt. 11:1-6, 16-19, 25-30; 12:14.

Contributors to This Issue

JOSEPH FORT NEWTON, D.D., minister Church of the Divine Paternity, New York.

EDGAR DEWITT JONES, D.D., minister Central Church of Disciples, Detroit.

"We have been using

HYMNS OF THE UNITED CHURCH

in our community church for about two years and consider it the best hymnal for general use that has ever been published. Send us fifty additional copies.

REV. EMIL E. BAUM.

Cincinnati, O.

CORRESPONDENCE

The Disciples New Creed

EDITOR THE CHRISTIAN CENTURY:

SIR: This letter comes late, but I have been waiting for some more authoritative voice to speak out concerning the action of the recent convention of the Disciples of Christ with reference to the China mission. So far as I have seen, no report has yet gone out that expresses the full implications of what happned then. It seems from the estimates of various brethren, published in the Christian Evangelist, that the convention was a great success, because the brethren got closer together and a threatened split was averted. No doubt; but how? By a vicious compromise—if that can be called a compromise which in effect, concedes everything to one side of the controversy. A love feast occurred, at the close, I understand; but it was over the crucified liberty of the Chinese missionaries.

The resolution passed by the convention (in a deliberate atmosphere of emotion, as The Christian Century's report rightly observes) is the most disheartening of recent years, stultifying as it does four cardinal Disciple principles, which are also Christian principles—liberty of conscience, autonomy of the local church, anti-ecclesiasticism, and the plea for Christian union.

What becomes of "liberty" when our missionaries are to be told that they must have nothing to do with open membership, on pain of a forced resignation? They may still believe in it? As an academic opinion—yes; but what honest man would be content with that scrap of liberty in a matter so vitally affecting the future of Christianity in foreign lands?

What becomes of the "autonomy of the local church" when the churches in China (recognized as such in the resolution itself: "the Executive Committee does not approve of any control of the local churches by a district association") are not even consulted, and their elders and deacons are ignored in this pronouncement? The resolution is self-contradictory here; for if a district association of the churches concerned may have no control over them, by what process of right or reason can a convention in the United States in which they are unrepresented arrogate such control? Since when have we established the principle that the church at Possum Trot must be self-governing, while the church at Nanking or Chu Chow shall not be? Have we no faith in our own principles?

What becomes of our historic witness against "ecclesiasticism" when the United Society by solemn resolution has been constituted an inquisitorial body to try "heresy?" True, the direct recall of Mr. Garrett was not ordered; but the United Society is instructed to submit a written document concerning doctrine and church polity to the missionaries and either get their consent to it or their resignations. Wherein does this differ in principle from the "Recant or be burned" of the old persecuting days? At all events, if we must have a man-made creed, let it be the prayerful labors of the best brains and hearts among us and not the hastily written findings of a casual subcommittee of a committee on recommendations.

What becomes of the plea for unity when a shibboleth on church membership—how Christ must weep!—is made to tie the hands of the Chinese missionaries, so that they can have no part in the current movement for a United Church of Christ in China? But I forget: "We express gratitude at the growing interest in the subject of Christian unity among the workers in China and open sympathy with the missionaries passionately desiring such unity"!!

Besides, what is "the teaching and practice of Disciples of Christ in the United States?" Is it a unit? Granted that the majority of our churches do not practice open membership, there are a goodly number that do practice it, and very many more—a rapidly growing multitude—of both ministers and laymen, who believe heart and soul in it, but for reasons of expediency ("all things are lawful unto me, but all things are not expedient") have hitherto refrained from practicing it. Are they not Disciples? Have the "congress" people a monopoly on conscience? Are all the "earnest and anxious questionings of devoted but troubled men and women" on the side of reaction? What about the secretaries and officials of the United Society who voted at the Conference on Organic Union, at Philadelphia, last spring, to endorse the proposed Plan of Union, after Dr. Ainslie had explicitly stated that it involved open membership? Why was there not one of them to rise and say: "If you recall Garrett, you must recall me?" Suppose we investigate them!

What sort of missionaries does the Foreign Board think it will get under the new regime of inquisition? Free men and women in Christ Jesus? I trow not. No sooner had the resolution been passed than a young man sitting next to one of the most honored of our missionaries said to him: "I am a junior in ——— College. I was a volunteer for the foreign field: I am so no longer." And a father remarked: "I have a daughter who is looking forward to being a Disciples missionary. I think I can speak for her: she will hardly consent to go now."

One other word—perhaps the most important—remains. The real question is: Whether we believe in an immanent or an absentee God. Did God write the New Testament and then retire from the business of revelation altogether, or is he in his church today, revealing his will to it as clearly as he did in the old apostolic days? Are the churches in China to be bound by the letter of what the churches in the Roman Empire did centuries ago, or are they, living in the spirit of those high apostolic days, to catch the living voice of God as it speaks to them through the open door of opportunity and bids them remove every obstacle that stands in the way of healing his broken body, "that the world may believe?" And if God does speak of this generation, to whom does he speak? To a few Disciples gathered in convention in the United States, who wear fine clothes, ride in automobiles and parlor cars, engage rooms-with-baths in hotels, and who scarcely know the meaning of the apostolic cross, or to those saintly men and women in China, who for long years have been "dying daily" in poverty, in pain, in weakness, in persecution, and even (some of them) looking in the face of death itself, for the sake of an unsaved world? God reveals himself now, as ever, only through a crucified life. Where do we find it—here or there?

H. D. C. MACLACHLAN.....

Richmond, Va.

The "Calf Path" of Sectarianism

EDITOR THE CHRISTIAN CENTURY:

SIR: At last we Disciples of Christ have made a creed of our practice. We have affirmed our infallibility. We have traveled the exact "calf-path" of other sects. Our missionaries must come under the yoke or find other fields! Maybe Des Moines tears are an improvement on Nicene clubs. Let us take heart. Another millennium may free us from tear-born dogmas as the last has freed us from the club-born ones. Sometimes in the great future we may really find Christ, and be able to take each the other at his valuation.

Our missionaries are as intelligent as we are. They are as devout, or more so. They are more sacrificial. They love the Lord as much as we, or more. They know their fields better than we do. Why in the name of common sense, goodness and God can't we turn them loose, absolutely, and then give them richly of our cash and our confidence?

It might not be quite so invidious if this latest man-made

creed had anything like the dignity of many an ancient dogma. But it hasn't. It is the product of our own inconsistency. We started with one foot in an error and we kept it there. We throw open our communion table; we close our church roll. In that most sweet and sacred service we honor the faith and conscience of our unimmersed fellows, saying, "It is the Lord's table; thou shalt decide." From that point we go squarely back both on their faith and conscience and on our own position and say, "We will decide." And now we have decreed that our limping practice shall be bound in creedal form on our great-souled, consecrated missionaries! Cincinnati has shuttled us back into the sixteenth century! Let us pray for another Luther. W. J. LHAMON.

Woodworth, N. D.

We Need a Sporting Editor!

EDITOR THE CHRISTIAN CENTURY:

SIR: What kind of a victory was it that Centre College won against Harvard? A spiritual victory? For they certainly got an awful beating on the football field. The score at the end of the first half was 14-14; in the second half Harvard went to 31 points and Centre did not score at all. Which proves that Harvard outplayed Centre at every angle of the game between the halves; or else that God isn't especially interested in prayers for victory. This will put the theologians in an awful hole; for of course Harvard prayers are unorthodox Unitarian prayers which God should ignore.

Chicago. WILLIAM B. SPOFFORD.

EDITOR THE CHRISTIAN CENTURY:

SIR: Having just returned from the east and from a visit to a son of mine who is a student at Harvard, the enclosed item from your issue of Nov. 11, entitled "Prayer and Football Victory," naturally attracted my attention. Apparently somebody had a lapse. At the close of the first half of the game in question the score was Harvard 14, Centre 14. Harvard scored 17 points during the second half, having solved Centre's style of play, and the game ended Harvard 31, Centre 14. What is the lesson now? Allow me to congratulate you on the intensely interesting paper you are putting out in these days.

Chicago. ARTHUR W. CLEAVES,

EDITOR THE CHRISTIAN CENTURY:

SIR: It is not like so excellent a paper as The Christian Century to spoil a good story, as unfortunately happens on page 20 of the current issue. Centre College did not win from Harvard at football Oct. 23, but was defeated, 31-14. The score for the first half was a tie, 14-14, which was almost glory enough for so small a college. In the second half, fagged with their exertions and having no wealth of substitutes to call upon, the Centre eleven were no longer able to hold their ground, though they played the game out pluckily to the last.

Some further details I owe to the Nashville Tennesseean, which happened to be the paper that fell into my hands at that juncture. After the game Captain Horween of Harvard sought out Captain McMillin of Centre with something more than perfunctory words of courtesy. He offered the ball with which the game had been played as a trophy to the visitors, adding that McMillin's own game in the backfield was the finest he had ever seen. The latter no less gallantly declined the gift, declaring that his team had been cleanly defeated and trophies belong to winners, not to losers.

As to the prayer, the Centre College eleven did pray in the dressing-room before the game, as their custom has been for some time, and the reporters quizzed them a little about it afterward in view of the score. Their reply was that they had not prayed to win, necessarily, but that in any event they might play their best.

Now do not these two incidents, so creditable to college sportsmanship and to common-sense religion, make better copy than the somewhat trite speculation which some one fed into your hopper? With much appreciation of an uncommonly good weekly, I am, a Princetonian,

Madison, Wis. EDWARD S. WORCHESTER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I was very much surprised to see a statement in The Christian Century for Nov. 11, concerning the Harvard-Centre game, ball up the facts completely, inasmuch as the "Century" is always so very careful to get things straight. It says that Centre won the game. Harvard won the game. Harvard won by the score of 31 to 44. It says the score at the end of the first half was against Centre. It was 14 to 14. It says that as a result of prayer Centre gained 14 points in the last half. Centre did not make a thing in the last half, although the princely bunch of men on her team played an excellent game. Centre's men did not pray for victory, but rather that they might play the game like men, and their prayer was answered, because you can not find a cleaner bunch of players than the Colonels. To my mind, God is a good enough sport to want the best team to win, though. I think The Christian Century is the best journal of its kind published, and like the editorial policy especially.

Lexington, Ky. FREDERICK J. GIELOW, JR.

EDITOR THE CHRISTIAN CENTURY:

SIR: You need a sporting editor, and I offer myself for the job. You say Centre College beat Harvard. Shades of David and Goliath. Centre with two hundred men battled Harvard with her thousands to a 14 to 14 draw in 28 minutes of play, and then Harvard, drawing up her limitless resources, overcame Centre in a splendid game, 31-14.

But now as to the real object of my letter. Why sneer or even smile at the praying Kentuckian? Why propound the question as to "What the Almighty would have done if the Harvard Team had prayed also?" What did he do when America and Germany prayed during the war?

Centre College never prays for victory over the opposing team but only for victory over themselves, that the men may play the game cleanly and hard, as they have been taught to play. The theology of that team is much better than the theology of most of our churches.

I'm a parson and a football coach and I don't have my men kneel before the game. Why? Not for a minute because I don't believe in it, but because I've not got the nerve and the courage and I'm afraid that the boys might laugh at me. And in this respect as in most every other Charlie Moran, the Centre coach, is a better man than I. KENNETH A. BRAY.

St. Peter's Rectory, Geneva, N. Y.

A Discontinuance

EDITOR THE CHRISTIAN CENTURY:

SIR: While I have ordered the "Century" to my address until the first of the year 1921, I now request that not another copy come to me unless you cease classing the Christian church along with other "denominations" in such way as I find in your editorial on page 4 of the Oct. 28 issue, at the bottom of first column in the editorial "The Biggest or the Best." While what you say there is quite true, the stubborn fact remains that you class the Christian church along with the Methodists and Northern Baptists and such. This I do not care to read any more.

Raton, New Mexico. JOHN W. SWIFT.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Will Urge the Ministry as a Life Vocation

The Department of Religious Education of the Protestant Episcopal church has a Commission on the Ministry. This commission recently issued a booklet of instructions to those who are looking forward to holy orders. The commission has a plan to enlist the cooperation of every parish in seeking candidates. The following resolution was passed recently: "Resolved: That the Commission on the Ministry urges upon the clergy of the church the necessity of preaching annually a sermon to parents on the call of the ministry; further the commission suggests the expediency of every rector holding annually a conference on life work, with special reference to the ministry, to which boys of high school age and young men be invited. The commission also suggests that on the Sunday after such a conference there be a celebration of the holy communion with special intention and prayers for men for the ministry."

Conservative Baptists Make Trouble

The theological conservatives in the various denominations continually threaten schism, but in the Baptist denomination this problem has come to be acute. In Michigan for the past six years an association of churches known as the Grand River Valley Association has refused cooperation both with the national and the state organization of Baptists. It has recently reorganized and called itself the Michigan Orthodox Baptist Association. The state convention of Baptists this year voted unanimously to exclude this association from a place in their year-book, and to notify the denomination at large of this action. The newly formed association had previously declared itself a separate denomination. It has been thought by many that the end of theological controversy would come in all of the denominations in just such a way as this, by the withdrawal of protesting minorities, and their final extinction as a religious force in America.

Instructor in Missions at Chicago

The University of Chicago has been looking for several years for an instructor in missions. The Divinity School brings together more returned missionaries than any other institution in the United States, and this has made it apparent that the university has a duty to these religious workers which it has not been fulfilling. There is also need for instruction for the large number of missionary volunteers who are at the university every year. Rev. Archibald G. Baker, assistant minister of Hyde Park Baptist church, was recently appointed to this position. Mr. Baker is a Canadian and came up in a Baptist manse. He served for eleven years in Bolivia at an educational task, and rendered signal service there. With his varied experiences and splendid educational equipment he is well fitted to undertake the new duties which will be his.

A Million Dollars in New Church Buildings in Detroit

Disciples churches in Detroit are planning to build some great edifices in the near future. Central church, of which Dr. Edgar DeWitt Jones is pastor, is considering plans for a group of buildings to cost a half million dollars. Such a church plant will immediately rank as the most elaborate and adequate among the Disciples of Christ. Three other congregations are considering buildings which will cost not less than $200,000 each. These are Woodward Avenue, Grand River and East Grand Boulevard churches. Central church will send a committee to examine the most noteworthy new buildings that have been erected in the United States in the past decade. Their ideal is to combine the beautiful with the practical, adapting their buildings to the modern educational and social programs of the church.

Laymen will Preach in Unitarian Churches

A unique feature in the celebration of Armistice Day by the Unitarian churches of America was the temporary abdication of the pulpit by the ministers of the denomination. In three hundred churches the minister sat in a pew and laymen conducted the morning service. In connection with the forward movement of the denomination, thirteen of the strongest ministers of the denomination have been appointed as "couriers" to visit the leading cities of the country and speak during November. Their addresses will fit in with the preaching program projected for the local churches of the country which consists of a reassertion of the principles of Unitarianism.

Coaching School for Bible Teachers

The Episcopalians have established at Cambridge, Mass., a coaching school for church school and teachers and which is directed by Rev. John W. Suter, Jr., who was formerly rector of Christ church, Hyde Park. Mr. Suter advocates paying teachers in some religious schools. We pay our ministers, why not pay our teachers? A new profession, he predicts, is opening before men and women of the church in the lay ministry of teaching. Only in a few cases will this provide a full-time job by which a person can earn a living. In most cases a man or woman will enter the field on the basis of three to five dollars each week for a definite piece of service rendered, earning thereby that extra few dollars which many good people are now earning through such jobs as sewing, household assistance, clerical work, etc. It should be the policy of the church to pay for a certain standard of teaching ability which can reasonably be measured with some precision; it would be fatal to pay for mere faithfulness or willingness (though these are of course necessary) and it would be equally fatal to pay a teacher simply because the teacher needs the money, regardless of teaching ability. This last scheme is charity, and where charity is needed, it is better to extend it frankly as such, and not to give it in a way that amounts to practicing a fraud upon the children.

Episcopal Editor Deplores Lack of Organization

These are days when faith in organization is one of the marked characteristics of religious leaders. The churches with congregational polity have been busy creating new offices and the new interdenominational organizations all speak of this interest in ecclesiastical machinery. Whether the kingdom is to be ushered in by these new devices however, there are some who are doubtful. It is interesting to note that even an Episcopal editor feels that his communion is not sufficiently organized. He says in the Churchman: "We are convinced that there is not a lack of ministers. There is a lack of organization. We are not unmindful of the almost insurmountable difficulties; we are merely stating a fact. Dying churches are permitted to linger on indefinitely so long as they have the money with which to pay a rector and his staff. There are gifted men in the Episcopal church giving the best years of their life to parishes which no amount of labor and depth of consecration can restore to their prime. These men are fitted to minister to five times as many persons as they are now serving. There are great untilled fields in the west. Think what some of these men might do for the future of the church in America were they to put the impress of their lives upon these expanding communities! Chicago once needed such men. It did not get them. The growth of Chicago in the last thirty years of the nineteenth century was one of the American miracles of growth. But the church in Chicago lagged pitifully behind. This, one of the greatest cities in the world, lacked leadership. It is doubtful whether it can ever regain what it lost and gain what it might have had. The right men were needed. They did not go."

Sect Will Leave Benton Harbor

A strange sect located at Benton Harbor, Mich., is called the House of David. They have recently announced that in view of the approaching millennium they will leave Michigan for England and shortly afterwards for Palestine. In the millennium there is to be no death and overcrowding on the earth is to be avoid-

ed by migrations periodically to other planets. They will not leave for England, however, until they have been able to fill out the quota of "the elect" which is 144,000.

Y. W. C. A. Work in Chicago

One of the most striking religious developments in Chicago in recent years is the new program of the Y. W. C. A. For many years an independent society conducted a house on Michigan avenue which was unrelated to the national organization and but little known by the church workers of the city. Since the revision of membership terms by the national organization, it has been possible to bring the Chicago association into fellowship. There are now a number of branches in various parts of the city and a most aggressive program. A training course for workers among girls is announced by the Central Branch. Mrs. Grace Mayer-Oakes, Religious Education Secretary, will conduct the course. One of the features of the early winter will be a series of lectures by Miss Bertha Condè, author, traveller and mission promoter, who will talk on "The Business of Being a Friend" and "The Human Element in the Making of a Christian."

Osteopaths Are Listed for Religious Activity

The American School of Osteopathy which is located at Kirksville, Mo., has worked out the most complete religious statistics of their students to be found in any institution in this coutnry. The denominational preference is given, as in many other schools. Following this are statistics showing the special interest of the student in the way of religious activity. By means of these statistics, it has been possible for the local churches in Kirksville to find in the osteopathic institution many valuable helpers in their work.

Jowett as a Teacher of Preachers

Several years ago Dr. Jowett delivered the Yale lectures on preaching, which were later published in book form. Unlike many of these annual volumes, Dr. Jowett's book has continued to grow in popularity. Recently the twelfth edition of "The Preacher, His Life and Work" was announced by the publishers. It is now a text-book in a large number of theological seminaries throughout the country.

Efficiency Conferences for Presbyterians

The Presbyterians of Brooklyn-Nassau presbytery have arranged a series of efficiency conferences for November. In this presbytery are eighty-one churches with 27,000 members. The value of organization as developed through the New Era movement departments of Spiritual Resources, Missionary Education Stewardship, Social Service, Gospel Extension, Every Member Mobilization and Publicity will be stressed. As a result of these conferences it is believed that representatives from the churches attending will return to their respective congregations inspired to greater Christian service.

Leading Theological Seminaries Show Loss

Statistics have been gathered with regard to the attendance in the leading theological seminaries of the country. In thirty-one institutions there has been a loss in the student body of four. While Union of New York has gained ten Harvard has lost fourteen and now has only forty-seven theological students. The number of new students enrolling this year as compared with last year is reported by denominations. The decrease in the number of new students is 117. The Baptists have lost sixty-eight, Presbyterians fifty-one and the Lutherans twenty-two. The Evangelical denomination reports a gain of sixteen students and a few other denominations report gains.

New Recruiting Agent

The work of recruiting the ministry of the Methodist church has lagged until the district superintendents are advertising every week for ministers for good charges. Prof. W. J. Davidson of Garrett Biblical Institute has been appointed recently as a national secretary for the securing of young men for the gospel ministry. What methods he will pursue is not yet announced. The Roman Catholic church with its system of acolytes at the altar has a natural method of recruiting its priesthood. When a young man finally expresses his desire to become a priest, the church assumes all responsibility for his education and in return demands loyalties of him that are life-long. In Protestantism the process of recruiting the ministry has in the past been largely a matter of chance. As economic conditions became more urgent, the ministerial students tend to grow less.

How the Movie Works in Kalamazoo

There is still considerable difference of opinion among Christian people concerning the effect of introducing the moving picture into the church. It is often alleged that it will bring a crowd but will break down the spiritual interest of the church. For the past year First Presbyterian church, of Kalamazoo, Mich., has been using pictures on Sunday evenings with audiences of 1200 and more, the church being unable to seat all who came. In the same year there has been a growth in the Sunday school, in the number of accessions to the church and in the missionary interest. It is evident that this church will feel like continuing the experiment with the pictures.

Church Congress is Concluded

The annual church Congress of the Church of England held this autumn proved to be quite as interesting as any of the preceding fifty-four meetings of similar character. The Congress has no power to legislate and is conducted for the free expression of opinion. The general subject for discussion was "The Living Christ and Problems for Today." This was divided into such sections as "The Person of Christ;" "The Healing of the Moral Wounds of the War;" "Presentation of Christ to Young People;" "Spiritualism;" "Christ and

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Womanhood;" "Christ and the Labor Movement;" "Resolutions of the Lambeth Conference on Reunion;" "Christ and Recreation;" "Christ and the Evangelistic Message of the Church;" and for the closing meeting the subject was "The Indwelling Christ."

Three Thousand Dollar Electric Sign

Union Methodist church of New York has recently installed a monster electric sign at a cost of three thousand dollars. On the night when the sign was dedicated the main auditorium of the church was filled for the first time in years. The enterprise has attracted a nation-wide interest as may be seen from the fact that checks have been received from various parts of the country to help in paying for the sign.

Moody Institute Elects Officials

Moody Institute of Chicago, a short-course training school for religious workers, recently entertained the board of trustees at an annual meeting. The officers of the board were re-elected. These are: Henry P. Crowell, of the Quaker Oats Company, President; Hon. McKenzie Cleland, Vice President; and Bryan Y. Craig, attorney-at-law, Secretary. It is reported that the institution enrolled 2,421 students the past year. These students engage in a great many different kinds of mission work in the city. They are instructed in a literalistic interpretation of the Bible which stresses the pre-millennial coming of Jesus Christ and the physical facts of the life of Christ.

American Church in Paris

The American church in Paris has a program which calls for two million dollars ultimately but there is an immediate program of Erecting and equipping a social building for the young men now in Paris. Large numbers of young engineers have gone to the city for construction work in France, and the student body will soon be larger than ever. Before the war there were 2,500 American students in Paris and 18,000 in Germany. It is thought that in the future Paris will get most of the students who are looking for foreign training. The student work is to have a million dollar building some time in the future with a half million of endowment.

Disciples Ministers of Northwest Hold Parliament

Disciples ministers of the uorthwest section of the United States will meet at Walla Walla, Wash., December 6-9, for their annual meeting which they call a parliament. The sessions this year will be largely devoted to a re-examination of the history and ideals of the Disciples. One of the significant addresses will be "What Other Religious Bodies Know and Think of the Disciples of Christ." In this address the preachers will frankly face the question whether the religious world accepts at par the plea of the Disciples for the unity of the church. In the conference on preacher problems one notes the significant title "The Amenities of the Ministry." Rev. H. C. Armstrong of Baltimore will be present at the parliament and give a number of addresses on the subject of Christian Union.

Chicago Church Secures Pastor

North Shore Church of Disciples, Chicago, recently called Rev. A. L. Wills of Centralia, Missouri, to become its pastor. Mr. Wills received his theological training in the east and had a successful pastorate at Centralia. The Chicago congregation to which he comes recently changed its location, having secured property at the corner of Ainslie and Magnolia avenues.

Peace on the Pacific Ocean

At a Pan Pacific Association dinner recently held in Shanghai, China, Judge Charles Sumner Lobingier, of the United States Court in China, spoke on the subject of peaceful relations for the nations whose shores touch the mightiest of all oceans. He said: "It has come about that the Pacific is now surrounded by nations inheriting substantially all of the world's great civilizations. In no other part of the globe has there been such a confluence of the streams of culture. Such a condition must profoundly affect the future of mankind. This converging of diverse races, religions, cultures and civilizations may bring conflict or may bring harmony, but it must bring change. The Pacific provides the stage for the world drama of the coming time. What shall be the character of that drama? Shall it be one of peace and progress, revealing the best instincts and realizing the highest aspirations of humanity? Or shall it be a tragedy, the stage set with the trappings of war, and the curtain falling amid scenes of disaster? Shall the great ocean about which we live justify its name by becoming the world's greatest highway of profitable and increasing commerce? It is for us who dwell in this fateful time to choose the course which will determine the answer to these questions. The Pacific is no one nation's lake; it is the broad and common highway of us all."

Missionary Attitude to Native Customs

In the earlier days of the mission enterprise there were many who seemed to think that it was the task of the church to Americanize the world as well as Christianize it. The mission station was interested in introducing American religious customs and even our anniversaries. This attitude has completely changed, as was illustrated in an address given by Rev. W. H. Erskine before the Disciples' Ministers' meeting in Chicago on November 8. He spoke of the various great family events which are celebrated by the Japanese as well as the patriotic anniversaries, and showed that but little effort was necessary to Christianize these and increase their sanctity with Scripture passages and Christian ritual. Mr. Erskine has no patronizing approach to the Japanese, but one of deep appreciation of what they have already accomplished. According to his presentation, the Japanese Christianity of the future will be a fusion of what is best in native Japanese experience and in the historic religion of the Bible. Mr. Erskine is on furlough and is addressing many religious gatherings during the period of his stay in America.

Pilgrim Tercentenary in Chicago

The Church Federation of Chicago has arranged for the celebration of the Pilgrim tercentenary in the various churches and there will be a mass meeting at Orchestra Hall in cooperation with the Sunday Evening Club. The speakers at the Orchestra Hall meeting will be General Nivelle, noted French general and Protestant leader, and Dr. John H. Finley, commissioner of education of the State of New York. The local churches are invited to appoint an official delegate to represent them at the mass meeting.

Unitarians Will Aid Their Ministers

Out of the Unitarian religious and educational campaign, culminating November 11-21 in the raising of a three million fund, will come a readjustment in the salaries received in the denomination. This decision was reached after the completion of an exhaustive survey of the salary situation which reveals that one-third of the clergy receives an average salary of $1,500, a figure below what the U. S. Bureau of Labor places as the minimum "health and decency" budget of a government employe's family of five, $2,262.47. About one-third of the ministers making reply to the questionnaire have never received any increase of salary. The minimum salary that seems to be favored by the committee is $2,500 per year. The local churches will be encouraged to greater generosity and some of the funds gathered in the big campaign will be used in the equalization of salaries. It is noteworthy that the average salary in this denomination is higher than in any other, but the average is brought up by men who receive seven or eight thousand dollars per year.

Police Methods in Korea

The boasted reforms of the Japanese government in Korea are not proving to be the real thing, according to advices received by the Presbyterian Board of Foreign Missions. The police sometimes sit on the platform of a Christian church puffing cigarette smoke while the missionary tries to preach. Corporal punishment has been abolished after trial, but the police beat up people at the time of arrest, Christian pastors being specially set upon.

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British Table Talk

November 2, 1920.

IRELAND, reprisals, the coal strike, the high cost of living, the increase of unemployment, the League of Nations, these as November, the month of fog, opens, are the chief subjects exercising the British mind. The death of the Lord Mayor of Cork has sent a thrill through these islands. The many thousands of people who lined the route of the funeral procession from Southwark over the river to Euston and their demeanor—the men with heads bared, many of the women with tear-dimmed eyes—showed that Londoners, whatever their political views, desired to do honor to fidelity, to conviction. In numerous churches—in the City Temple by the congregation rising—respectful tribute was paid to the heroic self-sacrifice of Terence MacSwiney. It was right that the government should put its foot down in front of hunger strikers and say, "You shall not be released," else the whole penal system would collapse, but it was unfortunate they chose as example an Irishman and one of the type of MacSwiney. Of the retaliation by undisciplined soldiers and police for Sinn Fein outrages, most Britishers are heartily ashamed, and support the demand of Lord Grey and Lord Hugh Cecil for an exhaustive inquiry. As the negotiations between the representatives of the miners and the government have proceeded, and discussion has brought out new facts, the general public more and more incline to the view that the miners' claim is substantially just, though some of their procedure may be faulty. If the hope that the proposed new machinery for settling the basis of wages and adjusting disputes will promote co-operation between mine-owners and men, and bring a new spirit into the coal industry be realized, the gain in the long run will far outweigh the loss caused by the present strike. The riot near the Prime Minister's official residence was a hint of ugly possibilities, though the government's insistence on passing the Emergency Powers Bill was doubtful policy. The extremists are very few, such as Sylvia, Mrs. Parkhurst's younger daughter, who has gone to prison for six months for inflammatory articles in her Communist paper, the "Dreadnought." Over the League of Nations we are bitterly disappointed. We had hoped that Mr. Wilson's idealism would sweep away all causes of war; now we see the old bad European game of military preparation with far more deadly weapons being resumed. We are indignant at the way the League has been kept in subjection, but we do not despair that, with America's help, it will yet fulfill expectation. Notwithstanding social and political upheavals in Britain and elsewhere, there is good ground for optimism. "These," says the veteran Dr. Clifford, "are temporary experiences and are really the pains associated with religious and political growth."

* * *

The Church Congress

The chief event in the religious world in October was the Church Congress at Southend, the great annual gathering of British Anglicans. One hundred speakers addressed two thousand church people coming from all parts of the country, plus as many more drawn from the locality. The congress is a purely voluntary assembly, having no legislative or executive powers. This year's proceedings showed that the ancient church is teeming with vitality, that its best spirits are strongly progressive, and that alike on the episcopal bench and among the rank and file of the clergy there is profound sympathy with the workers in the conditions under which they live and in their aspirations towards a fuller life. "The new spirit in the church was evident at all the meetings," says one commentator, "showing itself in the readiness of the audience to applaud novel and daring ideas. Suggested reforms or innovations, which a decade ago would have evoked storms of protest, were received with approval or if not in silence acquiescende." The remarkable thing is, remarks the "Church Times," that "the younger bishops have stampeded the safe men, as the results of the Lambeth Conference plainly show. We are being asked to take risks all round," and the organ of Anglo-Catholicism accepts the new situation, contenting itself with sounding in a friendly spirit a note of caution. The president of the congress, the Bishop of Chelmsford, made a fervent plea for peace within the church—that Evangelicals (such as himself) and Anglo-Catholics (such as Bishop Gore) and Modernists (such as Canon Barnes) should alike be included whole-heartedly in the comity of the church. The spirit and intent are excellent, but the practical difficulties are considerable. For the "Church Times" frankly confesses that Anglo-Catholics will "always and inevitably be uncomfortable bedfellows with Protestants," while Dr. Watts Ditchfield himself declares that he cannot be a minister of a Gospel "in which no Fall is proclaimed, no real Atonement professed, and the power of the Resurrection unknown"—the allusion obviously being to Canon Barnes' recent utterances and the views of Dr. Hastings Rashdall, dean of Carlisle. The president, too, not only personally challenges but believes that Christianity itself challenges the Dean of St. Paul's statement that "We have no millennium to look forward to, and that we do not know whether the human type itself is capable of further physical, intellectual, or moral improvement." The fact is that the differences among churchmen are greater than the differences of many, perhaps most, of them with Nonconformists. If we are to have a national church it cannot be too comprehensive, but the standpoint and senter could be matched by those of some views of practically every religious disclergyman within the Establishment. Why then should the one be retained within the pale and the other excluded? On the question of Reunion the Archbishop of Canterbury announced that the church authorities were to issue a formal invitation for a conference to the authorities of other churches within their areas. "This is no mere following of an impulse of good will," said Dr. Randall Davidson, "it is to be a definite corporate act. It is by such conferences authoritatively arranged and conducted, that the next step can be firmly taken."

* * *

The Church and the Workers

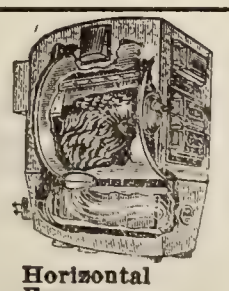
Several notable pronouncements were made at the Church Congress during the discussion of the relations between organized Christianity and the working classes. Eighty-five per cent of the population of this country are not connected with the churches of any denomination, and the Bishop of Southwark, relating his holiday experiences at a country church says, "As I came away from the services I understood why the visitors never entered the church; if they had given their reasons frankly they would have said, 'The services are dull and they are out of touch with our lives and our interests.'" A remarkable admission for a bishop! Dr. Garbett holds that the close connection of the church with the Whig party in the 18th and with the Conserva-

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tive party in the 19th centuries wrought untold harm to the church by alienating from it on political grounds a large proportion of the population. The labor movement originated at the period of the church's apathy towards labour conditions. The church overlooked the application of Christianity to every department of human activity. In his lordship's opinion the labor party afterwar program is the most conspicuously Christian of all the manifestos issued on reconstruction. The president declared that the churches were largely responsible for the conditions of today. It was no use blaming the miners, railway men, or transport workers. What real serious effort had the church made to remove the admitted social evils during the last fifty years? Dr. R. J. Campbell, who made his first appearance on the congress platform, and received a warm welcome to Mother Church, prophesied that society cannot long continue as at present organized; "there are mighty forces at work to bring about its disruption and reintegration on other lines." Dealing with the relation of the church to the miner, the Bishop of Birmingham deprecated "the rather flabby utterances of the church sometimes with regard to the down-trodden worker. The miner hates this kind of flummery." He pointed out that when the miner's present demand is granted, his position financially will not be better than it was before the war. In a dramatic duologue Rev. G. Studdert Kennedy ("Woodbine Willie") made Mr.Organized Labor say to Mr. Organized Christianity, "You have said a good deal lately in your industrial report and your Lambeth Encyclical, but it seems to me you have not got very much further than adopting what the old Socialists of 1848 taught." Commenting on this, the Hon. and Rev. J. G. Adderly (son of a peer) calls upon the bishops for leadership, asking whether they are prepared to bring pressure to bear on individual members of the church to live and act on the principles they lay down in their pronouncements, suggesting that if they really want to lead they should begin to do so in the House of Lords?

Postscript * * *

The Committee of the World Alliance for Promoting International Friendship through the Churches, of which the Archbishop of Canterbury is president, has addressed the League of Nations in a memorial welcoming with gratitude and hopefulness the first meeting of the assembly as being an organization capable of becoming the mouthpiece of mankind and the embodiment of its common brotherhood.—The county of London being now so densely crowded that it can hardly be regarded as a section of the Province of Canterbury, it is proposed to form an archbishopric for the metropolis.—The Crown, freeholder of Regent's Park Chapel, of which Rev. F. C. Spurr is pastor, and where Dr. F. B. Meyer and other eminent Baptists have ministered, having given notice that eighteen months hence the ground rent will be raised from $325 to $4,750, and a premium of $2,500 demanded, the church will have to move elsewhere.—Representatives of nearly 500 Congregational churches in the newly-constituted Northwest Pronvince decided to appeal to the Congregational Union to seek interviews with the Baptists and Presbyterians with view to cooperation.—The vestibule of St. Mary-at-Hill Church, by the Monument (of which Prebendary Carlisle, head of the church army, is incumbent) has been open from 12 till 2 daily for the use of those bringing their own lunches, the Lady Mayoress inaugurating the new departure by taking her lunch and eating it with city workers.—The governing body of the Welsh church has passed a resolution with only four dissentients against any new pew rents being created, directing an inquiry and report into those which do exist, and expressing the view that all seats should be free and unappropriated.—From Larne (Ireland) Parish Magazine: "There were 2,343 coins on the plates in August. Of these, 1,526 were coppers.

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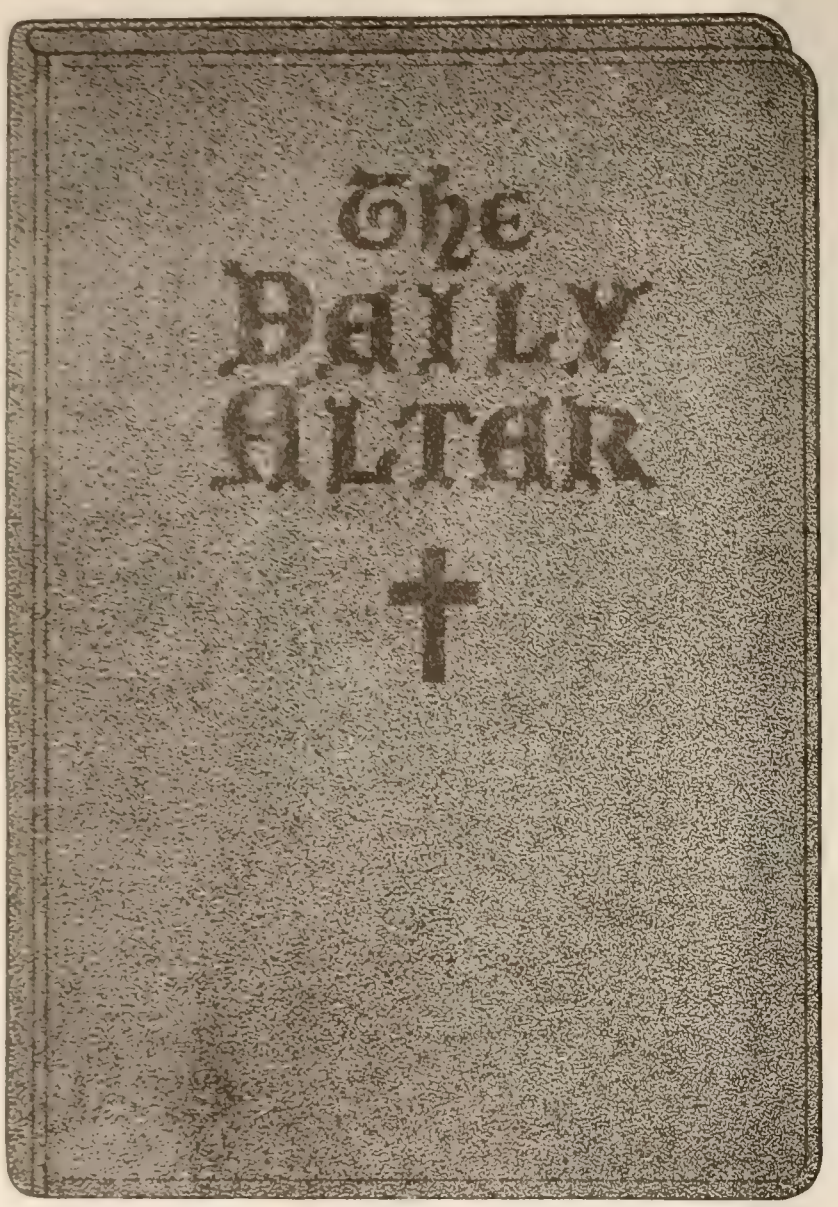
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EDITORIAL

A Prayer of Thanksgiving

FATHER of light, giver of all good gifts, it is with grateful hearts that we turn to Thee this day. How unconfined are Thy mercies. How unerring Thy counsel. How unsleeping Thy care. Open our eyes that we may see the canopy of love under which we and all men move. Speak to our hearts that we may know it is Thou who dost walk beside us as guide and companion of all our ways. We confess the narrowness of our vision, our secular and self-centered thoughts, our blindness and dullness of soul. Forgive us, Thou Spirit of grace, and give us a heart vibrant with praise and unfailingly aware of Thy goodness.

When we set our thoughts to count Thy gifts, they are beyond reckoning. They grow in number and richness as we try to add them up. Like stars in a patch of the sky —we have no sooner counted those which first smite our eyes than behold unsuspected galaxies emerge from the vasty deep of night. Thy mercies are new every morning and fresh every evening, and all our paths are hedged about with grace. Thy love penetrates all the obscure and subconscious regions of our being, and works for our welfare in ways of infinite delicacy and depth.

Yet if our wit is unable to catalogue Thy gifts, we can receive Thee, the gracious Giver, into our hearts, and we do indeed receive Thee. Transfigure our lives by Thine indwelling presence. Lead our thoughts outward along wider paths of sympathy and vision and companionship. From this day forward may we treat with gentleness and kindness all our brothers, as Thou, Father, dost deal gently with us all. And if our way seems hard, if some treasured blessing is denied us, or withdrawn, prompt and sustain within us such faith in Thy constancy and justice that we may thank Thee even for our loss. So may we grow in holiness of character by the things Thou sendest us, whether men call them good or ill, until we come at last to bear the image of him who is our Saviour. We ask in his name.—Amen.

The Mayflower Tercentenary Celebration

VERY notable among the events of the year is the celebration of the three hundredth anniversary of the landing of the Pilgrim Fathers. The beginnings of a series of public demonstrations really took place as early as July in England and Holland. Many of the Americans who were in Europe at the time in attendance on one or another of the religious conferences, participated in the anniversary exercises in commemoration of the departure of the Pilgrims from Holland for the new world. It is now the turn of the American people, and especially the American churches, to make a like impressive use of the occasion of the arrival of these pioneers of a new era in human history. The American Mayflower Council, an organization brought into being and promoted by the Federal Council of Churches and the Church Peace Union, is carrying out a wide program of public meetings in various parts of the country. A distinguished group of visitors from Great Britain and France is in the United States to represent their respective nations in this celebration. These men are visiting the different cities, accompanied each by some American speaker of eminence, so that two voices may be heard in each program. In the Chicago area, which includes such neighboring cities as Milwaukee, Madison, Springfield, Indianapolis, Louisville and Lexington, the chief guest is Gen. Robert Georges Nivelle, the successor of Gen. Joffre as Commander-in-chief of the French

army, and the hero of Verdun. Like many another distinguished military man he suffered from the play of party politics, and was superseded in his position at the very moment when he might have rendered the most effective service to the cause of France and the Allies. The story of the rivalries and jealousies that hindered earlier success in all the armies is one of the gradually emerging features of the world war. Perhaps the fact that Gen. Nivelle was practically the only Protestant in high military position was used to his disadvantage. But it is significant that at one period he and Admiral Goucher, the head of the French navy, were both Protestants. The value of the Tercentenary lies in the fresh presentation to the American people of the ideals and experience of the Pilgrims; the consideration of the contribution they made to American life; the study of the unchanging moral principles they advocated, in an age of change and uncertainty; and the strengthening of the ties that bind us to the great peoples who were so recently our allies in war, and must ever be our comrades in the still more difficult tasks of peace

The Physician and Alcoholism

ONLY a few devices are left to the alcoholic who feels that he must still have his booze. He may set up a domestic still and make a vile decoction which while it intoxicates sometimes takes the life of its victim. There is still some genuine liquor being bootlegged around the country. If it has quality, it is worth forty-five dollars a quart. This is beyond the reach of most alcoholics. The common device is to seek out some physician who is short on conscience and secure a prescription. This prescription is taken to a drug store where venal motives triumph over character. This unholy alliance of physician and druggist prevails in many sections of the country today. Of course the government will in time build up a system to control the distribution of alcoholic liquors just as the control of habit-forming drugs is managed. Meanwhile, local communities can do no better than procure for the guilty men who live upon alcoholics the publicity they deserve. It is the job of the genuine physician to cure alcoholism rather than to increase it. The man who does not is both a quack and a criminal.

A Welcome at the Church

PERIODICALLY the journals of the country discuss the question of a good welcome at the church. Just now the Chicago Evening Post is running a series of articles telling the experiences of seven reporters who went to seven different churches. They wore old clothes, looking like bums. Even the city editor failed to recognize one of his own reporters. It seems that these men were well received by the ministers for the most part but were scrutinized pretty coldly by many of the church people. Underneath these stories is the suggestion that the churches are class conscious and the prevailing class consciousness is that of the bourgeoise. So long as it is good journalism to run articles like these, it is evident that there is a strong suspicion on the part of the public that going to church involves good clothes and more than an average income. Some churches have spent a good deal of good publicity money to break down such a conception. The fondness of churches for advertising themselves as "friendly churches" indicates their sensitiveness in this matter. It is unfortunately true that many churches have been built deliberately on the basis of a "society" consciousness. "The best people go to this church," is a typical argument. Contrasted to this is the attitude of the Roman Catholic church. With an autocratic government, there is democratic practice. Washwoman and princess worship side by side in the same cathedral. Just so far as Protestantism has built itself upon class consciousness, it has in itself the seeds of death. Class religion must eventually give way to community religion.

"Itching Ears" and the New Cults

PROSPERITY brings with it a loosening of many of the old-time loyalties in religion. One of the interesting phenomena of the time is the growth of various religious cults in the cities. The hotels which rent little auditoriums for conventions report a brisk demand for such rooms on Sunday in order to accomodate the disciples of some new type of religion. The two dominant interests represented in these meetings are health and prosperity. These are to be achieved by so-called spiritual means. In many cases the religious cults permit their followers to remain members of the orthodox churches. Only a few demand a complete separation from ancestral religion. At the same time it may fairly be said that the people are not often able to maintain two kinds of religious loyalty. There is a variety of opinion on the matter of church attendance following the war. The Boston Transcript is authority for saying that in the east the church attendance has grown from ten to fifteen per cent. On the other hand, there are many witnesses both in city and country in the middle-west who declare that church attendance continues to decrease. The churches are themselves a bit uncertain. While some are insisting that people do not attend church because the old-time "Bible" sermons are not preached, others declare that the preachers are too antiquated in their intellectual life to command any large interest in the community. It is certain that religion must be studied afresh and that new preachers must go forth with great convictions before the churches can hope to command their communities and the nation again.

The Crime Wave and Our Silly Age

ONE of the perplexing phenomena of the present time is a great increase in crime. The statistics show that in six years juvenile crime has doubled. The front page of the daily press tells the story of one dreadful murder after another. The death penalty is being enforced more frequently in Chicago than ever before in the history of the city. A chief of police has been removed and a civilian installed in his place in the hope that a com-

plete shake-up of the force might intimidate law-breakers. There are many citizens who have no faith in this device as a complete remedy. The crime wave is to be studied and analyzed. Some would suggest that the increase of criminality is one of the inevitable concomitants of war. War is killing on a big scale, and the training in the army is directed toward the acquisition of the science of killing on a large scale. This breaks down the sanctity of human life in the minds of many. A considerable number of ex-soldiers will be found in the list of the murderers. The juvenile offenders have been fed upon the morbid material provided in movie shows. Here gun-play and loose sexual relations are the stock themes. Children are brought to a hot-house maturity, instinct making demands which reason cannot curb. Last year the loss in the Sunday schools was a half million. There are more children playing in the streets on Sunday morning without any religious nurture than ever before in the history of the country. Meanwhile note the conventional attitude toward the churches. Though some of the fraternal orders increased their membership last year over ten per cent, many churches positively lost. We live in a silly age when recreation has been exalted above worship and dissipation above education. Perhaps only murder and rapine will bring us back to our senses.

Giving Russia a Chance

THE recent defeat of General Wrangel has strengthened the purpose of the Lloyd George government in England to resume commercial intercourse with Russia. The fear that the exchange of economic goods would result in an exchange of ideas is no longer so powerful a motive among European nations. The articles of H. G. Wells make it indubitable that Russia is in a vast misery from which many decades from now she may possibly emerge. It is better that she should be given every opportunity to try out her colossal experiment in communism to the end. The human race has dreamed the communistic dream many times but never before has a great nation tried it. The economic heresies of Russia are not of such significance as to blind the eyes of the world to the human misery in that country. The death rate in the cities is four or five times the normal rate. The hospitals are able to have operations only once a week. There are but few well fed people in the whole land. As in a number of other countries of Europe, the burden of the bad economic situation has fallen upon the children. The one nation which sets its face against Russia most uncompromisingly is the United States. The fear of Bolshevism blinds the eyes of our statesmen to the human issues. Resuming trade with Russia is a humanitarian move. It will not be enough to lift their burden, but it will help. But nothing could ever be said against Bolshevism worse than that it ended by making a great nation the object of charity of the capitalistic nations. Those who fear Russian propaganda do not see beyond their noses. The more Christian and the more humane the western nations are with Russia at this time, the more thoroughly will Bolshevism be discredited.

The Problem of Evangelizing Good Citizens

EVANGELISM will likely be emphasized in the churches this year as it has not been in may years. It is important to observe that what the churches mean by the word is undergoing a quite fundamental change. They now attach a meaning to it that has no necessary connection with mob psychology and "revivals." One of the problems of evangelism that is urging itself upon the church is that of enlisting business men who have, in a fashion, outgrown the church. There are large companies of these men in every town. They have never consciously forsaken the church. Many of them, like Governor Cox, still insist that they belong to a little church somewhere out in the country. But they have long since ceased to work at the job of organized religion. A diagnosis and a remedy for the trouble of these men must be found. While some of them have developed intellectually so that they are conscious of dissent from the interpretations of religion which they hear, for the most part this is not the difficulty. Instead of having some other thought about religion, they have no thought. In many cases the problem of providing for a family in these difficult times has quite obscured the problems of larger moment. The idea of being identified with the church as a community obligation has never found rootage in the minds of certain citizens. Mr. Tired Business Man needs to be made to see that it is selfish to expect his neighbors to provide the religious institutions in which his children are to be taught the fundamentals of life. The citizen who has no other interests save business and home-life, chiefly the former, must be shown the non-social if not anti-social character of his standard of living. Since he is never around to hear the preaching, some method must be devised to go to him in an effective way. Some fellowship between active Christian business men and the inactive ones must be set up, if the work of evangelizing men for the church is to be fruitful in this field.

Deflation and the Drives

THE past year has been the outstanding year of all history for American churches in raising money. Most denominations have five year pledges out which are supposed to yield millions of income. But the banks have decreed a deflation in prices. The stock market in the city has already made some people much poorer and the grain and cotton markets mean that the agricultural population must live on smaller incomes. High rents and the high cost of living have not changed much. In this approaching time of stringency the quality of our common Christianity will be put to an unsual test. There cannot be any doubt that a considerable part of the money subscribed in the big drives will never be paid. The denominations that have already laid out the expenditure of the money will be compelled to make embarrassing retrenchments. Meanwhile the church has a chance to repudiate high pressure finance as it has pretty generally rejected high pressure evangelism. It is always easier to get up a drive or a revival than it is to educate a whole people

in their duty. But mob psychology is never a very secure basis for Christian work. What is needed throughout the Christian church today is a teaching of the doctrine of stewardship. The tithers have the advantage of having a system that is simple and understandable. It is incapable of universal application, and it has a distinct ethical peril in it, but some plan that can command the conscience of the church should be set forth by the leaders in the various denominations and taught as a Christian duty.

Ministerial Standards

THE Baptists of Massachusetts have made more definite than usual the standards for candidates for ordination to their ministry. They propose that their denomination shall no longer be the dumping ground of unqualified ministers from other denominations, which apply severer tests. The Methodist denomination has a reading course which high school graduates can pursue on their way to become ministers. The Disciples have no definite standards whatever, anyone being recognized as a minister who can get a church to call him. The educational requirements for entering the Baptist ministry are in many sections of the country very low. The highest standards prevail in the Presbyterian and Congregational denominations. Of course it takes more than education to make a minister. Unless there is a solid foundation of religious experience and conviction, training is in vain. But on the other hand, the best of men may be capricious and unjust in their public acts if they lack education. The law prevents untrained men from being physicians and surgeons. The physician of the soul in many Christian denominations may be quite lacking in those qualities which are germane to his noble calling. One of the first fruits of closing up competitive churches in the villages of the land would be to throw thousands of ministers out of positions. Of this number those who are untrained would either get training as religious specialists to go back to the village community church, or would go into secular callings. Either eventuality would be better than the ill-advised efforts of men who are trying to do something for which they are at present not properly qualified.

The Battle Against the White Plague

IN many countries of Europe's war-stricken zone the battle against tuberculosis has been a losing one since the armistice. The weapons for this battle include good food and warm clothing. For lack of these the crusade against the arch-enemy of the human race has been set back a whole generation. One of the chief sources from which the sinews of war are derived is the Christmas stamps. The allotment of stamps this year is greater than ever before. The seals for the city of Chicago alone are expected to bring in an income of three hundred thousand dollars. There is a growing conscientiousness about reporting cases, and this is a matter of great importance. Many families develop tuberculosis and are unwilling to have it known as long as the fact can be concealed. When the public health authorities can assist, it is not difficult in the majority of cases to bring about a speedy cure. Evangelical churches have believed in consecrating the discoveries of modern science to the task of healing. They are unwilling to substitute "faith healing" for sound scientific practice. If, however, they show no interest in public health at all, they will be convicted of lack of sympathy for the unfortunate. In place of circulating faith-cure literature, the orthodox Christian will this year put the Christmas stamps on all of his packages.

Michigan and the Parochial School

ROMAN Catholics are rejoicing over the decisive vote recently cast in Michigan against the proposed amendment to the state constitution which would have abolished their parochial schools. Of course this matter was also of concern to the Lutheran denomination; but most voters thought of it as a consideration chiefly affecting the interests of Rome. In the opinion of Roman Catholics, the result of the ballot is a distinct triumph of "American liberty" and a pleasant compliment to their system of education—a largely unshared belief which nobody has taken the trouble to refute. It is generally understood that the Protestants of Michigan cast their votes against the amendment neither because they believed that its passage would do violence to "American liberty" nor because they were eager to go on record as favoring parochial schools in general or Roman Catholic schools in particular. They had excellent reasons—but not these.

As to the first consideration, every wide-awake Protestant voter knows that one of Catholicism's pet idiosyncrasies is an insatiable itch for political power. Nothing is more to her liking than a consciousness of ability to dictate to the powers that be. She feels hurt when not consulted, before the caucus, as to her wishes in the selection of candidates—from the imposing figures in the front row, on down to the assistant vice dog-tax collector. When, therefore, she draws a long face, solemnly holds up two impressive digits of the right hand, and implores the voter to remember the importance of that sacred—albeit rather nebulous—something connoted by the phrase "American liberty," she shows a most disheartening want of that fine sense of humor customarily predicated of those delightfully picturesque and mirth-loving people who make up the bulk of her American constituency.

No; the amendments are yet to be proposed which would contemplate any unjust abrogation of the rights and privileges of Roman Catholicism in America. Perhaps the venerable church would do well not to call too much attention to that matter; for if the case were to be judged solely on its merits, doubtless the papal institution would be penalized a few yards for being "off side."

As to the "Protestant vote of approval and commenda-

tion," which the Catholic press sees implied in the recent ballot, this is, of course, just a mistake. The typical Protestant voter entertains no such sentiments, and the Catholic will be doing his own cause a disservice by imputing such motives—however flattering they may be—to his benighted brethren of the sects. Far from commending the Roman Catholic schools, the rank and file of Protestants consider these institutions of doubtful value to the commonwealth, medieval in tone, and quite out of keeping with the real spirit of the time and place in which they operate.

Yet the Protestants of Michigan most emphatically defeated the amendment. Their reasons may be summarized, briefly, as follows: First, the campaign in behalf of the proposed amendment was not conducted by the right people. No reflection was cast upon their character, though some anxiety was felt about their exact motives. The campaign literature carried a tang of bitter anti-Catholic propaganda. Michigan decided that there are already enough perplexing problems at issue without making a bid in the open market for a fresh cause of worry and bewilderment. In view of prevailing social and economic conditions, most people preferred to bear the ills they had than fly to others that they knew not of. In the second place, the word was quietly but effectively passed along to the effect that if the parochial schools were closed up, it might be expected that Catholics would endeavor to exercise a larger influence in the administrative affairs of the public schools, which could easily become embarrassing to many persons who do not love darkness better than light. It is to be believed that this was the chief thought in the minds of most Protestants as they cast their vote of "commendation." In the third place, the public schools in every city of the state are seriously overcrowded. If Catholics are willing to look out for their own, why force them to patronize a public school already packed to capacity?

The more far-seeing citizens of Michigan are now hoping that their Catholic neighbors will call it a closed incident, cease felicitating the Protestants upon the cordiality of interest displayed at the ballot box, and avoid further efforts to explain the reasons for the overwhelmingly large vote against the amendment; for they do not wish the anti-Catholic element to be baited to a serious renewal of their campaign in the near future. It is a most interesting situation, psychologically considered. It is as if the Protestants were saying to the Catholics: "Yes, yes; we are all willing that you should have your schools, but please do not thank us any more! You embarrass us with your gratitude!" The Catholic is usually a more astute psychologist. In the present case, he shows a curious naivete by insisting that he has been formally approved and O. K.'d, whereas the actual significance of the decision is decidedly to the contrary.

We need entertain no illusions about the Roman church in American life—greedy for power, hoping ever to strengthen her political bulwarks wherever such works are under construction, never despairing that she may some time be able to restore her prestige on her native soil where once she kept a king waiting barefoot in the snow before her papal gates; nor need there be any secret made of the fact that if she had the actual power to do it she would right joyfully take over this country—lock, stock, and barrel—and operate it, by cable, from St. Peter's. Yet with all her un-American characteristics, there is a great work for her to do in this country, and since it is a work which the rest of us do not as yet seem overly eager to undertake with any adequate system, it seems that we are hardly ready to deny her the right to perform her important and not very pleasant task.

General Nivelle

IN response to the invitation of the American Mayflower Council, the French Government designated three men from its military service to visit the United States and participate in the celebration of the Tercentenary of the Landing of the Pilgrims. These three were General Robert Georges Nivelle, Col. Poul Azan, his companion and aide, and Chaplain Andre Monod. They are now in this country, and are presenting to the audiences in their respective areas of visitation the messages of the French people, and especially French Protestantism.

General Nivelle and Col. Azan have spent the past week in the Chicago region. This includes Milwaukee, Springfield, Indianapolis, Louisville, and Cincinnati. Lexington, Ky., was originally included in the list of cities to be visited, but the necessity of shortening General Nivelle's stay in America compelled the abandonment of the plans for that city, much to the regret of all. Four days were spent in Chicago, and about one, or slightly more, in each of the other cities.

General Nivelle is a most interesting and engaging visitor. He speaks English with sufficient fluency to serve all the requirements of conversation and public speech. By this facility he comes naturally, as his mother was an English lady, and some part of his boyhood was spent in England. He is a man of culture and refinement, well versed in the history of France and her neighbors, and capable of interpreting an event like the landing of the Pilgrims in its full historic significance.

His rise to honor in the French army was remarkable. At the opening of the war he was the colonel of an artillery regiment. Then he rose in rapid succession to the positions of general of a corps, commander of a division, and Commander-in-Chief of the Armies of France, in which high place he succeeded Gen. Joffre. It is of even greater moment that he was elevated to this responsible post in spite of his known Protestant connections. In a land where only one per cent of the population is Protestant that is a very exceptional distinction. Even more strange is the fact that for a time the Commander-in-Chief of the Armies and the ranking commander of the Navy, Admiral Goucher, were both of the Protestant faith.

With one or two exceptions he is thus the most distinguished representative France has ever sent to this country. And the cities which he has visited have been

quick to recognize the honor due such a man. There is no more picturesque and vital episode in the war than the defense of Verdun. General Nivelle was the hero of that chapter. His were the devices that enabled the French troops to hold out against insuperable odds, and his was the classic enthusiasm which inspired the soldiers to unaccountable heroism with such words as the unforgettable slogan, "They shall not pass." Douaumont and Verdun will always be associated with the name of Nivelle, and there are a half dozen other tragic sites in that same terrible area which will bear their portion of the praise with which France honors him.

Yet like most great men, he is as simple and democratic as the commonest of his countrymen. His greetings to all are hearty and unreserved. He does not spare himself in his efforts to meet all the demands that occasion may present. He is never too weary to add some requested feature to a crowded day's program. He takes a deep interest in all the places he visits. The population, resources, trading facilities, educational advantages and religious interests of the cities are themes for his constant inquiry. He is not puffed up by praise of his achievements. He is ever the same modest, unassuming gentleman. With a whimsical smile and a characteristic inclination of the head he receives the most fulsome praise. He has had too much experience of the superficial nature of popularity to take too seriously the eulogies of his admirers.

For no man has known more of the disillusionment of official favor than he. Summoned to take the supreme command from the hands of Gen. Joffre, whose removal is still one of the unexplained mysteries of partisan politics, he served with notable distinction and marvelous success, only to suffer after a few months the same unaccountable demotion that had befallen his predecessor. He was relieved of his command at a moment when his services and his popularity seemed at their height. Without a word of explanation he was transferred to northern Africa, and might have spent the remainder of his life in that comparative obscurity. But this was rather too far even for official disfavor to go. He was suddenly recalled and placed upon the Permanent Military Council, a position he still holds. It is not the first time a man of merit has suffered from the caprice or jealousy of his superiors in authority. In the case of Joffre men said it was due to humble birth and lack of aristocratic experience. In the case of Nivelle it was whispered that if he had not been a Protestant things might have been different. Whatever the cause, he has not been spoiled either by success or misfortune, but abides a modest, dignified, kindly and impressive figure, a military genius, a man of action and courage, a warm-hearted interpreter of a nation which he loves to another which he admires with a sentiment amounting almost to love, a Protestant soldier, a gentleman of France.

The unaffected nature of the man was well illustrated in one of the meetings of the past week. It had been the intention to have the "Marsellaise" sung just before his address. By some miscarriage of plan the singer did not appear. An enthusiastic Frenchman in the audience arose and proposed that the General himself should sing it. Such an unconventional proposal non-plussed the chairman, and made the audience uncomfortable for a moment. Col. Azan, the genial and accomplished aide, was clearly nettled by the suggestion. But with quick and humorous good will the General rose to his feet, and started the grand old war song. Instantly it was taken up by all who knew the theme, and some few who knew the words. And thus an awkward situation was saved, and the great Frenchman proved himself, as always, master of the occasion.

We have been honored by the coming of many men of distinction from Great Britain, Holland and France to participate in the services of the Tercentenary. But none of them will prove a more notable messenger of peace and good will, nor a truer exemplification of international friendship, than General Nivelle.

Woodrow Wilson in History

THE pathos with which the personality of President Wilson is now invested should not be allowed to blur one's judgment as to the place he occupies at this turning of an epoch in world history. It is too soon, of course, to draw the outlines of his figure in relation to the great events of the past six years. We are too much a part of those events ourselves, and our judgment is inevitably warped by subjective considerations, small prejudices and much misinformation. We must therefore postpone to a later generation any definite assessment of the personalities that played the more prominent parts in the war. Nevertheless, in tentative and general terms it should be possible to anticipate the more seasoned judgment of history concerning one who, like Mr. Wilson, stood at the center of the storm during the latter half of the conflict.

Negatively, at any rate, it is possible to say with all confidence that Mr. Wilson's defeat in the recent election in no wise reflects the estimate which history will put upon him. The ballot presented no simple issue, but an unusually complicated one. The overwhelming victory of Mr. Harding is capable of many interpretations, the least likely of all being that it registered the deliberate reversal by American voters of the judgment with which Europe and the world hailed Mr. Wilson in the winter of 1918-19 as the savior of humanity. There is a certain type of mind that sees in the election the annihilation of Mr. Wilson, the registering of a judgment which history will take as the key to his personality and policies. But this is unthinkable to one who rises far enough above present controversies to gain a view of the eight years of Mr. Wilson's presidency. The defeat at the polls was no blanket verdict upon Woodrow Wilson. It had to do only with a specific phase of his career, the last phase, which was concerned with the League and the peace terms. On this the verdict was unequivocal. With the

League of Nations as an instrument to guarantee the Treaty of Versailles the American people have made up their minds that they will have nothing to do. But with a League of Nations uninvolved in the machinations of European politics and military alliances, the American people will have much to do. There remains much more of Woodrow Wilson than that part of him which is symbolized by the results of the Paris conference. It is hard for us who are embroiled in the controversy to see that. But history will see it, and find the measure of the man more in the part he played in the fighting period of the war than in the part he played in the armistice period.

It is folly to interpret the election as the permanent eclipse of Woodrow Wilson, if for no other reason than the fact that he was one of those men who did as a matter of fact stand at the center of the world-wide storm in a place of vast responsibility. Call it an accident, if you will, that Mr. Wilson was at the helm of our ship of state at the time. Nevertheless history makes its judgments of men not on the basis of some narrow analysis of their individual strong points and weak points, but on the basis also of the events with which by accident or fate or divine providence their lives were associated. It is essential that the men and the event shall come together if the man is to find a place in history. There are, no doubt, multitudes of men capable by individual capacity of entering into history who die obscure and unsung because life never had laid upon them responsibilities equal to their powers. But when life does associate a man of genius with a great event history will not allow his name to be flung to the void. Local hatreds, transitory passions, popular whims and prejudices, even rational criticism, all will have their fling at him, but time will rescue him from them all.

This is particularly certain if the personality associated with a great event is involved in tragedy, if inscrutable or capricious forces effect his undoing. And in Mr. Wilson's career we are witnessing a tragedy on a vaster scale than any which our national history has produced. His swift fall from a pinnacle of acclaim and respect not far removed from worship, to the estate of apparent repudiation by his own countrymen, contains the elements of unspeakable tragedy. But it is precisely of tragedies that history takes most serious account. Inherent in a tragedy are infinite possibilities of interpretation. The historians of the future will find in the momentary apotheosis of Woodrow Wilson, followed with dizzying swiftness by his headlong descent into disfavor and powerlessness, a perennial theme of debate and reinterpretation. The theme will be as exhaustless as the case of Hamlet's sanity, or Lincoln's fitness for the reconstruction problems which but for John Wilkes Booth he would have faced after the Civil War. But the debate is certain to occur. You cannot annihilate a figure that has stood responsible for humanity's welfare through such storm and stress as that through which mankind has recently passed. The acids of anxiety and peril have etched his name and fame ineffaceably upon the memory of men.

As time goes on, as the passions of party strife cool, as the petty irritations of uncongenial personalities cease from troubling, as the nation recovers from its war weariness and its thousand and one resentments against those who had to lay the burdens of war upon the people's backs, especially as the confusion of the last political campaign is resolved in some intelligble plan of progress, we may expect to see Woodrow Wilson judged with better, more critical and fairer judgment than we of this moment are able to command. The Wilson of Paris and Versailles, the Wilson who in utter nobility of purpose unwisely undertook in Europe a role like that of Daniel in the den of lions, the Wilson who, in the greatest mistake of all, sought to demonstrate that the Treaty in whose making he had participated was an honorable realization of the Fourteen Points which he had pledged to make the basis of peace—this Wilson will be qualified and reinterpreted by the pacific Wilson of 1914-16, by the patient Wilson of Mexican policy, by the courageous Wilson of our American entrance into the war, and, above all, by the prophetic Wilson who thrilled the world with his formulations of the meanings of the war and thereby released mighty streams of idealism and hope in the heart of mankind. This deft power by which President Wilson quickened the moral imagination of not only our own nation but of all mankind, is enduring enough basis for his place in history. By this power Mr. Wilson recreated the inner meaning of the war and solidified the allies for their victory.

Despite the collapse of these lofty dreams, despite the disillusionment and cynicism which now sit not only in the places of power but in the souls of common men the world over, despite Mr. Wilson's present tragic position, history will invest him with immortality. As interpreter of the war aims his claim to enduring eminence would be amply justified. But one can hardly imagine the establishment of any kind of association of nations, even though Mr. Wilson's opponents should succeed in casting to the junk heap the present League (an unthinkable accomplishment), that would not bear the stamp of Mr. Wilson's preeminent advocacy of that international ideal. The part taken by Mr. Taft, General Jan Smuts, and Lord Robert Cecil in the development of the League idea—in some instances, notably that of General Smuts, a more intimate and original part than that of Mr. Wilson himself—will not subtract from Mr. Wilson the glory of having espoused and interpreted the idea from his position of preeminent authority. When the Treaty husk in which the golden ear of the League is now enclosed shall have been torn off and flung away, even though the work be done by the rough hands of Mr. Wilson's partisan enemies, his fame will be found indissolubly connected with the thing that remains. This much, at least, his harshest critics must concede, that he made the international ideal practicable, he released fountains of desire in the hearts of men whose streams no man can turn back. And to make men want the good, to make them believe it can be realized, is as great a contribution to human welfare, in the long run, as to succeed in embodying the good in an institution.

The Human Preacher

A FOUR-YEAR-OLD girl was playing on the lawn when the pastor of the church, attended by her parents, came to call. She had not before seen him except in the church building, and she seemed surprised and curious. After his departure she confronted her mother with the question, "How did he get out?" "Out of what?" asked the puzzled mother. "Out of the church. Don't they lock him in and keep him till next Sunday?"

The child's idea of a preacher's life seems to persist in some quarters, as witness the typical parson of the movies —a long-coated, apparently bloodless individual, shut up during the week to sermon writing and appearing in the pulpit each Sunday with the mechanical precision of a cuckoo emerging from a clock, to deliver his homily with as much appearance of life as that well regulated bird shows over the familiar message of the timepiece. There are in real life still a few of these pulpit automatons, like the one described by the Northern Farmer:

"I 'eerd 'um a bummin' away loike a buzzard-clock ower my 'ead,
An' I never knawed whot a meaned, but I thowt a 'ud summat to saay,
An' I thowt a said whot a owt to a said, an' I coomed away."

But it is doubtful if the influential Protestant preachers of any age have been as remote from the highway of life as we might suppose from the caricatures of the profession which survive in literature and in stage comedy. Most of those who have moved men have been full of human interest, and have been close students of, if not active participants in, the affairs of the world. We often speak of the New England parson as typical of aloofness, but this is chiefly because we are so sure we ourselves would not have been willing to live in the same house with him if we could possibly have managed otherwise. No doubt his authoritative tone and his general condemnatoriness in judgment would have irritated our independent modern spirits almost beyond endurance. And yet the New England parson was a splendid figure and not so far apart from the common life as we have delighted to picture him. His authority was social and ethical as well as theological, and his leadership was due as much to his personality as to his office. He lived in a day when the picked men entered the ministry and he wielded an influence proportionate to his strength. He had the weaknesses of a masterful man allowed his own way, but he exercised his power not by keeping apart from the common life but by dominating it.

In our day a preacher's human interest must show itself not authoritatively but pervasively—by living a life at one with that of the people. The temptation is perhaps less to remoteness than to cheap familiarity. "Getting near the people" is a smooth and delusive phrase by which some preachers justify their own weaknesses. A cigar and a swagger will not endear a minister to business men, though he may claim that he affects both to this end. Probably the parson of colonial Virginia who boasted of having won an annual stipend every year for a long period by preaching on the four chief sins of the settlement while he was himself guilty of all four, would have maintained that he kept very near to the people through his cockfighting and carousals.

When we think of a nobly human preacher it is of Luther singing cradle hymns, of Robertson sitting beside a shoemaker at his bench and by his very look and tone "making it easier to be good," of Kingsley telling to his own children the stories through which the children of the English-speaking world were destined to know him, of Phillips Brooks soothing a sick baby and at the same moment giving its tired mother a vision of the kingdom of heaven in his kind eyes. This is humanity akin to that of One who took upon himself our flesh.

Failure and Success

A Parable of Safed the Sage

KETURAH made a Cake. And the manner of making it was this. She baked it in Three Sections, and when they came from the Oven, she laid them one upon another so that the Cake was Three Stories in Height. And between the layers she placed Frosting, yea, and more Frosting upon the top thereof. And into the Frosting did she put handfuls of meat out of the Cocoanut. For there be many kinds of cake that I like, even every kind that Keturah doth make, but the best of all is the kind that is made with Cocoanut.

And when she served the Cake, she said, Alas, my lord, it is a Failure.

And I said, Wherefore should it be a Failure?

And she answered, The Telephone did ring just when the Frosting should have been attended to, and it hath not sufficiently hardened. Yea, it is Sticky, and a Failure.

And when I beheld it, lo, very much of the Frosting had run down the sides of the Cake. Nevertheless, there was much of it still upon the top, and between the layers, and the Cocoanut was all to the Good.

And I said, Since it is a Failure, it were well to eat more of it, and put the Poor Thing out of Sight.

And Keturah said, Thou hast well said. Eat thou another slice, and yet another.

And I did as I was bidden. And albeit the Cake was a trifle Sticky, there was nothing else that was not one hundred per cent to the good.

Therefore, when she maketh something that is Unusually Good, I say unto her, Is not this a Failure? For I desire another piece.

And I would that we might somehow readjust life that all life's Failures might somehow make for success. Yea, I remember that my God hath promised that in some way that I know not the wrath of man shall praise him.

For if this world, which is a cake not turned, can scrape some of the char from its overdone side, and bake the side that is dough so that it can be eaten, then shall I rejoice. For I would believe that this world is a success, and by faith I so accept it.

Mr. Bryan's New Crusade

By Lloyd C. Douglas

MONKEYS are very funny animals. A joke about a monkey is good for a hearty laugh anywhere. The very word "monkey" will provoke a smile, even if nothing should be predicated of the subject. Vaudeville actors understand that when all other tricks fail to provide suitable entertainment, is there not the time-tried monkey joke? Certain popular lecturers have always known that no Chautauqua crowd, on a hot afternoon in July, is too dull, stupid or sleepy to react promptly under a few carefully chosen words relative to this little animal which seems to symbolize humor—though so inexpressibly sad of countenance.

Elderly readers will recall that a long time ago, the Hon. William J. Bryan began employing this interesting and amusing device to entertain his vast audiences from the lecture platform. His own use of the monkey was made in connection with satire and ridicule hurled at the Darwinian theory of evolution. Anybody who had seriously read Charles Robert Darwin's theory of "the descent of man" was in a position to know that Mr. Bryan was taking great liberties with this celebrated scientist's hypothesis, but saw no reason why the lovable and good-natured lecturer shouldn't be permitted license to distort, misquote and otherwise incorrectly present the Darwin belief, if it was understood that he was doing it only in play and for the sole purpose of raising a laugh.

WEARY OF HIS OWN JOKES

So fully guaranteed to excite merriment in any crowd was this playfulness that the lecturer apparently could not resist the temptation of presenting it despite its irrelevancy to the subject under discussion. How weary he must have become reciting over and over, day after day, year by year, the stale old monkey jokes! But the public would have them. How it must have rasped his sensibilities to repeat, again and again, the jaded pleasantry to the effect that if others wished to claim a chimpanzee for their grandfather, it was none of his affair—but as for him, etc., etc. And the cow—do you not remember?—the red cow that ate green grass and gave white milk from which they churned yellow butter? All of which disproved Darwinism.

Now, Mr. Bryan is not a clown. At heart, he is serious, earnest, and self-respecting, as is sufficiently proved by the fact that he has consistently championed the things that make for better and nobler living. He really couldn't go on telling and retelling these jokes about evolution, indefinitely, and retain his own self-esteem. So, he grew serious about the matter. But nobody can speak seriously on this profound subject without study. Only a skillfully trained biologist could trust himself to talk about evolution before an intellectual audience. Mr. Bryan, however, not having gone into this subject quite far enough to discover just how extensive was this field of science, and not being required to check his data because of the unexacting nature of the typical audience, talked of this theory with a degree of self-assurance utterly inexplicable on any other ground than that nobody had ever done him the kindness to take him aside and whisper a friendly admonition in his ear. He was to be forgiven; for it was a clear case that he knew not what he did.

A GREAT OPPORTUNITY

A few days ago, Mr. Bryan lectured, on a Saturday night, in the auditorium of a great mid-western university. No monkeys appeared in the lecture. Indeed, it was a good address—old, commonplace, but acceptable. There was a large crowd. The students were enthusiastic. The Students' Christian Association pressed the speaker to stay over and talk, in the same place, on Sunday noon. He consented. The word was quickly passed about the campus. There were five thousand persons present, next day. Fully three-fourths of them were students. The faculties were largely represented. It was understood that Mr. Bryan was to speak about the claims of religion upon the life of youth. It was a brilliant opportunity for a really great contribution to be made to the lives of many hundreds of young men and women. As I look back over many similar opportunities afforded celebrated speakers to set the cause of religion squarely before the face of the college man, I do not remember ever having seen such a crowd, in such a receptive mood! One envied this rare spirit his chance to do valiant service for Christianity, that day. What came of it? The monkey talk!

How this good man could ever have gained the consent of his own mind to commit the almost incredible impertinence of reading the old misquotations, spinning the old yarns, and assailing "Darwinism" in the presence of hundreds of youngsters who understood enough about evolution to know that the speaker knew nothing about it, whatsoever—yes; and in the presence of scientists who had made a life job of research in this field—how he could have done it, I do not understand; but he did it. He went further. He deplored the subversive effects of science on Christian faith; explained to the students that science was the enemy of faith; excoriated scientific men, advanced scholarship, modern learning, and generally anathematized higher education. All this was by way of preface to a statement of his belief in the verbal inspiration of the Bible. Adam was the first man. He was made of the dust of the ground. The Bible said so. Apparently nobody has ever gone to the bother of asking Mr. Bryan how he accounts for the fact that wherever explorers have gone they have found men boasting an ancestry easily traceable to remote periods whole millenniums before navigation was discovered or effected.

A considerable volume of water has passed under the bridge, in the realm of science, since Mr. Bryan first came out as a biologist. Practically the whole theory of evolution has been rephrased during that time. Perhaps the

genial ex-secretary of state is unaware of that fact. Surely, he must be unaware of it, for his lectures still carry opportunities for the introduction of the same old stories, the same old misquotations, and the same old attacks against "Darwinism." His references to evolution have not grown an inch or gained a pound for twenty years. Meanwhile, let it be repeated, science has been busy. Mr. Bryan may have wished to inform himself upon this subject, or he may not; but science has been assiduously devoting itself to a sincere and honest investigation of the known facts.

One of the interesting features of modern scholarship in this field—which may come as a shock to Mr. Bryan, should he ever have this matter brought to his attention—is the fact that the present-day scientist has long since left off talking of evolution in terms of "Darwinism." Mr Bryan rarely speaks of evolution: his designation for it is "Darwinism." Ah—how he does put Darwin on the grille! Cannot some friend inform him, for his own sake, that Charles Robert Darwin is related to evolution, in the thought of the scholar, exactly as Robert Fulton is related to steam navigation, and as Langley is related to aeronautics, and as Dr. Harvey is related to present-day surgery? Of course, it used to make very little difference to the typical lecture audience whether Mr. Bryan was sure of his facts, or not. But increasingly the American people have had opportunities to inform themselves about matters of a scientific nature, and the good man seriously underrates the intelligence of his audiences.

INTELLECTUAL IMMORALITY

The total result of the Bryan address to his university audience was disgust on the part of religious people—both faculty and students—disgust over the speaker's intellectual immorality, to say nothing of the crass impudence displayed by such an exhibition of ignorance before an audience of that character. But the really serious fact about the performance resided in the effect produced upon the students who never go to church, manifest no interest in religion, and who think of Christian faith with as little knowledge of its present-day claims as Mr. Bryan has of biology—which is next to nothing. This type of student understands that Mr. Bryan is a widely-known and generally recognized religious leader in the country—frequent spokesman before ecclesiastical conclaves, and a general defender of the faith. The student is informed, from this respected quarter, that, to be a Christian, he must repudiate that which his own eyes have seen in the laboratory, and believe certain ancient dogmas which he cannot hold without the sacrifice of his intellectual self-regard. It is extremely doubtful if Mr. Bryan will ever be invited to speak before this group again. But the damage is done!

While we are on the subject—how much truth is there, after all, about the deplorable loss of religious faith which Mr. Bryan notices in academic circles? Let us see. Many people, who do not know the facts, are persuaded to believe that the typical freshman comes to the university firm in the faith of his fathers, fresh from Sunday School, convinced that the Bible is to be accepted as a textbook on geology, anthropology, astronomy, and all the rest of the natural sciences. After he has been here for a year or two, he loses his faith, becomes a cynic and a scoffer, flaunts his atheism or his infidelity, and repudiates religion as of no further use to him. What are the facts about this matter?

RELIGION OF STUDENTS

Every year, in most of our greater universities, the student is asked to state his religious convictions, at the time of his registration. He is requested to name the denomination to which he belongs, or the denomination he prefers, if not a member. After the cards had been handed to me, this year, which belonged to my denomination, it occurred to me that some interest might attach to a comparison of these registration cards with those of last year. I would see how many students who registered, last year, as of the faith of which I am an adherent, were registered, this year, as "without religious convictions." The investigation showed no case of the kind. To the contrary, there were sixty-nine students who stated, last year, that they were without religious convictions, who announced, this fall, that they were adherents of our faith. It is not true that the freshman inevitably comes to the university to surrender his faith. But it is true that many a chap is obliged to come into a university community to find his faith!

Mr. Bryan does not know this. Nobody ever told him. He never inquired. He would not believe it if he were told. He doesn't want to believe it. It would dampen his enthusiasm about the awful effects of modern science upon Christian faith. Then he would lose heart for the monkey jokes. And the monkey jokes must be told. And the red cow—the same old red cow—must she not still eat green grass and give white milk to yield yellow butter?

LAYMEN AND THE MONKEYS

A few days ago this eminent lecturer spoke to a large audience of laymen in Chicago. The chance was his to make a notable contribution to that convention. What does it get from him? Why—the monkey jokes, of course! And the red cow! It is to be presumed that hundreds of laymen, going home from that convention under the impression that they had heard a great scientist speak his mind about evolution, will be on the alert now to detect the slightest deflection from orthodoxy on the part of their pastors. Let the good brother phrase his remarks in the language of modern scholarship, insisting upon a faith that may be held without damage to one's intellectual self-respect, and he takes a chance of hearing unfavorably from the deacon who has just returned from the convention where "Darwinism"—and all things scientific—had been weighed and found wanting.

I write this partly to relieve my feelings, but mostly because there is no doubt in my own mind that we ministers who have thought our way through these problems, at no little cost of time and effort, should refuse any longer to tolerate such presentations of religion as that indicated above, if we may, by any possibility, put a stop to it! For Mr. Bryan to speak, in any presence, concerning the relation of religion and science, is a piece of pre-

sumption! King David prayed, "Keep back thy servant also from presumptuous sins!" David apparently considered this a serious offence—presumption. And David—being something of an expert on sinning—surely ought to be an authority.

One is not forgetting that Mr. Bryan is a great and good man, who means well, and is loved devotedly by great masses of people. He has it in him to make a large contribution to religion. But, however rich and active may be the wine of his faith and his enthusiasm, he really ought to stop trying to vend it in the old bottles. Oh—oh—but how fearfully old are the bottles!

The Faith of a Cynic

By T. Swann Harding

A MAN was returning home from a symphony orchestra concert. And he was in that warm mood of refulgent exaltation which so frequently attacks people immediately after an indulgence in culture. Therefore he looked with proud pity upon those vacant faces which poured forth from that garish reservoir of concentrated emotionalism, the moving picture palace; and he half marveled at the absolute heroism of those others who could not only patiently endure the boredom of dancing but who erected ever more costly temples in which to worship their sinuous goddess. And he conventionally deplored the uncultivated taste of these swarming bipeds who endlessly chased an elusive happiness which could never be attained until they were somehow educated beyond the point of finding enjoyment only in life's shimmering evanescent trivialities.

True enough these very thoughtless masses did invade the concert hall when driven there by a curious desire to hear one universally proclaimed "the best;" then they bustled in to be thrilled and whisked penetratingly through a few numbers whereupon they made boisterous exit in the direction of vaudeville. Or they sat bovinely enthralled when the Alpine voice of a Galli Curci gave an exhibition not so very unlike the two-a-day, or when the saccharine McCormack or the honied accents of a Gluck wooed them with melodies soft, tender and sensuous.

FUTILITY OF CULTURE

So meditated the man as he walked beneath the scintillating lights of one dance hall after another; of one moving picture theatre after another—each of them sumptuous and costly until their very luxury failed longer to impress the surfeited senses. And he becomes a cynic. His mind wandered on. What in the end was this vaunted culture? O the utter futility of it! Here were the isolated few, the minority of the ages, clinging to and lauding what they called the classic; reading, hearing, seeing only the best, while the mad multitudes pursued today, as it always had pursued—the banal. While a distinguished dramatist spoke to a house half empty, the latest popular "revue" turned away its thousands and a multitude packed every available corner of an immense auditorium to bask in the shallow witticisms of a platitudinous journalist. And it was always so.

Yet he had been taught that the majority rules and that the voice of the majority is the voice of wisdom and of right. Was this not the fundamental tenet of a democracy? Could this thing called culture be of any extraordinary value when it so far failed to win general appreciation? Might not the tears drawn by McCormack, the thrills produced by Galli Curci, the uproarious laughter which greeted the vaudeville monologist, yes, even the rapt attention which gazed fixedly at the latest super-film be worth more than all the technique of a thousand icy artists and the delicate nuances of the world's greatest orchestras?

And there came to the mind of the man that gentle cynic who, by some inexplicable oversight crept, all out of place, into the sacred company of the Scriptural canon; that disillusioned preacher of vanity and vexation who boldly voiced a scepticism to have gladdened the heart of Hume but which must have sorely distracted many a saint. Indeed it is obvious that one saint, at least, was perplexed to the extent of adding a few spurious final verses wherein the Preacher glorified God, thus to soften the splendid pessimism of it all.

VANITY OF LIFE

Spurious those verses certainly are, for that cynic could not have seen in Diety a palliative for the chaos of the world; he was too far gone for that. He had already cast off from this safe anchorage of timid souls to cry to all the world that all was vanity, all was meaningless. His attitude was that so poetically expressed by Empedocles:

Swift-fated and conscious, how brief is life's pleasureless portion!
Like the wind-driven smoke, they are carried backwards and forwards,
Each trusting to naught save what his experience vouches,
On all sides distracted; yet wishing to find out the whole truth,
In vain; neither by eye nor ear perceptible to man,
Nor to be grasped by mind; and thou, when thus thou hast wandered,
Wilt find that no further reaches the knowledge of mortals.

Here is an actress, branded fifty by Father Time, yet trying vainly to reclaim youth and to appear as she did at twenty. Here is one more aged, tottering in senility on the brink of the unknown, yet clinging pathetically, tenaciously, to the last tawdry months of half consciousness; holding on to life in foolish fear and trembling, nor daring even to consider the abyss of eternity just ahead. And for what? Where is the sweetness in life which they yearn to retain? Can you not see those lines of

weariness in the face of the actress as her artificial smile fades and her features relax? Do you not observe that aged form racked with pain, tormented by mental anquish, suffused with an apologetic feeling of helplessness?

THE GREAT ADVENTURE

Ah actress! It is time that you should don gray hairs, that you should look old, that you should forget youth and its puerile allurements. "The best is yet to be," sang the poet; at least it is time that you set your mind on things more appropriate and more important than "keeping young." And, old age, it is time that you ceased to cling to that miserable remnant of life; it is time that you faced the unknown boldly and fared forth upon the only great adventure that can now possibly be yours. You have lived, you have loved, you have experienced; your time has passed; a new generation impatiently awaits your place. All life is epitomized in a few inexorable words—birth, growth, development, decay, death. This is natural law. As soon expect to circumvent it as to disrupt the solar system. Why not face it with resignation. if not with fearlessness?

For life is little enough that we should seek indefinitely to prolong it. In the heyday of youth we may be condoned for postulating immortality, but with age comes disappointment, disillusionment, weariness. Especially if we have loved and have been loved has life then presented to us its perfumed chalice, and we have drunk deep never to experience pure joy again. This was the golden summer of our indulgence. And thereafter we may seek as we will, but pleasure is ever tinged with sadness and the minor chord of sorrow vibrates solemnly throughout life's gladdest symphony of joy.

Paine, in his biography of Mark Twain, tells how the wistful humorist played at billiards one day with two captains of American industry. Suddenly they stopped to talk and Paine realized that the gist of the conversation was a certain more or less powerful desire for death on the part of every one of them! Here were three men who had notably achieved what is called success, they stood at the very top in their respective callings, and yet had come to all of them that which Metchnikoff so aptly named "the instinct for death;" the instinct which should come sooner or later into every normal life. If anything could show the vanity of all things surely this should.

SUCCESS AND HAPPINESS

We seek to plan our lives with logic and forethought, only to see these plans shattered by untoward circumstance and our lives twisted and contorted beyond all semblance of purpose or reason. The greatest motives to right living known to us are ruthlessly removed, our sensibilities are sorely wounded and our deepest emotions played upon carelessly and with utter abandon by what seems the irrational caprice of some mad god. We succeed in business and illness overtakes us; we have robust health but financial worries are our ruin; we are given both health and substance and then is taken the one person whose presence can mean happiness.

If we choose to devote ourselves to science or to idealism or to philosophy or to culture—well and good. If we choose to devote ourselves to the task of making as much money as possible as quickly as possible and with the least possible effort so that we may live listlessly and in indolent pleasure—who is there to say with positive assurance that it will make any pragmatic difference a hundred years hence?

Our greatest achievements after all bring not happiness, but rather a plaintive desire to "lie down like a tired child and weep away the life of care." While we may well enough pity those small minds which never expand beyond the moving picture stage, we may quite as well question our own devotion to art, to music and to literature. While we may be certain that the fortunate speculator who lives a luxurious life of petrified inertia is a fool, we must as certainly ask ourselves what we are accomplishing of lasting value, what we are doing to merit commendation.

NEW COMMANDMENTS

And the cynic framed to himself new commandments which ran something like this—

Thou shalt hope not; for hope deferred maketh the heart sick and hope unattained bringeth bitterness.

Thou shalt not regret; for remorse is the most futile of emotions and life sufficiently sad already.

Thou shalt not love; for great love but bringeth in train deeper sorrow, and he that loveth not shall be spared the anguish of grief.

Thou shalt not desire; for ambition doth make fools of us all and little substance is much to be preferred to the surfeit of much gain.

Thou shalt not have faith; for faith is but believing because it is impossible to believe and placeth dependence in nothingness.

So meditated the new made cynic.

But there came to mind the words of the poet who had declared that very death itself furnishes the only sure justification of faith. For Margaret Sherwood wrote on Faith—

> That life shall aye endure,
> Beyond the passing breath,
> I know no proof secure,
> Save death.

THE PROSPECT OF DEATH

Death is in truth life's greatest adventure—it is either the culmination of all existence or the gateway into existence. After pleasure has done its best only to disgust us; after toil and worry have perplexed and distracted us; after failure has produced bitterness or success has entirely failed to produce happiness—it is always our privilege to look forward with the thrill of the explorer to one more adventure, aye one greater than all others. For we may look forward to that time when even the most timid of us shall bravely set sail on the ocean of eternity to the vast unknown. We may look forward to the time when tremulous faith is either justified or quenched forever.

What a prospect! There beyond alone can treasure be sought. This world we know, alas too well—its ful-

some promises and its repeated disappointment. And then there are those precious forms which we certainly know we shall never again see—but there—perhaps—who can tell? There is a thrill to the thought that may almost produce otherworldliness.

But while it is foolish to fear death it is foolhardy to court it. Untimely death is usually tragedy whether it come by disease or accident, and every measure of prevention should be taken until that happy time is reached when death shall come in due season to those in whom the instinct for death is properly developed. Sometimes this instinct develops in youth—due to peculiar circumstances; with age it must develop if the life has been normal and wholesome—if it does not there is something out of tune in that life. But until it does develop, we must admit that death is really tragic.

And if death, the supremely—though foolishly—feared, has not the terrors it is reputed to have—for it comes at last sweetly, softly, painlessly and welcomed, a rest for the weary, then what of life? Was the disgruntled Preacher of vanity right and is all existence foolish, chaotic and at loggerheads with reason? The cynic considered well and was inclined to think that one characteristic of all being offered hope.

MAN'S HIGHER NATURE

Not long ago Dr. Felix Adler of ethical culture fame and Lord Dunsany, the dramatist, were heard in a certain city in a single day. And the intensely interesting thing was that these diverse speakers threw the great emphasis of life precisely upon the self-same thing which hundreds of pulpit speakers had chosen that very Sabbath to acclaim as the be-all and end-all of mundane existence—the spiritual side of man. Dr. Adler spoke of course agnostically while Lord Dunsany was not at the time speaking theologically. Yet they agreed with the preachers that there is within man a better, spiritual something which must not be submerged by the grossness of the flesh and which must have nourishment and expression. And agnostic, dramatist and preacher—as well as scientist, philosopher and musician—all seek the best method of enriching man's spiritual inheritance.

And the cynic felt that this was precisely what the great mass of people need brought home to them. We have too long had a religion and a morality of negatives; a religion and a morality which have cried loudly and dismally, "Thou shalt not!" Is it not time for a positive religion and morality which shall say instead, "Thou shalt"—which shall so effectively point out the better and the ennobling things in life that mankind will really lack the time for the baser and the more trivial?

We need greatly—more greatly than anything else—that some means shall be devised whereby that audience at the coarse burlesque show, that open mouthed crowd of spectators at the movie and those vapid, whirling couples in the palace of the dance—where they are night after night, night after night and so on like Tennyson's brook—shall be taught to prefer to be, at least part of the time, stimulated by the best music, broadened by the best books and enlightened by the best drama. Here, Mr. Preacher, and Mr. Moral Reformer, is the great problem for you.

The cynic saw how greatly the mass needed to know the road to self-expression and self-realization. They needed sadly to be taught that each individual of them had within something finer than the clay which demanded the very finest earth could give for its proper development. They needed to know that that finer part must be realized in their own lives and must seek its fullest development by calling forth the finest in other lives; that pleasure is a wholesome necessity, but that the spiritual cannot be neglected without blighting life and rendering it prematurely distasteful.

SELF-REALIZATION

For we must so live that our tiring of life is normal and gradual and is not the sudden and stormy disgust sensuality so quickly produces. The desire to fare forth must come normally and only after we have known and experienced and felt and accomplished the very best and finest things of which we are capable. And, beyond a life so lived—as Roland K. Wilson said in The Hibbert Journal—we certainly cannot be condemned by any rational deity for living as if we did not expect a further life beyond the grave provided we have lived usefully; and if there be a life beyond—be that our present and unanticipated surprise.

Nor can those who have failed after sore travail and anxiety, after effort far more sincere and searching than that ever made by the comfortable orthodox, to get in touch with the Infinite, be damned eternally for living righteously in enforced agnosticism. What better can we do then than to formulate some working philosophy of life by making what personal adjustment we can to this harsh universe of law, that we may thus live as best we can to expand our own spirituality and to call forth the finest that is in our neighbor? Indeed the mere calm realization of the fact that ours is a universe of law is decidedly helpful. Earthquake, holocaust, pain, death, disaster—these are all in the scheme of things and, except in so far as we know how to circumvent them by obedience to natural law, they will make an inevitable part of our own lives. To deny this is foolish; to whine is unmanly; to expect to be catered to by the majestic universe is presumptuous. If the ship is weak and the storm is fierce there must be a wreck even if our loved one is aboard; if the body is exposed to disease and the system proves incapable of conquering the toxins generated death must ensue, even if that one be our beloved.

OUR MISSION AND DESTINY

We were born into this struggling cosmos perhaps against our will, but in response to an irresistable urge which commands procreation. We know not our mission or our destiny. As time passes we shall have a certain success and a certain enjoyment; but we shall also know the grimness of despair, the pang of remorse, the poignancy of grief, the uncertainty of philosophy, the majestic mystery of death. To the end of our days we shall unavailingly search truth and shall speculate on teleology without positive knowledge.

Is it not then the better part to face these conditions with boldness; to meet "each rebuff that turns earth's smoothness rough" with stern courage? Must we child-like demand the anxious solicitude of some tribal deity who shall restrain the process of natural law at our puny behest? Must we plaintively postulate the condition of the dead and wistfully seek to communicate with them in fear and trembling? Must we view the solar system neurotically, as Dr. Adler has said, and expect it to pivot upon our puerile pleasure? Or shall we fearlessly live up to our highest ideals and say "With Justice be the rest?" Though we may rebel like Cain in Byron's poem, yet may we live like Cowper who, though, as he thought, eternally damned by a just God, resolved not to deviate from goodness or to forget his spiritual capacities.

VERSE

En Route

ACROSS November fields I walked today;
No bird was hopping over ground, no song
Was in the sorry tree; the skies were gray;
The winds were chill and drove dead leaves along.
Within my heart I heard a voice complain:
"The fires of life within me lower burn;
I shall not know the full bright flame again;
Even now the coals to silent ashes turn."
Then spake a deep-eyed spirit, standing near:
"This wayside inn is but a stopping-place;
Too long perchance has been thy visit here.
Grieve not thy host shows but a sullen face;
For there's an inn far up the darkened trail
Awaiting thee with music and with Hail!"

CHARLES G. BLANDEN.

Man-Making

WE are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows.

EDWIN MARKHAM.

The Practice of Joyousness

TAKE Joy home,
And make a place in thy great heart for her,
And give her time to grow, and cherish her;
Then will she come, and oft will sing to thee
When thou art working in the furrows! aye,
Or weeding in the sacred hour of dawn.
It is a comely fashion to be glad;
Joy is the grace we say to God.

JEAN INGELOW.

"The Return of the Mayflower"

UNTO the faith they bought so dear
We pay each day less reverent heed;
And boast, perhaps, that we outgrow
The narrowness which marked their creed.

Find me the men on earth who care
Enough for faith or creed today
To seek a barren wilderness
For simple liberty to pray.

Men who for simple sake of God
All title, riches, would refuse;
And in their stead, disgrace and shame
And bitter poverty would choose.

HELEN HUNT JACKSON.

The Helmsman

IS this the end? I know it cannot be,
Our ships shall sail upon another sea;
New islands yet shall break upon our sight,
New continents of love and truth and might.

But still not knowing, still with orders sealed,
Our track shall lie across the heavenly field;
Yet, there, as here, though dim the distant way,
Our strength shall be according to our day.

The sea is His, He made it, and His grace
Lurks in its wildest wave, its deepest place:
Our truest knowledge is that He is wise;
What is our foresight to His sweet surprise?

JOHN W. CHADWICK.

Books

I HAVE a friend whose library shelves are filled to overflowing quite,
Whose well-bound volumes stand in rows, reaching the ceiling, left and right;
My little stock of books is brief, their value to the world is small
But I can say in joy and truth that I have read and loved them all!

JAMES WALDO FAWCETT.

In the Van

IT'S great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God.
But it seams the face, and it tires the brain,
And it strains the arm till one's friend is pain,
In the fight there for man and God.
But it's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and God.

MALTBIE D. BABCOCK.

The Ebb Tide of Reaction

THE civilized world is in the ebb tides of reaction. We were swept on the high tides of idealistic passion during the war, and as the high tides sweep in with mighty force so their ebb flow sweeps outward with a like mighty force. The latest illustration comes from Greece, where the great Venizelos is swept out of power by a vote equal to that which overwhelmed Wilsonian policies in this country. He is one of the two great men coming out of small lands through war statesmanship. The other is General Smuts of the South African confederation, who won in the late elections only by making a coalition and then by a slender majority; even he, co-founder as he is of the League of Nations Covenant, is denied the opportunity of representing his government in the League Assembly now meeting at Geneva. Wilson, Smuts and Venizelos will all be absent, and the fourth great advocate of the League, Lord Robert Cecil, is there only by General Smuts' appointment as representative of South Africa, an appointment made after Lloyd George had not only refused to nominate him but had done all in his power to prevent his being seated as the appointee of a colonial government. No other of the major prophets of the new world order will sit in this momentous and epoch-making assembly, though many of its minor prophets will be there as representatives of the smaller nations.

* * *

The Presidential Election

We are having many explanations of the late elections. The more partisan of the victors are saying it is because the country was tired of an incompetent and wasteful administration. The Wilson haters are claiming that it was a mighty uprising against Wilsonian autocracy. The easy-going, superficial editorial writers are handing out the old bromide about Democratic incompetency as compared with Republican efficiency. Let us ask what turned Greece from the liberal, democratic Venizelos to the reactionary, pro-German party of the deposed King Constantine? What turned Britain from the Liberal party to a so-called Coalition in which there is in reality nothing but an overwhelming Tory majority? What has turned out every great war statesman, except the shrewd, jumping-jack genius Lloyd George who was the prophet of Liberal radicalism before the war and is now the administrator of Tory conservatism! Herbert Asquith, the real, time-tried and honored Liberal leader of England, was even defeated for a seat in Parliament.

None of these elections has been won on a rational basis. There has not been another presidential election in American history in which there was not a single outstanding issue since the days of Monroe; then it was an era of good-will and all parties agreed; now it is an era of ill-will and no one agrees to whatever is. Psychologically, it is a mass reaction. The President-Elect was strong at the ballot box just because he is weak everywhere else. Out of his long legislative career not even his party managers have been able to bring forth a single positive action. The "big business man" who said "we want Harding just because he is not strong" came as near expressing a rational attitude as any. A weaker man has not been President since the days of the supremacy of "yellow-dog" Southern Democracy under Pierce and Buchanan. It was no matching of the giants as in the Wilson-Roosevelt campaign. We had our choice of a fighting politician on one side and a chess-playing politician on the other, and we took neither for his personality's sake but rode an ebb tide of change. The tax-payer doesn't like Wilson taxes, the farmer doesn't like Wilson prices; the business man doesn't like Wilson financial deflation, the war-mother doesn't like the Wilson war. Every voter has a war-grump and a "kick" of some kind and registered it with his vote. He did it in every other country just as he did it in America.

* * *

Some Historic Parallels

The United States has only once before in its history experienced a war that shook the masses, and in the election of 1864 Lincoln won by only 400,000 votes, with the entire Democratic solid-South disfranchised. He expected to be defeated by even the Republican north and is said to have been much surprised at the even run of small majorities in the northern states that gave him a big electoral vote on so small a popular majority.

The only real comparison that can be drawn out of modern history is that following the French Revolution and the wars of Napoleon. Napoleon brought order out of chaos of revolutionary radicalism, but saved most of the social and industrial and ever many of the political results of the revolution. The democratic ideas of the revolution had run far into all European lands, and Napoleon's conquests brought to each conquered realm all he had preserved for France. Then came his defeats and the reaction following the Congress of Vienna. Every government in Europe turned reactionary. The "divine right of kings" was restored; the principle of expanding suffrage was held up and restricted; the lords and nobles came back into their own; the King of Sardinia even restored serfdom; the Bourbons came back in the land of new found freedom; the Tories came into a long reign of power in England following the glories of Pitt's regime, and Metternich, with his hatred of all democracy and progress, ruled European events, overcoming the constructive republican trend which French ideas had given world affairs. The republicanism that had been creeping like morning light across the face of Europe was eclipsed by reaction and every little republic in Europe was crushed out of existence, excepting only Switzerland, which was left a mere loose confederation of heterogeneous peoples whose only safety lay in hanging together.

* * *

Even Reaction Against the Reactionaries

Where democracy reigned and its high ideals were voiced and fought for with a sacrifice never before equalled, reaction is now in the saddle. The French government is militaristic and Frenchmen talk about Germans exactly as Germans talked about Frenchmen after the Napoleonic wars. Then Germans wished France wiped off the map and advocated the division of its territory between the Allied victors; some even said every Frenchman should be killed as a mad-dog. So now do Frenchmen talk. America, who sent her millions to fight to "make the world safe for democracy" now seems to turn back to a narrow and selfish nationalism. English soldiers are doing in Ireland today what German soldiers did in Belgium. English admirals not only scoff at the claim that the war was fought for the self-determination of small nations, but boldly say that the German submarine warfare was justifiable from the military standpoint and voice ideas that take the ethical horror from the Lusitania tragedy.

On the opposite side of the erstwhile battle line there is an inverse tide of reaction. Militarist Germany is undoubtedly turned pacifist. Close observers returning from Germany say that the masses have become as radically pacifist as ever they were militaristic. In Russia there exists the most radical reaction just because in that country the most reactionary of all military and monarchist governments existed before the war. Bolshevism is the swift ebb tide of reaction from Czarism. In Italy there is a distinctly socialistic trend. There it is a

radical reaction from an industrial and landlord system more than from a political regime. The world is broken up and the multitudes are distraught. When they speak it is in the tones of universal complaint and of disgust with whatever is. The welter of things is beyond men's analysis, but all feel the burden. The pendulum will swing again. There was never a time when all the forces of rationality needed to be put under so severe a conscription. On them rests the task of bringing order out of chaos.

ALVA W. TAYLOR.

CORRESPONDENCE

In Defense of the New Creed

EDITOR THE CHRISTIAN CENTURY:

SIR: Since there have been several references in your paper to a resolution presented by the Committee on Recommendations to the General Convention meeting in St. Louis, and since some of these references reflect upon the members of a special sub-committee who drafted the resolution, I ask for space in your paper to make a statement. I was a member of the Committee on Recommendations and was the author of the first resolution presented by the committee as a substitute for the one presented by Rev. Mark Collis. This resolution was referred back to the committee by the convention, and I was one of five named by the chairman as a special sub-committee to draft the resolution which was, in the end, adopted by the convention. A number of insinuations have been made in your paper regarding the purpose and spirit of the members of this committee, that are wrong in fact and unjust in spirit. Many of your readers have been led, through the statements in your paper, to believe that the members of that committee deliberately (1) purposed to move the convention by a stage-acting, weeping stunt. I believe the expression you use is, "in a deliberate atmosphere of emotion" (2) and Mr. Lhamon refers to this, as Des Moines tears. Mr. Editor, these are the most unjust statements that have ever appeared in your paper. Some men's lives have a foundation in the emotional, and when a matter of conviction touches that emotional nature it manifests itself. It is very unjust for you to accuse such a one of deliberate use of this emotion to gain a point. There was no deliberate plan on the part of this committee to put anything over on the convention. Not one member of that committee would ever stoop to the use of any subterfuge to gain a point. We presented in that resolution what we thought was the right solution of the question before the convention. We may have been wrong, but we were sincere.

In a recent issue you accuse "certain ones who were active in the production of this bit of unprecedented ecclesiasticism" of being influenced by Mr. Long's statement. I can say for myself that I was not influenced in the least by that statement, and if any other member of the special committee was so influenced, there was no evidence of that influence manifested in the meetings of the committee. For those who appeared before the committee at the committee's request, it must be said that not one statement made or answer given would indicate any change of attitude because of any statement made in the discussion. Your insinuation (4) that some of the officers of the missionary society were responsible for this resolution, is without foundation. Not a single officer of the society made any suggestion as to what should go into the resolution, and I am sure that no officer of the society knew what was in the resolution, until it was presented. If there is any censure because of this resolution, let it rest on the committee where it belongs. For you to let the impression go out through your paper that any officer of the missionary society or any member of the committee would change position on any vital question, because someone might give or withhold a gift (5) is an un-Christian accusation and ought never to have been made. We may differ widely on questions, Mr. Editor, but we ought never accuse one another of selling one's convictions.

You leave the impression in your editorial that it was Mr. Long's statement that caused the first substitute resolution to be sent back to the committee. You will remember that the resolution was re-referred because the convention did not think that the Foreign Society was the proper agent to make the investigation. I thought when I wrote that resolution, and I still think, that the Foreign Board ought to have done this work, but the convention did not think so, and the special committee drafted the resolution holding to the general idea of the old, but enlarging it in spirit and statement.

This resolution has been referred to by Mr. Maclachlan and some others as a creed, but it does not in any manner partake of the elements of a creedal document. There was no design to make this statement a test of fellowship, and there was no suggestion in the resolution or in the action of the convention that this be applied to congregations or to individuals seeking membership in any congregation either in China or in America. It was simply a statement as a working basis upon which congregations and individuals may unite in doing missionary work. The Board of Directors of the Foreign Christian Missionary Society were not making a creedal statement in that which they issued and which was used in this resolution, but they were conveying to the missionaries what they thought was the teaching and practice of the large majority of the churches of Christ in the United States.

In the articles in your paper great emphasis has been placed on the liberty and the conviction of the missionary, but the writers seem to forget entirely the convictions of the churches, by whose authority and support the mission is established and maintained. There are two parties whose convictions and liberty are to be considered, but those who have spoken through your paper take account of but one. A preacher or missionary has no moral right to accept an appointment and receive his support from a church or churches unless he is willing to work in harmony with the purpose and program of those churches (6). Mr. Maclachlan is very stupid indeed when he does not see the difference between a district ecclesiastical organization in perpetual control of a church, and the supervision by a board or church of a mission until it is able to maintain and direct its own affairs. While the churches maintain a mission there is a responsibility resting upon those churches to supervise the activities and practices of that mission. And the missionary society as the agent of the churches must accept that responsibility. The churches that join in sending a preacher to any place in America or China have a right to expect that the commonly accepted teachings of those churches are to be presented, and if the preacher cannot in conscience present them he certainly ought to resign (7).

The purpose of this resolution was to state what is most commonly held among the churches to be fundamental, as a working basis in missionary cooperation, and suggesting that anyone representing these churches who cannot work along these lines should resign.

Decatur, Ill. JOHN R. GOLDEN.

[1. There is no warrant in any statement in The Christian Century for the inference that the committee "deliberately purposed" any such thing. On the contrary we believe the committee was quite lacking in deliberate purpose.

2. The words quoted are not taken from our editorial.

3. There is not a line in our editorial utterances to suggest that in our opinion the committee, or anyone prominently connected with the convention, was personally insincere. Our conviction is quite the contrary.

4. We made no such insinuation, nor do we believe any official had anything to do with the making or framing of the resolution.

5. We made no such accusation nor hinted at it.

6. This is to miss both Mr. Maclachlan's point and our own. The question is not, Should missionaries who are unwilling to subscribe to a church's creed continue to accept support from that church? but, Should Disciples churches adopt a human creed at all?

7. The candor of this statement is as astounding as it is refreshing. How many Disciples ministers and missionaries agreed at their ordination to preach "the commonly accepted teachings" of the Disciples churches, or even of the particular local churches that ordained them? Where is this body of "commonly accepted teachings" to be found? Assuming that it is found, or can be formulated, wherein does it differ, as to creedal character, from, say, the Westminster Confession of Faith? Besides, who made the United Christian Missionary Society the judge of the orthodoxy of the missionaries? Or who gave the General Convention authority to invade the realm of personal opinion and decide questions of practical expediency for missionaries and ministers? When before in Disciples history has organized financial support been used in this ecclesiastical way to secure conformity and orthodoxy among ministers and missionaries? The St. Louis convention —and now Mr. Golden—confesses that the simple creed of loyal faith in Jesus Christ as the divine Master of our lives, which Disciples have historically insisted upon, is insufficient as a bond of faith and practice. The "creed-bound sects" seem after all to have been right!—THE EDITOR.]

Does Liberty "Just Grow Up"?

EDITOR THE CHRISTIAN CENTURY:

SIR: A small group of men were recently discussing the subject of religious liberty; and when one member of the group suggested that certain individuals were enjoying freedom and larger liberties now because of the pioneering and sacrifice of certain other individuals, another member of the party replied, "Perhaps so, but I think it has 'just grown up among us.'"

I have been wondering if this does not represent a rather prevalent type of thinking. These good folk usually belong to what is known as "the cautious and careful group." They congratulate themselves on the fact that "they never do anything rash or extreme." But when in the process of time, they arrive at a conclusion which was "rash" when some other mind reached it ten years before, it becomes to them a very "sane and safe" conclusion. Is an automobile which runs at low speed necessarily safer than one which travels more rapidly?

But to the other question: Did Protestantism "just grow up among us?" Did the sowing and sacrifice of Martin Luther make no definite contribution to the liberties which Protestants now enjoy? Did the spirit of liberty expressed in the Declaration of Independence "just grow up"? Did the Declaration and Address of Thomas Campbell, which embodied the principle of liberty to love all Christians, have nothing to do with the growing tendency towards Christian unity? Did the ripe harvest of grain which the farmer reaps "just grow up"? Or did the man who plowed, harrowed and sowed make the crop possible to the farmer when he came along ten months later?

It seems to me that some one once said something about the necessity of sowing, even in tears, and that the seed must die before the harvest could "grow up" and be reaped. There is also something about reaping what we sow, implying that we have a definite way for determining what shall "grow up." It is so easy to feel that the other man's contribution is negligible when compared with our own, especially if he makes that contribution several years before we see the necessity of making any at all. We like to account for the forward movements of the world in a way that will include us among the "pioneers" of the movement, even if in so doing we violate the laws of fact and justice.

Real "pioneering" is great sport, although it has attendant features that are unpleasant. The school boy who breaks the path through the snow for the girls and other fearful friends, feels a thrill which causes him to forget his frosted toes and stinging nose. And no red blooded American boy can be contented to wait until the path through the snow "just opens up." He claims the privilege of helping to make the way easier for those who come after. Is it not time to be done with the theory that only the hesitant are heaven guided? The child of four and six years of age believes that his comforts and privileges "just grew up" in the home and the world around him, but the mature man knows that they were the fruits of thought, labor and sacrifice on the part of devoted parents, who in many instances paid for these things with their very life blood.

Civil and religious liberties can not be had without the willingness of some one to purchase them "at a very great price." But they must be had cost what they may and there have always been some generous souls in every generation who were willing to spend themselves with abandon, in order that liberty might be perpetuated, and that men might be free to think their own thoughts, and widen the circles of their own affections. And the mind that does not yet understand that these priceless privileges do not "just grow up," has not grasped a fundamental law of all permanent progress, and has failed to participate in one of the most splendid experiences that man is permitted to enjoy. L. J. MARSHALL.

Carthage, Mo.

"The Christian and War"

EDITOR THE CHRISTIAN CENTURY:

SIR: Those who undertake to answer this question specifically have not been wanting since apostolic days, and although everyone has used the same data, the gospels, varied conclusions have been arrived at from that day to this. Sects have been founded on some one saying of Jesus interpreted as an irrevocable commandment, a touchstone of Christianity. The literal interpretation of the words of Jesus have led to various theories of which the best illustration is the persistent assertion of the imminent second coming of Christ now nearly nineteen centuries after he is reported to have said, "And he shall send forth his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other. . . . This generation shall not pass away till all these things be accomplished."

From this we have learned to interpret the sayings to conform to what our judgment tells us must have been meant, for we have scarcely even now arrived at the point of questioning the accuracy of the reporters. If we are justified, then, in explaining away "Take no thought for the morrow," and "If thine eye offend thee, pluck it out and cast it from thee," we have thereby established a right also to put interpretations upon the general manifestations of the character of Jesus, and the consequent requirements of his followers by way of imitation.

It comes under the head of vain imaginings, in my opinion, to seek for definite answers to the question, "What would Jesus do if he were with us today?" and to make our answers serve as guides to what we ourselves should do. We have no right to take Jesus out of his own earthly setting and dictate out of our unwisdom what he should do in the modern world. He taught and healed, the latter, miraculously, but that does

not indicate that we should do the same. Mr. Page in his article on "The Christian and War" in a recent issue of The Christian Century, well says that Jesus laid down "no definite program of overcoming the evils of his day," and that "He left it to each Christian to decide his actions under given circumstances," and yet he does not hesitate to lay down a definite program himself for Christians to follow in regard to war.

The character of Jesus has been idealized along certain lines until it has in many minds lost completely its virility. It surely is a mistake to make him emasculated, lacking in force, an example of mere negative goodness. Christianity must not make the character of its founder an excuse for becoming a "mere mush of concession."

Resistant qualities are admirable and even what is known as Christ-like. I have heard men extolled as being Christ-like because they "hadn't an enemy in the world." Christ had many enemies. He made them deliberately. He even called names, hypocrites, offspring of vipers, serpents, whited sepulchers.

A man who is not physically vigorous, enduring, and even strenuous lacks much of perfect manhood. The moral and physical softness produced by a thorough and rounded out non-resistance is sufficient cause for renouncing the doctrine along with "taking no thought" and "plucking out the eye." A nation seriously committed to non-resistance commits itself to decadence and final oblivion.

Mr. Page says, "The Christian in every age has had to decide to whom supreme loyalty should be rendered, to self, to family, to tribe, to nation, or to the Kingdom of God," but he himself decides that the Kingdom of God comes first, the nation next, and the family last of all.

That is rather cold blooded, but fortunately they are seldom so put before us for decision. The Kingdom of God is so much a matter of theory, so apt to be vague and abstract, that a Christian or any other man does well to fight for his country in order to protect his family, which is what we have a country for, and so prove his loyalty to the Kingdom of God.

I always had a great scorn for Lot who proposed sending his daughters out to the mob so that he might save his guests, men or angels quite able to look out for themselves. Was such a man as Lot worth saving? One's country is simply one's family on a larger scale and as to loyalty to the Kingdom of God, can one be loyal to it at the price of the apparently lesser loyalties?

"Thou hast been faithful over a few things; I will make thee ruler over many things."

War is bad, but not yet the worst thing conceivable. It is one of many evils and at times we find ourselves confronted by a choice of evils. It is bad to have the fire company drench your carpets and ruin the piano, but not so bad as to have the house burn down and the neighbors' houses also.

Mr. Page ventures the opinion that the Christians in Belgium or in England should not have gone to war in 1914. Then logically neither should the Christians in France or Italy or America, and so the Germans might have had a glorious triumph over all those countries and imposed thier "kultur" on a supine world.

Fortunately, however, it did not go that way, and Germany who went out under the motto, "Forward with God," met the resistance of "brave little Belgium" (Mr. Page can't resist the encomium) and the other brave peoples, even America, and

> "The Assyrian came down like a wolf on the fold,
> And his cohorts were gleaming in purple and gold,
> * * * * * * *
> And the might of the Gentile unsmote by the sword
> Melted like snow in the glance of the Lord."

But when the Germans came on in a similarly resplendent manner, it was quite unthinkable that the miracle should be repeated for the benefit of Christians who were either too proud or too good to fight but merely said, "Let the Lord do it."

No, it was as Amos has it, "as if a man did flee from a lion and a bear met him," or "between the devil and the deep sea," or as Shakespeare tells us, "Thoud'st shun a bear but if thy path lay toward the roaring sea thou'dst meet the bear i' the mouth." That's what we did. The Christian and other people of Belgium, France, Italy, England and America met the bear i' the mouth. I write this on Armistice Day.

Colorado Springs. FONETTA FLANSBURG.

"Reduced Fares for Ministers"

EDITOR THE CHRISTIAN CENTURY:

SIR: The purpose of this letter is to call you to task for your article entitled "Reduced Fares for Ministers"

It is very unfortunate that such an article has appeared in a religious paper. We ministers do not expect much encouragement from secular papers, but we do from those to which we give our moral support. Ministers look to such papers as The Christian Century for support. I do not think you have shown the spirit to help them in the article referred to.

In accepting half fare from the railroads, and discount from business houses, I do not consider myself accepting charity or being put in the "privileged class." It is very commendable on the part of these organizations to assist the ministers who are the most underpaid among workers. You yourself realize that for you reduce the subscription price of your paper fifty cents to give them a chance to have it.

There are thousands of ministers of good standing in their denominations who would find it impossible to have vacations, attend conventions and conferences, and go on errands of mercy had they no such privilege. I cannot see that the railroads lose anything. I attended a meeting in the summer to which fifteen hundred ministers came. Think what that meant to the railroads and to the merchants in that city. I know I could not have gone, and hundreds of others, if I had had to pay the full fare. You also complain of the injustice of the thing, citing the people as the ones to make up the loss. Is the public complaining about the few courtesies ministers receive? During the war I read a complaint similar to yours written by an old theological Nancy in Massachusetts. Don't you think, Mr. Editor, that the time has come for ministers to look after their own interests a little more? They have been trying to make life sweeter for every group except the one that shapes men's ideals.

I use a coupon book, and I hope the roads will continue to help us carry on the program of Jesus. If the editors of The Christian Century have risen above using a coupon book, let them do as they please. Remember this, my brethren, the number of ministers sitting in high-priced offices at roll-top desks, receiving royalties from books and handsome fees and comfortable hotel rooms for a lecture or series of mission talks, is indeed small. Most of us have no bank account behind us from which we can draw our traveling expenses only to be refilled from contributions from churches the country over.

I gather this from your article: The railroads are more anxious to spread the Gospel than the editor of The Christian Century. Your article adds weight to the belief of many that clergymen when they get up to independent stations lose sympathy for and interest in the minister farthest down.

Every minister who reads the article ought to write to the Federal Council and urge it to help him secure half rates. I have much traveling to do next year in interest of the kingdom and I need the help. You millionaire preachers can suit yourselves, but the majority of us will welcome the continuance of this practice. IRVING K. MERCHANT.

Cleveland, O.

THE SUNDAY SCHOOL

What Hinders the Growth?*

JESUS saw the world at his feet; he wanted the world; he planned for the entire world; he commissioned his disciples to go and preach and win the whole world; the time will come when every knee will bow to him and when every tongue shall confess his Lordship; we can see, historically, the development of his plans; we know that some day victory will come to the cross, but that day is not yet. Brave souls have dared to talk about the conversion of the world in our present generation. When we figure it out in terms of men and money it seems altogether practicable. The only thing that is lacking is sufficient interest in Christ's cause on the part of those who wear the name of Christ. The deadly apathy of the church is at fault.

In one way we seem to have much to encourage us. We read in our histories of the early progress of the church. With apostolic zeal those early men and women gave money and energy to the upbuilding of the church. It swept over Palestine, Egypt, Asia Minor, Greece, Rome, the north of Europe, the British Isles and into far countries. Today the dominant nations are nominally Christian. Some of the old faiths are crumbling and it looks as if Christianity and Mohammedanism might have the great duel. The latter is sweeping Africa like a devouring fire. Other nations are agnostic or atheistic. A recent count in the University of Tokio, Japan, showed sixty Christians, two hundred and forty of other faiths and thirty-five hundred agnostics! While, with the broad sweep of history, we may feel encouraged, yet when we think that two thousand years have gone over this old earth since that majestic Life walked in Palestine we must pause and consider. Moreover, when we stop and consider that fourteen of the leading denominations in America lost one hundred and sixty thousand members in the last year, we are driven to our knees. The best explanation as to why this loss occurred, seems to me to be found in the fact that during the war America gave all her strength to winning that crusade. The church poured out her life for this cause, not thinking of herself. She had no time to give to her own upbuilding and her losses were large. This, in connection with the revision of statistics in preparation for the Interchurch drive, when memberships were pruned to the actual working forces, seems to cover the major portion of the losses. However, explanations never explain and when all is said and done we face the simple, plain, forbidding fact that the Protestant churches have lost for the first time since statistics have been kept.

Peter Ainslie, in his new book, "If Not a United Church, What?" does not hesitate to predict dire consequences. He blames the divided condition of our churches for nearly all the evils. Most members of the Christian fellowship would accept his wise argument. Others believe that organic union is an impossibility, but that cooperation may be brought to the highest point and fellowship may become almost ideal. There will always be liberals and conservatives; there will always be those who delight in rituals and those who cannot bear it; there will always be emotional groups and intellectual groups; there will be those who want missions, and those who want faith-healing, and those who want education and refinement. It would seem that all the good might be brought together in one fine fellowship, but human nature is a very stubborn thing. You answer that the gospel changes human nature into divine nature, and I agree with you. Our only hope lies in the fact that human nature can be fashioned and changed for the better and even the best.

The conclusion of Ainslie's book is striking: "Sectarianism must be abolished. Henceforth let no man glory in his denomination; that is sectarianism; but let all men glory in Christ and practice brotherhood with men; that is Christianity." That is a very well stated truth. Burris A. Jenkins, in his book, "The Protestant," has a fine chapter on "Sects and Insects." We can get on very well without either! When "My-doxy" becomes bigger in my eyes than God's kingdom, my usefulness is ended. Judged by that standard the churches are full of dead ones! Again it is the faithful few that furnish the real spirit of the living Christ.

JOHN R. EWERS.

*Dec. 5, "The Growth of the Kingdom." Matt. 13:24-33.

BOOKS

THE PERSONALITY OF GOD. By James H. Snowden. This book is an attempt to answer for the average man the question, "What Is God's Nature?" It is written in the conviction that at the heart of the universe is the secret of all existence, and the core of this secret is the question of the personality of God. (Macmillan. $1.75.)

AMBASSADORS OF GOD. By S. Parkes Cadman. Dr. Cadman, the eloquent Brooklyn preacher, here talks frankly to his fellow preachers regarding the fundamentals of their calling. He maintains that the outstanding truths for them to proclaim are few, simple and experimental. He bids them find these truths in the Scriptures and shows how their greater peers in the Christian church through all the centuries have taken this Scripture material, and shaped it, each to the needs of his own generation. (Macmillan. $3.50.)

STORY-WORSHIP PROGRAMS FOR THE CHURCH SCHOOL YEAR. By Jay S. Stowell. This book contains fifty-two services for boys and girls. Adapted not only for Sunday school work but also for the needs of pastors wishing to promote special programs for the youth of the church. (Doran. $1.25.)

FROM HOLBEIN TO WHISTLER. By Alfred M. Brooks. Being the fourth work published by the Yale Press under the auspices of the Scheftel Memorial Publication Fund. The book presents the development of the arts of drawing and etching from the beginnings of line engraving in Italy to its ripening in the genius of the great etchers, Rembrandt, Van Dyck, Claude Lorrain, Turner, etc. The reproductions of drawings and etchings are especially valuable. (Yale.)

THE NOON-MARK. By Mary S. Watts. Mrs. Watts has become known, by such books as "The Boardman Family" and "From Father to Son," as a realistic portrayer of real American people. The latest volume is a study of life in New York, with the war and bolshevism far in the background. (Macmillan. $2.50.)

MARY WOLLASTON. By Henry Kitchell Webster. A story of current life in Chicago, in which the experiences of Mary Wollaston are related: honest in every fiber of her being, she struggles almost in vain against the tide of complexities of a dishonest and sentimental environment. (Bobbs-Merrill. $2.00.)

THE TOP OF THE WORLD. By Ethel M. Dell. The love story of Sylvia Ingleton, who, forsaken by her lover at a most critical time, finally finds reconciliation and reaches "the top of the world which it is given to only a few travelers to find." (Putnam.)

COME SEVEN. By Octavus Roy Cohen. Another collection by the author of "Polished Ebony," in which the author reveals himself as a pastmaster in the art of telling stories of the "polished" dark folks of Alabama. (Dodd Mead. $1.75.)

HAPPY HOMES. By Jane D. Abbott. This writer's annual Christmas book. Wholesome reading especially for girlhood of the later teens. (Lippincott, $1.60.)

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Association Works With the Soldiers on the Rhine

There are still 15,000 American soldiers on the Rhine, the remnant of the army of 250,000 that held this position following the armistice. The Y. M. C. A. maintains a corps of workers among these men, for the moral dangers in these peace times is very grave. Mr. Sherwood Eddy visited these men recently and gave an address on the theme "The Greatest Battles of the War." This address made a profound impression on the men. The Association has a strong recreational program and arranged trips to the Rhine. Baseball, volley ball, track meets and various other forms of recreation are provided. A force of 54 American men and 66 American girls have endeavored to minister to the American Army. Seventy per cent of the soldiers gather each night in the huts of the Association and are thus kept away from the haunts of evil.

Tentative Program for Quadrennial Meeting

The Quadrennial Meeting of the Federal Council of Churches will be held in Boston beginning December 1. The sessions will be held in Ford Hall and Dr. North of the Methodist Board of Foreign Missions will preside. The tentative program has already been published, and it includes an address by Bishop McDowell on "The Relation of the Church to the National Government." Rev. William Adams Brown will speak on "The Church Facing the Future." On Monday evening of the sessions a banquet will be tendered the delegates by the denominational social club of the city, and the principal address will be delivered by Dr. Henry van Dyke, ex-ambassador to Holland. The sessions will be of the greatest importance to the future of co-operative religious work in America. The Federal Council has been accused of undue conservatism and of vagueness in its program. On the other hand, the history of the Interchurch Movement has proven that co-operation must not cost too much money and that it must take time to think its way through the problems of religion. There is grave need of bringing a number of other co-operative religious organizations into fellowship with the Federal Council.

Salvation Army Work in Chicago

The work of the Salvation Army in Chicago has a number of unique features. Among these is a rescue and maternity home where unfortunate girls may find shelter. This home received 148 girls the past year, and 56 babies were born there during that period. The girls are given motherly care until they are able to provide for themselves and the children. The Army also has a home for working girls which provides good environment for 153 girls at the present time and which is shortly to be enlarged. The Day Nurseries provide care for little children while the mothers go out to work. The service to women has been less understood by the public than the Army program for unfortunate men.

New Church Buildings to Be Erected Everywhere

For a number of years church building enterprises have been at a stand-still on account of the price of labor and the scarcity of material. This coming year the churches will undertake a vast amount of new building in spite of the adverse conditions. The Presbyterian Board of Church Erection has appropriated over a million dollars to aid in church erection this coming year. This appropriation will encourage the giving of several millions of money in local churches.

Newspaper Impressions in Japan

The newspaper comments on the World Sunday School Convention held in Tokio in October are beginning to reach us. The press in that far away city is evidently bewildered at the idea of a Christian convention in a non-Christian country. The comments are typical of the journalese attitude of the occident as well as the orient. One editor suggests that Christianity be tried in California. A well-known journal, the Chuwo, is hostile. It says: "While the influence of Christianity is increasing, Christianity itself is becoming more and more degraded, so much so that the world convention is compelled to be held at the capital of a non-Christian country. Is there any place in the world which is more fitted to be the site of the convention than Japan? Christianity is the lip philosophy in America; Japan is a non-Christian country." One of the striking features of the convention was a Christian parade through the streets of Tokyo. Ten thousand people were in line, including Japanese and foreign delegates. It was announced in the convention that New York City would be the headquarters of the association henceforth.

Baptists Will Push Brotherhoods

Some years ago every denomination had a "brotherhood," a laymen's organization. Great things were expected from these brotherhoods, but they were promoted in large measure by preachers of the revivalistic type, and did not win loyalty of the men of the churches. In most of the denominations the brotherhoods died out, and there is now little lay organization except for local men's clubs whose activities are largely the eating of dinners and the hearing of special lectures by celebrities. There has been a revival lately of the idea of organizing men for service. The Brotherhood of St. Andrew has been for many years a consistent force for good in the Protestant Episcopal church, and the achivements of the Unitarian Laymen's League have been abundantly chronicled in the religious press of late. The Baptists now announce the existence of a World Brotherhood Federation which has been living obscurely, but is now coming out into the limelight. It is proposed to form local clubs in the churches, these often to grow out of the men's Bible classes in the Sunday schools. There are 8,000 organized classes or clubs in Baptist churches in America. It is hoped to make all of these conscious of a world fellowship of Baptists. A summer camp is to be established in the Adirondacks, and a thousand young men will be sent there every summer. It is hoped to recruit the personnel of the ministry of the church from this summer camp. The world brotherhood will set its face against strikes and strife.

Dr. Grenfell Meets With Success

Dr. Grenfell, the well-known Labrador missionary, is campaigning in this country for a million and a half dollars with which to endow the work he has been doing these many years. Up to the present time much of the support of the mission has been the fees received from lectures. In the event of Dr. Grenfell's death, the mission would perish. Dr. Grenfell is meeting with success in his campaign and has secured one gift of $150,000. He will speak in thirty cities in New England during the coming winter.

Treaty of Versailles Makes Religious Trouble

The treaty of Versailles in remaking the map of Europe has brought about a great deal of religious confusion. Four million Hungarians were set off from their own country and compelled to become Roumanians. In this population at least one million are Presbyterians. The Presbyterian pastors cannot receive state aid, of course, since the Roumanian government is committed to the Orthodox church. The Presbyterians of the United States are planning to come to the relief of their brethren in Roumania and stand by until the institutions of religion are reestablished. There are many pastors who have received no salary for two years, and among the lay members of the church there is want and distress in a group that was once made up of community leaders.

Will Exchange Pulpits with Russian Orthodox

The closer fellowship between American Episcopalians and the Orthodox church of eastern Europe will be symbolized in the United States by an interchange of pulpits the first Sunday in January. This interchange has not been sanctioned by the church in Russia, for

the reason that there is no communication with Russian church leaders. This kind of interchange has long been sought by ecclesiastical leaders in England. In New York the Episcopal bishop will officiate at the Orthodox cathedral and the Russian archbishop at the Episcopal cathedral. There is a strong sentiment abroad in both communions for a reunion of the church and many indications that a formal union of these two communions may not be very far off.

Y. W. C. A. Will Care for Foreign Students

The National Y. W. C. A. has discovered that there are in this country at the present time 1,500 women students who have come from the Orient and from South America for the purposes of study. The association is concerned that these students should see the best in our American life, and they are cataloguing them for the purpose of giving them special care. There have been large numbers of men students here for many years, but the tide of women students indicates something of the new status of women the world around.

Devotion of a Small Church

The loyalties in some of the small struggling congregations of religious people is one of the striking facts of American religious life. In Tovey, Ill., a mining town more known for prize fights than for preaching, a small Methodist church has been operating in a dwelling house. When a brick building burned down, the little congregation was able to purchase the site and the damaged bricks. The women of the congregation cleaned and piled forty thousand bricks, and now they are ready for the erection of a small sanctuary. It will be strange if this story of heroism does not bring them the help of their denomination in erecting a worthy house of worship.

Noted Churchman Grows Pessimistic

Dr. Thomas M. Elliott of the southern Methodist fellowship has recently issued a statement with regard to the faith of college students and professors. As it is quite at variance with statements that have been make by many student pastors at the state universities it is presented for what it may be worth. Dr. Elliott does not state the source of his statistics but if they are anywhere near correct, they are very startling indeed. He says: "The alarming seriousness of this situation in the United States is realized when it is understood that more than fifty per cent of the most distinguished professors in American colleges do not believe in God, of which number twenty-seven per cent do not even believe in the existence of God, and only thirty-five per cent of our most distinguished professors believe in the immortality of the soul. As a natural consequence of such a condition, it is now proved that more than forty per cent of the young men leaving college today do not believe in God and immortality. It is also proved that only fifteen per cent of the freshmen in colleges reject God and immortality, but that the percentage rises in the upper class. In other words, very few students deny God when they enter the colleges of the land, but as they continue to sit under the instruction of atheistic professors they are gradually robbed of their faith."

Religious Editorials in Secular Paper

Many of the metropolitan papers now have a religious editor who interprets the religious news of the community. It is an advance step, however, to have a paper of general circulation arrange to print a religious editorial every week. The Chicago Evening Post, whose editor, John C. Shaffer, is an interested member of First Methodist church in Evanston, has recently announced the policy of a religious editorial every Saturday. The first editorial in the series dealt with the theme of religion in the home and the school, and the second editorial found its theme in the supreme need of religion in the life of the individual. The series will continue, having as its motive to promote the ethical and religious life of the readers. This journal is at the present time running a series of articles on the experiences of reporters who went to church. These reporters went disguised as down-and-out men. It was worth while to get the reporters to church any way! They seem to have been surprised at the cordiality with which they were received.

Methodists Claim to Be Second Largest Protestant Church

The statistics of world-wide Methodism have been compiled recently by Dr. H. M. Carroll and have been made public by the Centenary Conservation Committee which has headquarters in Chicago. The estimate of Methodist population in the world, for the western section, of members, probationers and adherents is 29,253,805; and for the eastern section, of members, probationers and adherents is 7,369,385; a total of 36,622,-190. The increase of Methodist population in nine years is computed to be 3,935,341. The claim of the Methodists is that they are now the second largest of the Protestant communions, being outnumbered only by the Lutherans. While the Methodists are under a form of episcopal supervision, they definitely reject any theory of "apostolic succession" and constitute along with the Lutherans a very definite obstacle in the path of those who would seek to accomplish the reunion of the church by the road of reordination and the historic episcopate.

Women Will Aid Mission Colleges

Many of the educational institutions on foreign fields are embarrased by the growth they have made in recent years. The Vellore Medica college in India has turned away 150 women this year who wished to take up the study of medicine. There was no longer any room in the institution. Missionary women in America plan to give in their homes a Christmas program called "Lighting the Christmas Candles" and they will devote the proceeds of the entertainment to the fund for union colleges for women in the orient. The literature of the movement features the fact that no secretaries and expensive luncheons are being used to promote the enterprise. This latter feature is indicative of public opinion at the present time with regard to national movements in religious work. Since the Interchurch World Movement, there are no funds for big promotional schemes. Money given must go to the field.

Well-Known Presbyterian Pastor Changes

Dr. Leon D. Young, pastor of First Presbyterian church of Lincoln, Neb., has resigned his pulpit to accept the pastorate in City Temple, Dallas, Tex. Dr. Young has been an active and competent student worker in Lincoln, where he has had a large student membership from the state university. During his pastorate in Lincoln, the church has grown from 500 to 1,000 members. He is accepting the leading pulpit of presbyterianism in the southwest which was made famous by the ministry of the late Dr. J. Frank Smith, former moderator of the Presbyterian church.

Religious Education Expert Goes to Philadelphia

Rev. Walter A. Squires has made a place for himself in the religious activities of America by his service at Gary, Ind., where he was the executive secretary of the system of week-day religious instruction. While there he prepared literature on this movement which has been helpful in other communities in setting up week-day religious instruction. He has been engaged by the Presbyterian Board of Publication and Sabbath School Work in Philadelphia to head up its propaganda in favor of more extensive Bible study. Mr. Squires is now preparing a curriculum for primary and intermediate departments for one hour a week schools which will be released on January first.

Find Plates of Finney's Book

It is a rather romantic story that the plates of a theological book which have been lost for a quarter of a century should be unearthed the other day. They were found in the basement of an old book store in Oberlin, O. They are the plates from which Finney's "Lectures on Systematic Theology" were printed. This work was highly esteemed in its time and there is still a sufficient demand for it that a new edition will be brought out from the buried plates.

Developing Armistice Day Celebrations

Every new day that is added to the patriotic calendar demands some new kind of dramatization. The task of celebrating Armistice Day fittingly has taxed the ingenuity of pastors all over the country this year, for the communities

seem to look to the church to lead in this celebration. Armistice Day at Whiting, Ind., was noteworthy by reason of the celebration at Plymouth Congregational church. From two to four in the afternoon of the day the church was open with a continuous service made up of patriotic music on the organ, prayers read by the pastor from various manuals of devotions and poems telling of the valor and sacrifice of the dead. This with the reading of some of the great psalms made up the celebration. There was no sermon. Rev. Chas. E. Trueblood is pastor of this church.

Churches Find Success in Moving Pictures

Since the quality of moving picture film has been improved and it is now possible to secure pictures suited to the sanctuary, many churches are making experiments with the pictures at the Sunday evening service. Rev. Christian Reisner, of Grace M. E. Church, New York, has been able to build up a Sunday evening congregation by means of the film. In New York a Sunday evening hearing is very diffirult to secure. The First Unitarian church of Louisville, Ky., now has moving pictures and the first evening they were introduced, the house was packed to the limit. An interdenominational editorial board now censors the film. On this board are a number of the most eminent clergymen of America.

Dr. Headlam Undermines Claim of High Churchmen

Dr. A. C. Headlam has spent forty years studying the doctrine of the church and he has been counted in days past as one of the stalwart defenders of high church position. He is now warning his brethren in the Church of England against too much insistence upon a doctrine of the church. He asserts that the episcopacy as we know it is not to be found in the New Testament. His statement in this connection is of great importance in view of the recent Lambeth proposals for reunion on the basis of a historic episcopate. He says: "There are no definite Biblical arguments in favor of it. The name we have, but its significance is different. Attempts have been made to find arguments in favor of it—the position of James, the Lord's brother, the angels of the churches in the Revelation, the language of the Pastoral Epistles. A more careful exegesis will show us that these arguments are based upon misinterpretation. There is no Biblical authority for episcopacy."

Latitudinarian Church Started in Boston

A so-called Community church has been started in Boston similar in character to that in which Rev. John Haynes Holmes preaches in New York. It has for pastor Rev. John Herman Randall, a Baptist of radical connections. The service is attracting at the present time 150 people of more than average social standing and intelligence. Extracts from the world's best literature are read in place of the Bible, and the sermons and prayers make but little reference to Jesus Christ. It is the hope of Dr. Holmes that these community churches will become the national religion.

Dr. Worcester Rebukes His Critics

Dr. Elwood Worcester, the founder of the Emmanuel Movement of spiritual healing, has continued his work in recent years without the public notice which was accorded him at the first. He cooperates with the physicians to the fullest extent but in spite of this is often subjected to criticism. His recent reply to brethren of his own household of faith was suggestive. He said: "We can count the Christian Scientists and marvel that, with all their vagaries, they have in a few years collected as many members as the Episcopal church, with all its organization and its splendid bishops and ministers, has attracted in more than two centuries."

Hopes to Find Support for Miracles

One of the interesting features of the recent Church Congress in England was a discussion of spiritualism by Sir William Barrett, a scientist of note and one of the founders of the Society for Psychical research. It was rather astonishing to hear a man who believes in scientific method hoping to vindicate the physical miracles of the Bible by means of the hypothesis of spirit control. He said: "In the Gospels we find that Jesus was conscious of some power passing from Him when touched by a suppliant, and the healing power of His touch is frequently mentioned. The conclusion is obvious that when the results of psychical research are further established and generally accepted, as doubtless they will be in course of time, the materialistic philosophy and mechanistic view of life will have received a fatal blow. Confronted with the demonstration of amazing super-normal phenomena existing to-day, the miracles of the New Testament will cease to be regarded by sceptics as the fables of a credulous age. Nor can vociferous Sadducees scoff at the resurrection of our Lord, when experimental proof accumulates of survival after bodily death."

Church in Down-Town District Makes Adjustment

St. Marks-in-the-Bouwerie is a down-town church in New York where the fashionable people have long since moved out and in place of these have come the boarders. It looked as though a historic church would have to be closed up, but the rector, Dr. William Norman Guthrie, conceived the idea of redeeming the neighborhood. Houses of ill-fame have disappeared. Now the church is buying considerable property in the neighborhood and renting it to desirable tenants. By owning the property near by and by keeping undesirables out of the neghborhood, a church may be able to survive where it would otherwise perish. This church is in the fellowship of the Protestant Episcopal church.

Will Conduct a Research Department

The difficulty of getting the facts concerning news is one of the commonplaces of the present time. Two books have appeared during the past year which have made a vigorous protest against

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the alleged unreliability of the news in secular papers on important events such as strikes and the international situation. Walter Lipmann has written "The Freedom of the News" and Upton Sinclair "The Brass Check." The Federal Council, without going into the merits of this controversy, has established a research department in connection with the Commission on Social Service and it will soon be possible for both religious and secular editors to secure facts that have been gathered by experts. It is believed that this new department will throw light upon many difficult situations that are now totally misapprehended by the public.

Educational Leader Passes Away

Dr. Richard C. Hughes was identified with the cause of Christian education for many years. For ten years he was the University Secretary of the Presbyterian Board of Education. He was also an active member of the Council of Church Education. His demise on October 9 was very unexpected to his friends, as he had been in the office only the day before. It will be difficult to find someone to fill the place he has occupied during the past year in the work of religious education. He had hoped to be in attendance at the meeting of the Council of Church Boards of Education in New York the first week in January.

University Preachers in Chicago

The preacher at the University of Chicago not only speaks at the Sunday morning service at Mandel Hall, but is often used for the departmental chapel services which are held during the week. In the university preacher's office, someone deals every day with the personal problems of the students. The university undertakes to secure eminent representatives of the church who will attract and hold the attention of the students. Dr. David Hugh Jones was the university preacher on November 21. On November 28 Dean Edward I. Bosworth, of Oberlin College, Ohio, will preach. For December the preachers are Professor Albert Parker Fitch, of Amherst College, and Rev. James Gordon Gilkey, of the South Congregational Church, Springfield, Massachusetts.

Preacher Explores Life of Working Man

Rev. Ford Ellis, pastor of South Side Christian church of Omaha, during the past year has had several brief experiences at different kinds of manual labor. Last summer he went into the harvest field for awhile and confesses that when the local preacher came around to invite him to prayermeeting, he advanced the old stock reason against going. He has served in a meat packing plant in his own city, in a grocery store as a clerk, and as a night watchman, and he declares he is going to take a job as a reporter. His effort is to see religion from the standpoint of the men to whom he preaches.

British Table Talk

London, November 2.

IN a paper on "Amusement" read at the recent Church Congress the Bishop of Sheffield remarked that sometimes there came on one a shivering feeling that there was a horrible likeness between what amuses the mass of the people now and what amused them in the declining days of the Roman Empire; and Canon Alexander says that dancing and looking at pictures—the two favorite occupations of savages—are two favorite occupations in what is known as modern civilization. For these and other reasons Professor Percy Dearmer (who is associated with Miss Maude Royden in her Fellowship Services), while opposing Sunday theaters and professional games because they involve a large amount of labor, pleaded for a widespread vigorous movement among church folk—"Not merely that we should proclaim the rightness of Sunday games, but that the clergy and church officers should take the lead in organizing them." It almost takes one's breath away to find the sober "Guardian" agreeing "with all that Dr. Dearmer said on this subject, and especially with his remark that there is plenty of time on Sunday both to worship God and recreate the body."

Church and Stage

A great impression was made on the congress by a bold plea for freedom and sincerity at the theater by Miss Sybil Thorndike, daughter of a clergyman, who has recently distinguished herself alike in Greek plays and modern drama. She spoke with perfect elocution, finished phrase, and dramatic effect. Indicating the essential point of contact and conflict, she said, "Both church and drama are keenly interested in the study of human life and character in all its varied forms and development. The church claims the right to look at life and say, This is right, This is wrong, This is truth, This is error. The dramatist and the actor look at life and throw down the challenge, This is life as I see it, what do you make of it? Should not the church welcome

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such a means of presenting life? What chance have the clergy of looking on life in action as the outside world sees it?" Even if a free open-eyed theater were to show that mankind is too much preoccupied with sex matters, for instance, then she submitted that it is healthier for the theater to show that preoccupation than to pretend it doesn't exist. Let the church attack the fact that mankind is so preoccupied, not merely suppress the symptoms. Miss Thorndike said the reason why all serious artists quarreled with the censorship was because it deliberately encouraged insincerity.

* * *

Miss Royden's Great Speech

Another woman, Miss Royden, achieved a great triumph at the Church Congress. At the first congress in 1861 ladies were not even admitted, at the next there was fierce opposition to their attendance, the following year they were admitted to a remote part of the Sheldonian Theater, Oxford, on payment of half a guinea charged to full members. Miss Royden spoke on the Restatement of the Message in Terms of Today. High tribute, all the more telling because coming from a journal that has strongly disapproved Miss Royden's pulpit activities, is paid by the "Church Times," which says, "Her contribution to the debate was a very fine one—it was a very great speech." Miss Royden insisted that the God we proclaim must be a God of Truth. The paralysis of Christianity today was partly due to the nervous terror with which it has confronted the advance of truth. "God and Truth," she said, "aren't they two names for the same Thing?" "Gentlemen of the church, I beseech you, make the language of the church as truthful as the language of the great scientists." There are phrases in the Prayer Book, she declared, which at their best are meaningless, and at their worst are false. Many people are being turned away every Sunday evening from Miss Royden's service at Kensington Town Hall, and the Bishop of London is being petitioned to offer her one of the numerous empty city churches. A recent service was attended by a well known literary man carrying his golf clubs; he had gone straight from the links to the service. The question of woman's ministry in the church, how far the reconstruction of the Lambeth Conference shall be acted upon, is now greatly exercising the Bishop of London and other prelates.

* * *

The Child and the Bible

Bishops, deans and parish priests, fathers and mothers and teachers, have been taking part in a revealing correspondence in the "Daily Mail" (which now has a sale of well over a millon) on How to Present the Bible to Children in the Light of Modern Knowledge. "What am I to teach my children?" asks a village schoolmaster. "Not anything I know to be false, surely? Nor yet anything which will lead them to regard the Bible as a novel or a fairy tale, or just a phantasy. How am I to teach scientific truth and Bible precepts and stories so that they, at the age when I was miserable (because I was losing my cast iron faith in the Book, and nearly in Christianity), will love the Bible, revere it, and yet judge it as a reasonable adult Christian should?" A mother of three children replies "Why not tell them the truth? We all pretend to believe that truth will ultimately prevail. Why not trust it? If the Bible is to be saved from the scrap heap it must be treated rationally." Bishop Welldon says it is the Old Testament, not the New, that causes difficulty. He reminds us that the former is a Jewish, not originally a Christian document, and that it is a book not of physical science but of moral and spiritual character, and that its revelation is progressive. "On no account should a teacher tell his pupils as being true what he does not himself believe." Dr. Welldon suggests that he should say of certain passages, "This is parable or allegory, this is not historical fact," or "this is the highest morality of which the world was once capable, but how inferior it is to the moral law of the Gospel." A Bible for schools is imperatively needed, and not a few people are coming to think that the Bible for general circulation should be "Bowdlerized." How distressing to find young people digging out from the Scriptures passages that were suited for the age in which they were written but, found in any other literature, would universally be regarded as unfit for general perusal today.

* * *

Personal

The day after his eighty-fourth birthday Dr. John Clifford celebrated the occasion by preaching in the afternoon for 45 minutes and speaking with vigor at an evening meeting. When the Bishop of London genially greeted him, "My dear old friend, how are you?" the doctor replied, "Quite well, but whom are you calling old?"—Shortly after going to Westminster Chapel Dr. Jowett had to abandon the mid-week service because of heart trouble. He is nw suffering from nervous exhaustion, has been ordered to rest for six months, and will winter in the south of France. Fifty-six years of age, he has been in the ministry 30 years. Dr. Stuart Holden, vicar of St. Paul's, Portman Square, has promised to help at Westminster Chapel. A St. Paul's Canon, Dr. Simpson, says he hopes to see Dr. Jowett and other Nonconformists preach in St. Paul's Cathedral.—Rev. R. C. Gillie, Marylebone Presbyterian Church, sailed for U. S. A. November 3.—Dr. Thomas Barclay, senior missionary of the Presbyterian Church of England, will be moderator of the General Assembly for 1921.—Mr. J. Waddington Graves, D. D., who has had a varied career (at 25 he was farming in Saskatchewan and afterward took a year at Yale) has become subwarden of Robert Browning Hall Settlement, Walworth.—Rev. Thomas Greer has completed 36 years as minister of Bishopsgate Chapel, in the heart of the city of London. Rev. William Thomas has resigned the secretaryship of the Metropolitan Free Church Federation.—The Bishop of Lichfield's yearly income of $21,000 being reduced by rates, taxes, expenses and subscriptions to $6,000 for the upkeep of his official residence, which costs $10,000 per annum, he is leaving the palace for a smaller house. Rates, taxes, etc., on Farnham Castle amounting to between $10,000 and $15000 per annum, the Bishop of Winchester but for annual gifts from generous laymen, would have to seek a home elsewhere.

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* * *

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* * *

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Questions and Answers

1. What is meant by our underwritings?

   They are legal papers signed as security to notes given by the Interchurch World Movement to the New York banks for money which it borrowed from them.

2. Why were underwritings necessary?

   The Interchurch had no income. It must have money to project its work if it did anything. The only way open was for it to borrow until a campaign could be put on. The banks loaned the money to the Interchurch, on condition that the various boards sign as security.

3. Who underwrote from among the Disciples, and for how much?

   The missionary boards that now compose the United Society, and the Board of Education.

   The missionary boards underwrote for $300,000.00.

   The Board of Education underwrote for $300,000.00.

   The United Christian Missionary Society as such did not underwrite.

4. Why did these boards underwrite?

   It was necessary in order to participate in the Interchurch, and to this end they were advised to do so by the Cincinnati Convention.

5. Did any other bodies underwrite?

   Yes, representatives of every great Protestant body in America, except the Southern Baptists and the Episcopalians. Also many of the smaller communions. Sixty-one different boards and communions underwrote a total of $6,561,261.73.

6. Are these other boards and bodies paying?

   Yes, some have paid in full. Many are having to do just as we are, namely, make a special appeal for funds with which to pay.

7. Why doesn't the Interchurch pay?

   It has no funds. The campaign for funds for itself failed. It took what money it did get to pay the other outstanding obligations, leaving the underwriters to pay the amounts they had guaranteed at the banks.

8. When does this money have to be paid?

   Now! The last note at the banks was due November 8th, 1920. The banks have served legal notice demanding payment.

9. Can the banks enforce payment?

   Yes. They can sue and get judgment and then take all property available until debt is paid. We do not want the scandal of a court action.

10. Why don't our boards pay?

    They haven't the money. While receipts were greater last year than ever, so also was the cost of maintaining the regular work. Some of the missionary boards already had heavy debts. The United Society is now having to borrow to carry the work until offerings come in. They do not want to use missionary funds to pay underwritings. The Board of Education has no funds whatever with which to pay.

11. Did the colleges underwrite?

    No. The Board of Education underwrote in their behalf. Even if they had, many of them would not have received a penny from either the Interchurch or the Disciple World Movement Campaigns.

12. If we pay our underwritings, will our obligations cease?

    Yes. The banks have given assurance in writing that they will return underwriting papers when they have been paid with interest, and release the Boards from further obligations. The banks deal with each board as a separate unit. Hence one does not stand responsible for another.

Regarding Underwritings

13. Are we continuing in the Interchurch?

No. The Cincinnati Convention took action for one year only. That year has already expired. No further action has been taken.

14. Why not put underwritings into the regular budgets of the various boards and pay that way?

The total budget asked of the churches this year is necessary to maintain the regular work. It would confuse the matter still more to add underwritings as an item. Many people object to missionary, benevolent and education money being used to pay underwritings. The St. Louis Convention thought best to meet it by special gifts.

15. Why not wait until next spring for this special call?

The money must be paid now. It can't be put off. The Boards can't even borrow it. The only course left is to raise it now, and pay it now, and let it be a thing of the past.

18. When a church or individual gave to the Disciple World Movement last April, wasn't that a gift to the Interchurch?

No. The gift was to our own boards for our own work. Unless one gave to the "Class B" fund not one cent was given to the Interchurch. The April drive was our cooperation in the financial campaign of the Interchurch; but pledges made by our people were strictly for our own work. These pledges are valid and should be paid. The failure of the Interchurch in no way affects them.

17. Weren't underwritings included in the Disciple World Movement Campaign?

No. At that time it was not expected that we would ever be called upon to pay the underwritings.

18. What made the boards think so?

Because they were given repeated assurances by the Interchurch leaders that they would never be called upon to pay anything. The leaders believed the Interchurch would succeed in raising funds to meet its own obligations.

19. Why should one who opposed the Interchurch help pay underwritings?

Boards who underwrote, and the Convention which advised them to do so believed they were doing the right thing. All are willing to admit that a mistake was made. Let's be big eonugh to overlook mistakes, and for the sake of these boards which are our servants, and of the great purposes which they serve, help lift this millstone from about their necks. Many who opposed the Interchurch are lending hearty and generous support to the raising of this underwriting fund.

20. Why call this a "Debt of Honor"?

While no Board, nor all of them together, represented the Disciples as a people, the world in general will not make the distinction which is clear to us. The obligation of these boards will be thought of as the obligation of the Disciples. Therefore, to maintain our honor, we must pay. Failure to pay will reflect upon the church.

Let's Pay This Debt of Honor

December 12

Send all offerings to Treasurer Underwriting Fund

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Is Christian Theology Christian?
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Are Our Social Customs Christian?
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OUR DEBT OF HONOR

The Interchurch World Movement failed and underwritings must be paid.

A security debt hits hard, but no honorable man ever repudiates it.

There is no money in the Board's treasuries with which to pay underwritings.

This money is being raised by special offering and December 12 is the day.

There are many encouragements already that a generous response will be made.

Business men have voluntarily pledged sums ranging from $500 to $1,000.

Many in moderate circumstances are giving in amounts from $100 to $500.

This is no ordinary appeal and no quotas or apportionments are being assigned.

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If put in the budget it should be over and above regular offerings.

It should also be collected and sent at once as banks have demanded payment.

The urgency and immediacy of this offering cannot be overemphasized.

December 12 is our day of testing. We must pay. Our honor is at stake.

What shall be our answer to our honor, to our conscience, to our God?

Committee on Underwritings

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The Christian Century

An Undenominational Journal of Religion

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THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR JOHN R. EWERS, JESSIE BROWN POUNDS

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EDITORIAL

A Prayer in a Moment of Withdrawal

FATHER, it is in Thee that our soul finds refuge and recovery. It is always quiet where Thou art, and in Thy presence we would find peace and renewal of strength. Like the shadow of a mighty rock in the desert sun Thou bendest over us, cooling our passions and refreshing our wearied nerves for the difficult way. Pour Thy calmness round about us. Shield us against failure in this tense hour when our loyalties are unstrung by conflicting interests and impulses, and make us strong to stand amid the waves of confusion from which our heart has sought this moment of escape.

Uncertain of our strength and of our insight we have retreated hither. Yet not in craven fear have we sought Thee but in hope that Thou wouldest make our courage and our understanding equal to our task. For this instant we have retreated, seeking fresh supplies of faith and grace, that we might go forward again with firm foot against all hindrances which lie in the way of our duty. Thou wilt not fail us. Yet we had almost failed Thee, for our sense of Thy leading had left us and we had forgotten the word of Thy commandment. Distraught and discomfited our feet were slipping into weakness and shame when Thy spirit drew us aside to commune with Thee.

Open the springs of Thy power, O Lord, and send us back to our duty with a new accession of Thy resources. We can do all things in Thy strength. We can be calm amid any storm if Thou speakest to us, and we can be strong to conquer if we meet our task and our temptation in the calmness of Thy peace. Open our eyes to see that Thou standest beside us in the thick of our difficulties, even as Thou dost meet our hearts here at this wayside shrine. May we carry Thy presence back with us. Reassure our anxious spirit. Show us that as we give Thee peace in our thought and love Thou wilt be able to do for us far more abundantly than we can ask or think. And may we be counted among those who have endured and have overcome because they kept seeing Thy face. In Jesus' name. Amen.

Hyphenates Would Embroil Us

FREQUENT reports of insults to the British flag are being printed in our journals. One of the most recent was the stoning of the Union Club in New York by an Irish-American mob because the club was flying British and French colors along with the colors of the United States. The club has been accustomed to display these several national colors on holidays and anniversaries since the world war. There is evidently organized propaganda in this country to embroil us with Great Britain, for any nation is justly sensitive to indignities offered the national emblem. The hyphenates who stoned the club building in New York want the rest of us to fight Great Britain. That they themselves have no courage for this task is indicated by the fact that they are in New York instead of Dublin. The peace of the world is a matter of too great importance to be jeopardized by disloyal mobs in the United States. There is not only need of police action to deal effectively with law breakers, but also need of the more effective organization of public opinion with regard to interference in the domestic affairs of friendly countries. It is pretty generally agreed that we have no business in Mexico other than to see that our law abiding citizens are protected. Much less have we any business with the domestic concerns of the British empire. Whether the British government has a right or a wrong policy with

regard to Ireland is a matter on which any American may have an opinion, but when he undertakes to embroil our country in the controversy he has gone beyond his rights. The man of Irish blood who insults a British flag in this country proves that he is a hyphenate with fundamental foreign loyalties which go deeper than his loyalty to the United States.

Brewers Hope for Friend at Court

THE brewers of the country are a wily enemy of the public welfare. The country was faced with a pretty clean cut choice between wet and dry candidates at the recent election. The wet candidate for President was snowed under with an avalanche of votes. Wet candidates for Congress were defeated in large numbers. The author of the Volstead act was triumphantly reelected in spite of outside interference and some clever political maneuvering. It is hard to imagine a more adequate and decisive referendum. Yet the brewers' organization hopes to secure some representation in Mr. Harding's cabinet. They wish to have "a friend at court." At the present time the question is, Shall the permits to wholesale dealers under the Volstead Act be renewed? These permits have been abused during the past year so as to make liquor available for beverage purposes. There is every reason why they should be refused for the coming year. The Survey Magazine, which before the days of national prohibition seldom discussed the wet and dry issue, has recently made a report on the working of national prohibition. The exhibit is astonishing and will convince all but the blindest wet partisans. From the standpoint of scientific social study prohibition has brought in its wake social benefits such as could scarcely accrue from any other legislation. In view of the mandate from the country and in view of the well-attested results of the eighteenth amendment, there should be no faltering on the part of the new administration in the enforcement of our prohibition laws. The country wants "prohibition with teeth in it."

The Martyrdom of Armenian and Persian Christians

NEWS from Persia tells us that less than one-third of the 30,000 Christians of Urumiah are now left alive. From Armenia comes late news of a continuation of the massacres by Turks and Kurds. If socalled Christian governments were as careful for lives as they are for "mandates" and "spheres of influence," most of these lives could have been saved. France has deserted sections of Armenia when it was known her withdrawal would entail these massacres, but she has not deserted the Syrian territories claimed as her part in the commercial loot of war. If England were as careful of Christian lives in Persia as she is of future commercial supremacy in Mesopotamia, the life of many an English soldier would have been spent in the past two years in a better cause. Americans, in their peace and plenty, and bearing in her body hardly more than a scratch from the war, have little imagination, it seems, to visualize the horrors of these sad and stricken lands. Dr. J. K. Brown's experience may help to do so for Christian Century readers. He was in Armenia for thirty-eight years, and had superintending charge of over 2,500 Christians. Out of the whole number less than 100 are left alive today, and out of his 160 trained workers only three are now left alive. Few of the 5,000 pupils are left and the buildings in which the work was done are either in ruins or vermin-ridden after Turkish and Kurdish occupations; they will have to be reconstructed from the bottom up. The educated girls are slaves in their captors' hands, or if released are struggling with broken health and hearts. Dr. Brown's territory was in the heart of ancient Armenia, between the headwaters of the Euphrates and the Tigris. He says all the people there, including the civilian and better class Turks, look to the United States for help and would welcome an American mandate.

Syrian Missionary Work Loses a Leader

ONE of the most prominent figures in the missionary and educational work in Palestine during the past half century has been the Rev. Franklin Evans Hoskins, D.D., of Beirut, Syria. He was a conspicuous leader in the Presbyterian missionary work in the Lebanon region, and was intimately connected with the ministries of the Syrian Protestant College. He was born in Rockdale, Pa., in 1858. He graduated from Princeton University in 1883, and from Princeton Theological Seminary in 1888. For thirty-two years he was connected with the Presbyterian mission in Beirut and the adjacent area. He was the author of two remarkable books, "From Nile to Nebo" and "The Jordan Valley and Petra," both profusely illustrated with full page photographs. His chief work was in connection with the revision and publication of the Arabic Bible. Seven years were spent in this exhaustive labor. It was completed just at the outbreak of the war, and the copper plates of the edition were hidden after a single imprint had been made. From the one copy brought to America by Dr. Hoskins, who brought his family through great perils on the journey, a new edition was made by photographic process. After his return to Beirut at the close of the war, the plates were found intact, and the work of publication went forward. Ill health, brought on by overwork in connection with the relief and reconstruction activities necessitated by the stricken condition of the people, brought on his death after a few hours of sickness at Beirut, Nov. 12. Mrs. Hoskins was Harriet Mollison Eddy, whose mother, father, brother and sister were missionaries, as was she. Dr. Hoskins will be greatly missed in Syria as well as among the missionary workers of all the Christian bodies.

Orthodox Church Adopts American Ideals

THE Greek Orthodox church is proving itself to be much more flexible in method and more modern in spirit than the Roman Catholic church by its recent action of establishing services in America in the English lan-

guage. The downfall of the Czarist government has left the Orthodox church quite free in countries outside of Russia to carry out reforms which have in many cases long been favored by the clergy. Archbishop Alexander Nemolosky has given orders that English shall be the preferred language in the parochial schools in this country. In addition to this, he has given orders that civics shall be taught in these schools and every effort made to Americanize the children attending them. Such action meets much of the objection against parochial schools. If in addition to the features noted above, these schools can command teachers of a grade equal to those of the public schools, and work under a modern curriculum and method, the parochial school might even become popular. The effect of these revisions of policy upon the problem of Christian union will be considerable. There is evidently no spirit of separation in the present attitude of the Orthodox church leaders. It is inevitable that the immigrants who come to this country should seek the familiar rites and customs of ancestral religion. It is one thing to wall off these immigrants, as the leaders of the Missouri Synod Lutherans do. It is another thing to be conscious of moving toward the goal of a Catholic fellowship in the church of Christ.

Baiting the Roman Catholics Again

IT is reported that in certain sections of the country there is a resurgence of anti-Catholic feeling. A new organization called "True Americans" is in the field, and it purposes to serve the same purpose as the historic A. P. A. In the state of Georgia the religious issue has been particularly acute this year. There is a widespread sentiment that no Roman Catholic should be elected to office. Some of the secret fraternities which are under the ban of the Roman Catholic church are used by ardent sectaries for anti-Roman propaganda. While the open lodge meeting may not be used for this purpose, the anteroom conversations accomplish the same purpose. An offensive literature is circulated which represents nunneries as houses of immorality, and priests as scandalous hypocrites. The great body of our citizenship will never develop any particular sympathy for monastic institutions, religious celibacy, or for foreign domination in religion. Nevertheless the American principle of religious liberty allows every Roman Catholic the same rights as the remainder of our citizens, including the holding of public office. To refuse to recognize not merely the godly character of some priests but the respectable character of the priesthood as a whole, is to sin against light, and to fail to appreciate the educational and philanthropic work of the sisters is inexcusable bigotry. The schism in Christendom in the past has been occasioned by the Catholic hierarchy excommunicating Protestants. When Protestants in turn excommunicate Catholics and in addition seek to prevent their exercising their civil rights, they have outdone the evil deeds of the dark ages. One may be a good Protestant and he can have a sound basis for antagonism to Rome without filling his mind with scandals concerning his religious neighbors.

Are There Too Many Preachers?

THERE is an insistent demand for more theological students in the divinity schools. Words of alarm are spoken by Christian leaders, who point to the fact that far fewer young men are graduating from the ministerial training schools than are required for the upkeep of the churches. There is further depletion of the ministry by departure from the pulpit to accept other forms of religious service like missionary appointment, religious educational directorships, secretarial positions in church federations, and like types of ministry. In addition there is the constant drain of those who leave the work of the church to take up secular vocations.

These are serious facts. And if there were only the necessity of maintaining the churches in their present and increasing numbers, the situation would be disquieting. Perhaps it is in reality. But the cooperative movements throughout the nation have raised many questions in the minds of thoughtful observers. These are bound to have a bearing on the problem of ministerial supply.

It goes with the saying that the present times of reaction are sure to decrease the numbers of ministers and those in training for the ministry. To those who look for the sudden and spectacular rewards of money and power which certain sorts of business offer today the ministry offers few inducements that appear convincing. If the old assessment of ministerial dignity and influence is put into contrast with the jumble of values which make up our present shifting social order, there is little of encouragement for the men who want to do the serious and worthful thing. But that is a passing phase of public opinion, and the ministry, the truly heroic and adventurous experience of human leadership with divine motives, is sure to come to its own once more and ere long.

But the more serious question is whether or not the churches we have are not too numerous, and the ministry overstocked with second-rate men who are losing what power they might otherwise manifest in the treadmill of mere denominational effort. Granting all the fine things that may be said of the quality of life that is nourished within the little groups which make up the churches, and the contribution to the life of the nation made in this manner, is there not still remaining the disquieting suggestion that very valuable time, effort and money are being wasted prodigally in the attempt to maintain competing denominational churches, with struggling and discouraged preachers, in communities that might be better served by fewer churches and stronger and happier ministers?

If left to themselves, the communities would prefer that larger and more economical adjustment of things. They would like to have one church of the Protestant, free and evangelical orders, doing a generous and profitable business in the organization of the life of the entire local area on lines of religious education, sane evangelism, and social service. The people would contribute gladly to such a unified plan, as the examples of many localities show. At present the very ends of religion are defeated by an irre-

ligious rivalry that exhausts much of the spirit of enthusiasm, and offers the disheartening spectacle of a divided and self-annihilating church.

Something of this wastage is being obviated by the ministry of comity committees in places where there are local federations or other cooperative bodies. The leading religious groups have come to perceive their duty and privilege in this regard. There are other bodies of so-called Christians to whom no appeal for comity or fair play in the allotment of church territory is welcome. They will invade an over-churched district with the same calm assurance of missionary privilege and obligation with which they would contemplate a newly discovered continent. But leaving out of account these declining fragments of the total religious group, one notes with encouragement the growth of the spirit of cooperation.

Is not some comfort to be found, accordingly, in the fact that the new era of mutual regard and cooperative effort is to see a proper reduction in the demand for a host of preachers, and a rising insistence upon suitably trained and competent leaders for the churches? These choice men (and women too) will be less numerous and more effective. If it seems discouraging to contemplate a fully equipped theological seminary turning out only a score of fitted men and women, while an institution for socalled Christian workers releases annually hundreds of raw and crude practitioners of the art of exhortation, with marked Bibles and a wooden interpretation of the faith, comfort may well be found in the fact that the one institution provides material of a dependable and constant type, while the other is in the nature of the case superficial and transient.

These are great days for the ministry, when rightly assessed. Men who are willing to pay the price of due and severe preparation, and then to take at first the quiet, unambitious sort of pastorate, will come soon, perhaps all too soon, to the throne of power as preachers of the great verities, and shepherds of souls. But there may be a providential economy in the reduction of churches, and the consequent narrowing of the field for ministerial supply. Fewer churches and more effective churches is the demand of the communities today. Fewer preachers, and those more adequately prepared is already the hope of the people who are assessing religion not in terms of material establishment and quickly secured personnel, but of true religious efficiency and spiritual results.

Religion and Ugliness

THERE is a charming story of Roxanna, the young wife of Lyman Beecher, who, taken by her husband to his parish in one of the most inaccessible parts of New England, and finding the little manse entirely uninviting, set at once about making it beautiful to the eye. From her dowry chest she brought forth unbleached muslin, which she tacked over the floor of the living-room, and then, upon a soft neutral background, she painted pink roses and long sprays of green leaves. Her husband's poor parishioners came to see, but remained upon the doorstep, refusing to walk upon the lovely flowers. They were proud of the achievement of their minister's girl-wife, but their consciences trembled at her daring. "Do you think," they queried of her, anxiously, "that you can have that *and heaven, too?*" The New England of that day still connected religion with outward unloveliness, though we have ourselves come far enough to confess ourselves glad that the Beecher children reinherited their mother's love of beauty as well as their father's gift for theology.

Some of the saintliest souls the world has known have revelled in ugliness. They have driven beauty from the sanctuary with a whip of small cords. Their praise has been exultant discord. Their garments have turned the human form divine into a scarecrow. They have feasted their eyes upon bare ceilings. They have made a luxury of sitting upon rough benches. They have put out of their lives everything that was visibly lovely, and have shouted for joy that nothing but unsightliness remained.

The early Christians for the most part looked upon Greek beauty with positive abhorrence. The holiest of monastics banished from their cells every suggestion of beauty in form and color. The Puritans smashed in stained glass windows and whitewashed paintings on church walls with a grim pleasure in the thought that they were destroying so much that was pleasing to the eye. The early Methodists not only made plainness in dress and worship a virtue but found delight in it. A happy young maiden convert laid her gold ornaments upon the collection plate with a sense of exhilaration which often continued with her as she went forward to a life of faith and devotion.

Probably one reason of these revolts of Christianity against the esthetic comes through the fact that reforms are oftenest followed first by the common people, whose taste is naturally undeveloped. But no doubt the deeper reason is that the esthetic forms of worship have so often lost their spiritual content, and, still more, that outer beauty has so often been misused and debased in the name of religion. It has thus become "the accursed thing" to those seeking to flee from the allurements of the flesh. Their hatred of it has become a joyous passion, and their renunciation of it for religion's sake has been, not as we might otherwise expect to find it, a sacrifice of the lesser to the greater good, but a conquest as of that over a crafty enemy.

The church has here a delicate task, and one not among the least of those involved in any program of Christian unity. Those who love order and beauty must continually assure themselves that these are given a content of real worship. At the same time, those who love and teach beauty and order must remember that the humble Mennonite who "goes plain" to a meeting-house of bare walls may have within a beauty of holiness which, if expressed in fitting symbolism, would exhaust the coloring of a Titian or the harmonies of a Beethoven. There is no religion in outward ugliness, but there is infinite beauty in any soul which truly seeks for God.

The Pens

A Parable of Safed the Sage

I HAVE a friend who is a maker of Gold Pens. And he said unto me, What does thou know about Pens?

And I said, I live hard by a Pen, though not in one; for I am a Writer.

And he said, Come with me, and I will show thee how a Pen is made.

So we entered the Factory, and came into a room where was a Crucible. And a man took Fine Gold and weighed it and cast it into the Crucible; and Copper took he also. And out of the Crucible came forth an Ingot.

And another man took the Ingot and weighed it, and rolled it into a Sheet. And another man took the Sheet and weighed it, and cut it into Strips. And another man took the Strips and weighed them, and out of every one of them cut he Pens an hundred and forty and four.

And another man took the Pens and curved the sides thereof. And another man cut out of every several Pen an Hole that was shaped like an heart. And another man cut in every Pen a Slit.

And every man counted the Pens that were given him, insomuch that if one Pen had been lost, or so much as a grain of gold missing, it would have been known who had taken it.

Then did certain damsels take the Pens, and they burnished them and polished them, so that every Pen received of the labor of an hundred men and two score maidens.

And the garments that they wore are burned once in the space of three months, and from the ashes they save more than enough gold to buy new garments. And when they wash their hands the water runneth into a great Vat and settleth, so that in every month they take from the bottom of the vat gold to the value of three hundred shekels.

Now I had watched them making of one Pen from the time it came forth in the Ingot till it was completed. And my friend took that Pen, and caused it to be set in an holder, and gave it to me. And he said, Keep it, for it is thine.

And I bowed low and thanked him.

And he filled the holder with ink.

And I spake unto him, and said, Behold, thou hast showed me a wonderful thing, and I have learned much. But I will show thee a thing yet more wonderful. For I am filling this Pen not with ink only, but with memory and creative power. I will cause this Pen to tell the story of its own creation, so that men who live a thousand miles away shall see what I have seen this day.

And he said, Thine is the more wonderful art: for the making of a Pen is not so wonderful as the use thereof.

So I took the Pen, and I wrote this parable therewith. And I remembered the gold that did not become Pens, but became dust of gold in the garments, and that flowed down the pipe into the Vat. And I prayed to my God, and said, O my God, who willeth not that any of the children of men should perish, if the washings of men's hands yield not filth only but gold to the value of three hundred shekels in a month, what canst thou do with the souls of men, in the day when hearts are tried as gold is tried in the furnace?

And I know not the answer to my prayer, but my hope is in God.

Three Poems

By Thomas Curtis Clark

Wisdom

IN musty books we seek for wisdom's prize
And spurn God's newest thought in budding trees;
We count as naught the summer harmonies,
And search out old-time creeds to make us wise.

A little child, though innocent of lore,
Can teach more truly than an ancient sage;
Far subtler art informs today's fresh page
Than classic records of the times of yore.

We hold of greater worth far distant things,
Despising simple gifts of common days;
About the past there broods a mystic haze
That woos us from the present's burgeonings.

No brief today but holds some lasting prize
For him who greets it with wide-open eyes.

The Call

IN days long gone God spake unto our sires:
"Courage! Launch out! A new world build for me!"
Then to the deep they set their ships, and sailed
And came to land, and prayed that here might be
A realm from pride and despotism free,
A place of peace, the home of liberty.

Lo, in these days, to all good men and true
God speaks again: "Launch out upon the deep
And win for me a world of righteousness!"
Can we, free men, at such an hour still sleep?
O God of freedom, stir us in our night
That we set forth, for justice, truth and right!

Houses

THROUGH dreary days of ardent toil,
Hard pressed by fear and strife,
I built, as for eternity,
A splendid house of life.

Alas! one night my house took fire,
And ere the hour of dawn
I bowed in utter poverty—
My house of life was gone.

But as I stood, with aching heart,
Amid the fading gleams,
There rose for me, from out the night,
A radiant House of Dreams!

For Example, the Sunday School

By Allan Hoben

THE danger besetting a frank treatment of the Sunday School is the same that besets a like treatment of any religious institution. It is the danger of being regarded as maliciously or stupidly destructive. In fact religion so easily becomes identical with its agencies and in turn its agencies so commonly assume the full authority of the religion itself that to many earnest minds any change in procedure is apostasy. Very seldom can a religious group see itself in impartial and scientific perspective. The most important factor in religion is its moral dynamic and second to that is the machinery by which the power gets applied.

In transmission from person to person by virtue of genuine enthusiasm and concern little organization or technique is required; but when an ethical religion like Christianity becomes institutionalized and carries also a considerable body of beliefs and when it seeks formal transmission by group and mass methods then organization is inevitable. From the very first two objectives of the Christian group have been clearly apparent, viz. to persuade individuals to accept the lordship of Jesus Christ and to instruct them in his way of life. Recently perhaps a third objective, implicit in these two, has been adopted in the aim to Christianize human institutions as such.

THE CHURCH'S UNRIVALLED TASK

Now it happens that the trend of church effort shows a slackening of evangelistic methods in pursuit of these goals, and a growing reliance upon educational means. Hence the Sunday School has become more central in Christian propaganda and in so far as one can see at present the main reliance of the church is in Christian education. Another noteworthy fact is our accepted public policy to leave all formal religious education to the churches. This holds true not only in the public schools but almost equally in the homes of the people. It follows that one of the most specific and unrivalled tasks left to the church is that of religious education.

Has the church frankly accepted this vast responsibility, and is she performing the task, in a way commensurate with the need or proportionate to her power? Can she perform it through the Sunday School as now constituted? Some of us would answer these questions in the negative. For we believe that the church has not faced the problem, nor applied her resources nor established for the children schools of religion that might fairly be termed efficient. We believe that with regard to her central responsibility the church is merely drifting, and habitually following the line of least resistance, that she is self-deceived and settling into fatal complacency.

To believe this is not to indict individuals or to disparage the great corps of volunteer workers who so bravely maintain the present Sunday school. Nor is it to say that the Sunday School should be abandoned, except as it can be supplanted by something better. Our neglect of the children is measured by the 27,000,000 persons of Sunday School age whom we do not reach, by the paltry offer of some twenty-five hours of instruction per year, by the fact that half of our enrollment attends but half the time, that less than half join the church and that the church membership is investing annually but five cents per capita in religious education.

A TRAVESTY ON EDUCATION

But the travesty does not end at this point, for the great majority of teachers are not trained either in pedagogy or in the literature which they attempt to handle. Many are irregular and most of the work is so slipshod in comparison with public school studies that a lower morale is cast about the whole subject of religion. Of course goodwill and fine personal influence often prevail despite the educational farce, and it is a great thing that good people should have association with childhood and youth under the auspices of the church.

In the matter of decorum, order, reverence, worship attitudes and sacred music the Sunday School is at best a very cheap edition of the church service and as a rule stands in the way of habituating children in regular public worship. The solidarity of the family reverently presenting itself before God in the accustomed place and hour of worship gives way to an atomistic policy in which this organization or that specializes with the child or youth producing as a negative result exemption from regular public worship. The Sunday School as now conducted before or after "church" is too cramped for time to accomplish much educationally and is a serious menace to establishing in the young the important habit of church attendance.

RELIGION ON WEEK DAYS

It is easy to see that the spiritual support of our civilization cannot be maintained on this basis. If we believe in religious education as good for the individual and helpful in social order we must go about the task more vigorously. In trying to do this we meet certain practical obstacles such as the proper exclusion of religious instruction from our public schools, the crowded Sunday program in the churches and the lack of trained teachers. Any plan of reasonable scope seems to demand that we transfer the major work of the church school to week day sessions and that we train a staff to organize and conduct such a school.

Such a system would allow ample time, improve the quality of the work, make plain to all children that religion is included within the general plan of education and so attract some of the 27,000,000 who are now wholly neglected. It would give pastors and choice persons a greater teaching opportunity and it would give to childhood a value which we have no right to withhold. It

would also imply that religion is not an interest wholly circumscribed by Sunday.

In many communities it is quite possible that, upon request from the religious bodies, the local Boards of Education would grant the children permission to attend their respective church schools for a portion of a stated afternoon and, if the standards and work of these schools ere **academically good, would count attendance** upon them as regular school attendance. Such an arrangement could be made for each child upon his parent's request to the public school authorities and a fair and equal chance would be given to all religious bodies to perform an imperative service.

If the churches in any given community were in real earnest about this matter and would act unitedly they could bring it to pass. The success of such efforts in Evanston, Ill., and Northfield, Minn. (not to mention other places), merely indicates that it can be done. There is a new day for religious education if we will claim it. But it will not come out of a complacent and neglectful church which spends its budget wholly upon adults, hires professional singers while neglecting the training of its own children in sacred music and gives its plant and its people practically nothing to do except on Sunday.

CHILDREN AND WORSHIP

I am for making Sunday the day of our great religious meetings with solid mass effect and unifying common worship for all. That the children may not understand all that transpires in worship is not so important as some suppose. Atmosphere, attitude, association, the oneness of the family in experiences which become precious because not much spoken of and in habits that become strong because embedded in the family routine from the outset—these make the bulwarks of life and stand the test of time. It is not so much the fact that we attended Sunday school that makes us still part and parcel of the household of faith. Probably our behavior was rather worse in Sunday school than anywhere else. But it was "at church" with those whose names we still bless, it was before the Great Mystery hand in hand with them, that the inevitable contagion of a faith which made them reverent and kind germinated in our souls. We too must stand for all that was meant in prayer and song, response and sermon. It was the way of our family, our people.

At the present time the impression gains ground that one is doing very well religiously if he patronizes some one service of the church on Sunday, and with the inferior brand as offered in Sunday school and young people's society we not only encourage the cult of youth in certain selfish and exclusive standards relative to their elders but we unwittingly deprive them of the experience of common worship. In fact the policy of the church at this point is diffuse and weak with the tendency to have a great many thin and unimpressive sessions repeatedly advertising impotence rather than the sweep and majesty of common worship supported by all irrespective of age, sex or social condition.

Possibly these generalizations derived from my own experience as child and parent, pastor and worshipper, will not stand the test of an equally valid experience of others, but to the opposite effect. It must be that a great many have found rich Christian values in the Sunday school as also in the meetings of young people's societies at their best. The problem is to conserve, enlarge and generalize these values within the organization of a church working throughout the entire week. If we would hallow human experience, provide a true philosophy of life, socialize people in the range of their higher interests, strengthen the moral imperative and offer the blessed ministry of another chance we must more and more move our forces out of the cramped enclosure of Sunday and into operations corresponding to the scope of modern life.

ADJUNCTS OF THE CHURCH

In this direction, of course, many of the recent adjuncts to church work such as clubs, week-day classes, Scouts and Camp Fire groups have been of great service, while at the same time the spirit of Christianity operates through many agencies and avenues which would be included in any map of the Kingdom of God but might not be found specifically in a chart of the churches.

What the church needs quite as much as the large funds recently subscribed is a thorough overhauling of its organizations, and this especially in the field of religious education. If we had the courage to bring all of our machinery under unsparing examination and to set up our work on the scale of modern demands and for the achievement of scientifically predictable goals, if we had the faith to set apart adequate sums for socio-religious experiment and the training accurately to observe and record results, to correct and redirect method, then we could compete in this titanic age of materialism with better hope of winning modern man and his institutions to God.

Perhaps the best point at which to begin is the Sunday school. The time seems ripe for a great forward movement. The civil authorities were never more friendly. The state knows that from the point of view of citizenship only it is performing but a scant half of the task. Knowledge and shrewdness cannot save modern society if it should go morally bankrupt. Already our tremendous power outruns moral control. If the church would save the world now is the time; and this not in the sense of piously preserving the *status quo* but in the greater task of informing with love and Christlike service the onward push of an evolving social order.

Contributors in This Issue

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In Praise of the Priest

By Von Ogden Vogt

THE conflict between priest and prophet is as old as history and is not yet settled. Priests and prophets are always at odds. They always have been and they are now. Priests have always stood for order and stability, the maintenance of things as they are; prophets have always produced disorder and change and wrought for things as they should be. Priests are conservors and instructors; prophets are radicals and destroyers.

The conflict goes on because we have not yet learned to conserve the old and at the same time take on the new; we have as yet failed to solve the dilemma of stability and progress. We think we believe in progress, but usually resent it when we see it, for it always hits us at the sorest spot, it always strikes where we least expect. We assume that we have an open ear to new teaching, but when it comes, we cry out in dismay, "Oh, yes, I believe in progress, but I had no idea you meant that! I can't accept that!" We go on to complain of the new doctrine: "Why that subverts everything. Where are we anyway if that is adopted?" But that is precisely what prophecy is, some new doctrine that is strong enough to subvert everything.

There was in an ancient day a priest by the name of Amaziah at the famous sanctuary of Bethel. His king and patron, Jeroboam II, was strong and successful. Commerce was good, the arts of life were advanced, religious observance was popular and elaborate. Amaziah conducted the burnt offerings and peace offerings, taught the children to observe the fast days, instructed the people in the moral law and passed to and fro in the solemn assemblies. He was evidently a faithful priest. Then along came Amos the prophet and criticized everything. He said that the poor were being oppressed and the needy exploited and the women were too luxurious. Moreover, he claimed that the Lord had no delight in their priestly offerings anyway, and would not smell in their solemn assemblies. Yea, rather, for all their sins the Lord would destroy the house of Jeroboam and lay waste the land. This was more than Amaziah could endure, so he sent to Jeroboam, saying, "Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words." Also, Amaziah said unto Amos, "O thou seer, go, flee away into the land of Judah, and there eat bread and prophesy there; but prophesy not again any more at Bethel; for it is the king's chapel and the king's Court." To this Amos replied that the Lord had sent him, and he proceeded with his denunciation.

THE CONTRAST

This story is a typical picture of prophecy and its obstruction by the priesthood. The priest teaches personal and individual matters, the prophet carries these up to some national or universal view for fresh examination and revision. The priest works for the prevalence and power of present morals and customs as they are maintained by rites and forms; the prophet breaks present forms to lay foundations for a better morality that shall be. The priest relies on some ancient sanction for his sacred authority; the prophet claims the authority of immediate inspiration.

It is a small and inadequate thought of the prophet to regard him as one who foretells events. The true prophet is not concerned with foretelling events, but with foretelling the destiny of the world under the new view of life which he has derived. The true prophet receives the divine inspiration of some great new truth, some new way of looking at life. Thenceforth life as it is appears wrong to him; he criticizes and condemns it. He does not know future events. But what he does know is that somewhere, sometime, all things—government and commerce, morals public and private—must come round to his idea, must square themselves with his new truth. He throws his word into the stream of history and lets it work. This is what Elijah did, and Amos and Jesus, Luther and Wendell Phillips.

UPHOLDERS OF PRESENT GOOD

We have thought of prophets as religious leaders whose inspiration was acknowledged and whose word was received. This is because we look back so far on most of them, and also because it is hard to believe they have anything in common with us nowadays. The fact is, that in his own time the prophet is almost always unpopular and rejected. The New Testament honors the Old Testament prophets but in their own days the Old Testament prophets were not so honored. Jesus often thought of himself as a prophet and had the prophetic experience—"A prophet is not without honor, save in his own country." And out of his own bitter experience of rejection he thought of the prophets of old as he wept over the great city—"Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee."

Priests are teachers of the laws of life as they are received, upholders of the current customs and practices, mainstaying traditions, conservative because their business is to keep the good that men already have. They are therefore none too friendly to prophets who protest and oppose tradition, who try to break down forms in the name of inner and spiritual light. The appearance of the prophet has always troubled the priest. What shall he do? If the prophet begins to gain popular support the priest declares that he is crazy. This has often been done and is not unlike the suggestion which President Hadley says hard headed business men make regarding poets, professors and other idealists, that "they have a bee in their bonnets." If this ridicule does not succeed, the prophet is persecuted. Amaziah the priest ordered Amos out of Bethel; Isaiah probably died a martyr to his prophetic truth; Jeremiah was tried for his life in the royal court in Jerusalem; Socrates was poisoned; John Huss was burned alive; Luther hounded and excommunicated; and more than one professor has been driven from his university chair. Yet

the word of true prophets has prevailed and is prevailing People are always looking back to dead prophets to honor them, and failing to see the live ones present with them.

And yet there is something to say for the priest. If the true prophet often suffers persecution and martyrdom, he usually receives, at last, superior honors. The priest is never likely to receive either. When the prophetical storm has passed and both church and state are strewn with wreckage, the priest must take up the slow hard work of reconstruction; he must gather up the fragments of old and new and make a practical building. When the final issue of anti-slavery prophecy had been settled by the Civil war, there remained the wreckage of the old South and long pains of reconstruction were necessary before the new South began to appear. When the great prophets of the Reformation pulled down in great portions of the world the whole structure of the mediæval church, some one had to go to work to build another structure that would preserve the results and pass them on to other generations. This has proved to be so hard a task that the priests of Protestantism have not yet devised so good a system for conserving sanctions and standards as the old one was.

WORK OF THE PRIEST

The work of the priest is a difficult one. He must take the new truth of the prophet and the general principles laid down and study and apply them to particular conduct. He must tell people just what the great principles mean in their homes, in their work and personal morals. He must say what is right and wrong in each special instance in such a way as to induce general agreement. The prophet disintegrates old standards; the priest must integrate new ones; and that is a very hard thing to do. It is disastrous to life to be all the while in a prophetic whirlwind. Society needs a hundred years or so of quietness and stability to make civilization possible.

The priest is a teacher. But how shall he teach the youth if there be no general agreement about right and wrong which can be conserved and maintained for a season? How shall he instruct if there be no structure to put in? How shall childhood be guided and builded up into the right if you cannot say: This is the truth accepted among us, these are standards society holds, this is the way you should go, walk ye in it? The priest is not therefore to be too seriously blamed for becoming a dogmatist. This is the function we have assigned him. He must integrate and construct, collect and sort and arrange his materials and build a habitable house of truth. He can of course do much more than priests ever have done to prevent the tyranny of old dogmas. He can say at the end of every list of standards or ideals: "Moreover, it is one of the tenets of our system to be always expecting change and always working for progress; it is one of the articles of our faith to make earnest with the doctrine of the continued revelations of the divine Spirit." This too is a dogma, but one that turns the flank of the dilemma of prophet and priest.

Yet the solution is easier in theory than in fact and practice. The Protestant minister is expected to be both prophet and priest and he very rarely succeeds. Many are greatly to be blamed for becoming no less priestly than the Catholic type, dogmatic and crystallized. Others have become so individualistic and prophetic as gravely to threaten the stability of Protestantism. Witness the independent movements of theater and hall in every large city, the prevalence of ephemeral topics in innumerable pulpits, the many popular preachers who center attention and devotion upon themselves to the weakening of the institution, and in general the failure to recognize the priestly elements among the functions of the modern clergyman. It is not for social reformers and zealots to be too severe in their condemnation of men who know what they are doing and why, when they hold steadily to their humble priestly task of teaching the youth the standards and ideals that do exist, while waiting for the prophets to agree among themselves about the faiths and works that are next to engage human devotion and energy.

TIMELESS CONCERNS OF THE PRIEST

The priest is a spiritual adviser. As such he has to do not so much with those timely and social questions which are the interest of the prophet as with the timeless concerns of the individual life which are essentially the same whether the persons live here or in Mars, in one age or another—birth, death and the beating sun and the arts of gracious living. With what spirit and fortitude shall a man be prepared to meet loss and defeat and every evil hour? With what spiritual mastery shall a man control the experiences of temptation and success and riches? With what faith and hope shall he envision his destiny? Admonition and exhortation, comfort, the resolution of doubt, the healing of the inly blind, these are the uses of a good priest and true. He is friend and fatherly confessor, counsellor, guide and man of God, bringing near the fresh peace and power and joy of the timeless and eternal world. He invites the strong to bear the infirmities of the weak, and in his church provides them a definite and ever ready medium for that ministry, varied, adaptable and permanent. He carries to lonely, sick and sorrowing persons the assurances of faith, assurances which, I would testify out of my own humble experience, are more than doubly acceptable because they are not merely his own and personal, but spring rather from his office, representing the strong body of believers and loyal workers behind him and around him in the church, whose servant he is, of whose word and faith he is the mouthpiece; assurances acceptable also because conveyed by one set apart to ponder holy things and pray for all souls. This makes rather very respectable the quiet men who prefer to give themselves to this sacred calling rather than to become sensational preachers or meddling politicians in church or state.

THE CURE OF SOULS

The priest is a pastor and bishop. He is a shepherd and overseer, keeping watch and ward of the flock committed to his care. He is an evangelist, seeking the wandering and the weary and the unenlightened. His business is the cure of souls. Always at the background of his consciousness is concern for the growth and development

of persons. He sees others as they cannot see themselves and longs to help them correct their faults and enlarge their ideals. His interest is, like the novelist's, in his characters; an artistic interest not in what a man does but in what he becomes, not in what he accomplishes but in what at last he is. But his interest is not aloof, as is the novelist's, for it is sometimes given to him to play not fate but divinity in the human story around him. More often than you suppose, a minister will decide some practical question not according to organizational expediency or efficiency but according to the yield of character influence upon the persons involved.

The priest is an artist. He is charged with the development and maintainance of the cultus, the offices of public worship, marriage and burial, and the administration of sacraments. He addresses not the mind alone but the feelings and the imagination. He uses the arts of speech and of ritual to aid in the reproduction of spiritual experience. His artistry in public worship is a long story by itself. Here may well come in a word respecting the more personal functions of the priest as artist, as on the occasions of marriage and burial. A ceremony of the priest is precisely like a poem or other work of art in that it enables us to say to each other what we should otherwise leave unsaid or conceal. One of my friends whose only son was in the war has written a little book of sonnets setting forth some of the noblest faiths and feelings I have seen expressed. He would hardly bring himself to say baldly and nakedly, in bare prose, what he has expressed in the poems, even were prose capable of expressing them. He would feel an immodesty in such an utter exposure of his deepest heart. The form of the verse is a cloak partly concealing the passion beneath, yet enabling its release and expression.

RITUAL AND HUMAN FEELING

We are all reticent, bearing in silence what we cannot speak save with tears, not wishing to wear our hearts upon our sleeves. The ceremony speaks for us. We cannot utter all or a part of that majesty of respect we feel for a human life that has left its house of clay, or that solicitude and love with which we would follow lives newly wedded, nor can we willingly keep silent. The ceremony speaks for us, its cloak of form at once concealing and expressing our inner emotion. So also every other cultural exercise of religion is a work of art, and the priest is an artist, not only like the actor and singer in presentation, but in origination and creation as the sculptor and composer. His work should be approached with the same canons of appreciation as that of other artists, nor should there be anything falsely sacrosanct about him to ward off judgment on the success or failure of his artistry.

All these things may be regarded as priestly functions without any claim to peculiar power or authority, and without any denial of the typical Protestant doctrine of the priesthood of all believers. They might perhaps as well be defined under the terms pastor or minister. But they are certainly not prophetic functions, and the term minister in its special usage includes the prophets. I am not favoring the official or colloquial designation of the clergyman as a priest; but suggesting a more general and popular sense of the labors, responsibilities and values suggested by that ancient name.

The pastor of a modern church must be jealous of his work and word as a prophet, a severe and perilous calling. It is disastrous for religion if the voices for social justice, the prophetic demands for righteousness in all departments of life be found chiefly outside rather than inside the institutions of religion, and we have been close to that disaster. Yet some of these voices are not worthy of attention when they lightly estimate the quiet, patient and regular work of those who aid in the maintainance of public order and morale through established institutions. It is always easier to stand off and criticize than to share the long labor of successful moral integration, construction and conservation. It would be a profound benefit to society if there might develop among prophets outside and inside the church—laymen and artists and ministers and all—a fuller appreciation of the worth of the priestly functions. Part of the failure of the ministry is not its own but the excessive demands upon the thought and labor of a single person. It is enough to be a good priest. Why expect the minister to be several other things at the same time? He himself will wish sometimes to speak as a prophet, a prophet of the most high God, but his usual and daily labor is that of a priest, not a worker of magic nor a monger of outworn authority, but a priest after the order of the endless life.

VERSE

Winter Secrets

GOD wrote my heart a letter, I believe,
And used the branches of the naked Trees
Against the winter sky, for characters.
I cannot translate into mortal words
The dainty hieroglyphics of the elm,
The oracles in oak, the willow's rhyme,
Nor any of the lovely dialects
That write themselves across the setting sun.
But, like some tonsured pedant of old time
Who wooed his dimming parchment like a bride,
And pored upon it, yearning, day and night,
So, year by year, I take my lesson up,
And dream out little meanings, one by one,
Writ in the margin of God's manuscript.

KARLE WILSON BAKER.

Creeds

HOW pitiful are little folk—
They seem so very small;
They look at stars, and think they are
Denominational.

WILLARD WATTLES.

The League is Not Dead

THE Assembly of the League of Nations, its great legislative body, is in session at Geneva, the new capital of the world. Forty-two nations are officially represented and many more unofficially. Of the great nations not represented, besides the United States, there are Russia, Germany, Turkey, Austria and Hungary. Every other American republic is represented excepting only Ecuador, whose reason for absence is purely circumstantial. Our little wards, Panama, Liberia and Cuba, are all represented. Though China could not sign the Treaty of Versailles with its Shantung clause, she will become an official member of the League through her participation in the Austrian treaty.

Eleven little states, most of them the peoples given freedom by the war for the self-determination of small nationalities, are petitioning for membership. Their admittance rests only upon a question of their having really become sovereign governments. By the end of the present sitting of the Assembly we shall see, it seems sure, every competent nation on the earth enrolled in this epoch-making beginning of the "federation of the world," excepting only the greatest of all its democracies, the one nation which recently made what Ex-Premier Asquith called the most vicarious sacrifice for the welfare of mankind in the history of the world. Here for the first time in the history of man is a competent peace table around which the nations may sit in sane and rational manner before war is resorted to. Every war results in a peace table and no wars are settled without one—is it not better to sit there before than after the horrors and tragedy of battle? Let Germany answer.

* * *

What the League has Already Done

The League is not only living in the organization of both the Council and the Assembly and in its active Secretariat, but it has already made history. It did not spring full-grown from the ashes of war; it is an infant to be sure, but a very lusty infant and it will not be denied its right to live. Its Bureaus are set up and at work, doing well their preliminary tasks. Treaties are rapidly being registered, thus marking the beginning of the end of secret democracy, with its terrible entail of bloodshed. Plans for the prevention of scourges are being put into execution, notably that to prevent the spread of typhus, and for the control of the opium traffic. The League is to fight not war alone but all the common enemies of mankind.

One expert commission is at work on plans for disarmament, without which Mr. Lloyd George says the League will be only a sham and a scrap of paper. Will America alone stand out and make this impossible? Another commission is working out a universal program of deflation and economic reconstruction. This commission will require above all others our American cooperation, for we have the credit, the gold reserves and the productive capacity. Without our cooperation, well articulated in a universal scheme, hundreds of millions must suffer for years to come and whole nations face poverty if not bankruptcy. Important commissions have already dealt with territories under plebiscites, with neutral areas and with disputed units, such as those about Poland, and a major commission is formulating rules for the conduct of mandatories. As President Motta of Switzerland said in his welcoming address, "No one expects to change the world with a wave of the hand." Nations do not grow in a day, neither can a League of Nations be born over night, but remarkable progress is being made in formulating a working program. Perhaps the most remarkable program of all thus far formulated is the labor covenant which is now awaiting only the action of the various national governing bodies, a sign of promise over that field of strife where lies so much danger for the morrow.

Let us be reminded that the Covenant of the League, whatever faults it may have, does provide for the end of secret diplomacy, for a program of disarmament, for an international Court of Justice, for plans to protect small nationalities and for a deliberate effort to stop war before it can be declared.

* * *

A League Without America

We may fondly think, in our supreme self-importance, that unless we dictate the terms there will be no League. Doubtless the League Assembly will go far to satisfy our scruples and obtain our membership, but let us not be overwrought with egotism nor deluded by the provincial conceit of daily newspaper comment. There will not be a single note of despair in the Assembly on account of our absence, though there may be many expressions of disappointment, most of them tinged with irony. The President of the Council, M. Bourgeois, said, referring to the eager participation of the neutral states: "Is this not the most eloquent referenda? And does not this permit us to regard without emotion, the press campaigns . . . and all those maneuvers of individuals, in which the evident prejudices of internal policy surely hold a larger place than concern for the common welfare of nations."

Every great statesman called upon to sound keynotes and interpret the League's power and meaning has deplored our absence, and in the undertone of every one has been a feeling that our attitude was a little less than worthy at a time when, for the first time in the history of nations there is given form an effort to substitute right for might in international affairs. The fifty odd nations that will constitute the Assembly after the Geneva meeting do not have the slightest intention of "scrapping" the League to satisfy a partisan group in the United States. They will go far to meet our scruples, and even to satisfy our egoism or selfishness and obtain our adherence, but they maintain a steady confidence in our ultimate good sense and idealism. President Hymans, in his opening address voiced the faith of the world in us when he said: "A country which is a world within itself, which is blessed with all the riches of the earth. a democracy which absorbs all the races of the world and has given them a common language and a common government, a people which is affected always by the highest ideals, cannot abstain from concurrance in the great ideal and work which we are met here to forward."

* * *

America and the League

No nation may expect a League made to satisfy its desires alone. The war demanded sacrifices, and the League to prevent war demands sacrifices also. Lord Curzon, the British imperialist, who would stand out against any sacrifice of nationalism, declared in his address at the Council meeting last January that this Covenant "does not interfere with nationality," and added, "upon the fact of nationhood it rests." Every impartial American knows that according to the provisions of the Covenant there can be no war until every nation represented in the Council votes for it, and that even after the American delegate voted for it we could not enter without a declaration by Congress.

Our conflict of partisanship has led to a loss of sane and impartial judgment on both sides at home. The President demanded that there be no modifications, and even refused such as would have been accepted by other members as a diplomatic necessity. His partisans became bitter-enders for his program.

The opposition reacted into a bitter-end fight upon his program which allied their partisanship against the League. On one side stands Mr. Bryan, sanely asking Mr. Wilson that partisanship be laid aside and the necessities of statesmanship met by joining on the best terms obtainable and allowing the modifications to come through experience; on the other side stand such men as Elihu Root reminding the President-Elect that it is foolish to talk about scrapping the Covenant and advising that we enter it upon such terms as our late Allies will accept. Soon the fogs of campaign partisanship will rise and we will then join the nations of the earth in carrying out this "sacred trust for mankind." ALVA W. TAYLOR.

CORRESPONDENCE

Ministers Entitled to Reduced Fares

EDITOR THE CHRISTIAN CENTURY:

SIR: May I say a few words on the other side of the question of "Reduced Fares for Ministers." While much that you say in your issue of Nov. 11th has force, some other aspects need consideration.

First, may I ask, Is it unworthy of, or derogatory to, the manhood of the thousands of young men who enter the army and naval schools of the nation that they receive, not only their entire support, but extra pay, during their course of preparation for the service of the nation? Or was it derogatory to the manhood of the thousands who served the nation in the recent war that they received the benefit of reduced railway fares to a greater extent than has ever been accorded to ministers. The reason for such benefit lies in the service they render to the nation and the comparatively small remuneration the nation renders for such service.

The ground for reduced rates to ministers has been twofold; first, the unquestioned service which the minister renders, not only toward the wholesome and prosperous growth of any community, but in making the community a worthwhile place in which to live. Railway people have counted the service of the ministry one of the most valuable assets toward the building of the towns and cities which make railroads possible.

Second, the exceedingly small comparative remuneration of the minister, together with the greater good possible for the minister to achieve in many new regions if he can travel cheaply, has been a strong factor. Can there be any question that the value of the minister's service must be vastly enhanced by such facility of work in many regions, or even, if the only good were the greater possibility for the hard worked minister to secure his needful rest in the vacation season. What you say respecting the need that the churches should raise the ministers' stipend to an adequate standard, is very true, but this has been said for years past with no appreciable response. The recent raise in salaries has almost nowhere met the increased cost of living, so that it is quite unfair to cite these as indication that the churches are, at last, coming to a new appreciation of what their ministers deserve. Nor does there seem the least likelihood that any standard of remuneration will be reached which will make entrance to the ministry any the less a great sacrifice of temporal gain and comfort. Nor do we wish it otherwise. The service of the Lord Jesus always has been, and will always continue to be, a taking up the cross and following where the Master leads. Such sacrifice is the glory and the inspiration of all his work for the Kingdom. That there has been unjust use of the special rates is doubtless true, and this needs strongest rebuke, but that such special rates are an unjust discrimination in favor of a class and as against business traveling men, seems to me clearly denied by the simple facts respecting the prevalent ministerial compensation. I take from the "Boston Herald" of this very morning, under an editorial headed, "Underpaid Ministers," the following, of many citations, to show the comparison: "In sixteen denominations according to the Interchurch report, 4829 ministers received less than $500 in 1918; 14,423 received between $500 and $1000; and 12,873 received between $1000 and $1500." With the exception of a few ministers in the large cities the average salary is $683, or about one-third of the wages of the unskilled laborer." "In the Episcopal church, which leads the other denominations in the comparison, half of the clergy receive less than $1500 a year. In the Methodist Episcopal church North, in 1918, there were 1932 ministers who received less than $500 and 4136 who received between $500 and $1000." "An Ohio judge, a few days ago, in an alimony case. in which a former minister was involved. declared that it was 'extreme cruelty' for a man with a wife and five children to remain at his job, even that of a minister, which pays only $93 a month. Yet, as the figures which we have given show, there are, today, in this country, 19,252 ministers who are receiving less than that—nearly 5000 of them less than $500 a year." Now, at a time when from all our denominations, hundreds of ministers have been compelled by insufficient compensation to seek other means of livelihood, and when no expectation can exist of a compensation at all comparable to that of other callings, and when the nation does not deem it inconsistent with its defender's honor to give them reduced rates of travel, why should it be inconsistent or unworthy for the railways, who profit from the minister's service financially, as from no other class, to facilitate his work by rendering a like help?

I have, I fear, greatly exceeded my claim upon your courtesy, but in a matter which so greatly concerns so many underpaid ministers, both as respects their need and their honor, their point of view should, I think, be quite as publicly presented, as the view of your editorial.

Belmont, Mass. CHAS. L. MORGAN.

What We Stand For!

SIR: I have been reading The Christian Century for a few months and I am constrained to write you what I think of your efforts. If I have correctly sensed the meaning of the various articles that appear from time to time in your columns you stand

1. Against the public school system of the U. S. in favor of the Parochial School.

2. Against the constitutional principle of separation of church and state, and for the establishment of a state church and a general recognition of a government "God."

3. Against Nationalism in favor of Inter-nationalism; i. e., reduce this nation to the status of a rural appendage of the Pope of Rome and the Federal ouncil of the Churches.

4. Against people having opinions at all on questions of religion, and "paregorically" massing them all into a church of the devil-alone-knows-what and then assembling our "accepted scholarship" nice-old-lady-preachers and fire thirteen-inch capsules of Hoyt's Cologne into them.

I notice also your dark brown thoughts about the recent smash-up of the Wilson League; if I am not mistaken in directions, this melancholy sigh comes from beneath the landslide. This condolence may seem a little shocking to you but I trust that it will bring you to a realization of your foolish attitude. With goodwill and good wishes I am,

Marshall, Ark. JOS. A. DEATHERAGE.

THE SUNDAY SCHOOL

What is the Kingdom Like?

THAT is a very important question. Unless we have a clear conception of this we may be spending all of our energy for nothing. Jesus employed this term constantly in speaking of his work. We are to seek primarily the Kingdom; we are to pray "Thy Kingdom come." To help establish his kingdom would seem to be our entire business. What are we to do? Why not take the simplest and most rational conception possible and say that by the term "Kingdom" Jesus meant the rule of God over the hearts of men? When, therefore, he says: "The kingdom is among you (or in the midst of you)," what does he mean but that among you are a few regenerated souls who are now living the kind of life that Jesus lived. Not completely, but to such a degree that men may see and admire that type of life.

What we have to do in order to build the kingdom is to induce men, either as individuals or in masses, to accept the kind of life that Jesus lived. Usually this comes about by converting individuals or by training them up in our homes. William Booth began by snatching the brands from the burning, but toward the end of his career he turned more and more to mass movements such as colonies and institutions. He never gave up his white-hot evangelistic fervor but he came to see the necessity for social movements and to employ them. But it all comes to the same thing, for, whether the men turn to Christ one by one or by masses, as today in India, a new name and a new character must be built. The spirit of Christ must be gotten into their hearts and their souls must glow with the fire from heaven. The kingdom cannot possibly grow except as man after man catches this new spirit, and has his life absolutely transformed by the renewing of his mind. Whatever secures this change helps in building up the rule of Christ in the world. The mother who trains her child, the father who talks with his boy, the employer who so imitates Christ that he leads his workmen to find the Master, the Sunday-school teacher who, by precept and example, leads her children into the church, the true shepherd of the flock who feeds them the bread of eternal life, the friend who leads his companion to know Christ and to love him, the missionary who goes to win foreign peoples, the good doctor who puts in a word for Jesus Christ, in short, the genuinely Christian soul, anywhere, who is a living fire will kindle that fire in others and so induce them to catch the spirit of Jesus and live as he lived. There is no short, easy way. The kingdom never grows except as some life is positively and certainly changed by the reception of the spirit of Jesus. William Booth saw this and he was right in insisting upon the Spirit being received into good and honest hearts. All the value of the Salvation Army is to be found just there.

I will tell you it is the genuine Christians, of broad and sweet spirit, who alone build up the kingdom. Two weeks ago Sam Higginbottom, the missionary to India, who has done such wonderful things at Allahabad, was in our home. His coming was a benediction. He is real. He is big and wholesome. He is honest. He is broad and liberal. He is a genuine Christian. Offered ten times as much money to take a government position, with high honors, in India, he refused, to go on holding his quiet position with the Presbyterian board. More than 300 lepers are cared for by him in his leper colony. He goes in among them; he breaks to them the bread of life. He has revolutionized farming in India, being a graduate both of Princeton, and of Ohio State University, in the agricultural department of the latter. He makes you believe in folks. I want fellowship with all such royal souls. I do not care whether you call them Congregationalists, Presbyterians, Methodists, Episcopalians, Baptists or Christians, such men are my brothers and I would not for the world hold myself to some little, narrow sectarian group. The genuine Christians are the only ones who can build up the kingdom. Fire kindles fire. Conviction kindles conviction. The kingdom of heaven is composed of those who live the kind of life that Jesus lived and who devote their energies to securing new followers of the Master. It is an inclusive, not an exclusive, fellowship.

JOHN R. EWERS.

* Dec. 12, "What the Kingdom of Heaven is Like." Mt. 13:44-53.

BOOKS

THE OUTLINE OF HISTORY. By H. G. Wells. An attempt to tell, truly and clearly, in one continuous narrative, the whole story of life and mankind so far as it is known today. It has been written primarily to show that history as one whole is amenable to more broad and comprehensive handling than is the history of special nations and periods, a broader handling that will bring it within the normal limitations of time and energy set to the reading and education of an ordinary citizen. This outline deals with ages and races and nations, where the ordinary history deals with reigns and pedigrees and campaigns; but it will not be found to be more crowded with names and dates nor more difficult to follow and understand. It is an attempt to tell how our present state of affairs, this distressed and multifarious human life about us, arose in the course of vast ages and out of the inanimate clash of matter and to estimate the quality and amount and range of the hopes with which it now faces its destiny. (Macmillan. Two volumes, $10.50.)

THE HEROES OF EARLY ISRAEL. By Irving F. Wood, Professor of Biblical Literature and Comparative Religion, Smith College. One of the "Great Leaders Series," which is intended to meet the needs of moral and religious secondary education. Though intended primarily for the class room, these books serve admirably as general reading for Christian youth. (Macmillan.)

COMMUNITY PROGRAMS FOR COOPERATING CHURCHES. Edited by Roy B. Guild. Practical, helpful material for any community that desires to make interchurch work effective. It makes available the reports given at the Church and Community Convention in Cleveland by representative commissions. (Association Press. $1.90.)

BOOKS FOR THE YOUNG. Some of the best books recently published for junior and intermediate boys are the following: "Into Mexico With General Scott," by Edwin L. Sabin, one of the Trail Blazers Series; "The Air Raider," by Capt. Thos. D. Parker, U. S. N.; "On the Edge of the Wilderness," by Walter Prichard Eaton; "The Young Wireless Operator Afloat," by Lewis E. Theiss; "The Adventures of Dad Hamilton, Prospector," by Joseph T. Kescel. For intermediate girls: "Highacres," by Jane D. Abbott; "Spoilt Cynthia at School," by May Baldwin; "Cornelli," by Johanna Spyri; "Lucky Penny of Thistle Troop," by Amy E. Blanchard. For smaller children: "Little People Who Became Great," by Laura A. Richards; "The Young Pilgrims," by Charles Herbert; "Raggedy Andy," by Johnny Gruelle and "Kiddie-Kar Book." These are published by Lippincott, Wilde and Volland, and all may be secured through The Christian Century Press.

BOOKS Any book in print may be secured from The Christian Century Press, 1408 South Wabash Ave., Chicago Give name of publisher, if possible.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Week-Day Instruction Meeting Obstacles

A meeting of a special committee of the school board of New York City was held recently to consider the matter of releasing children from the public schools one hour a week for the purpose of receiving religious instruction. A number of people appeared before the committee to offer objections. The Freethinker's Society was represented and was opposed to the proposal. Bishop Burch represents the protestant forces who are seeking authority for the new plan of instruction.

Denominations Unite in Support of Student Pastor

Four denominations at work in Montana have united in the support of a student pastor who will care for the spiritual welfare of the students in the state agricultural school at Bozeman. The denominations cooperating are Baptist, Disciple, Methodist, and Presbyterian. A Student Pastor Board has been organized to direct the work. Rev. C. B. Williams has been called to be student pastor, and he is already on the field. There are many other situations where separate denominational representatives cannot be secured and where the churches might well unite in the spiritual care of the young men and women who have in the past been left shepherdless.

Challenges Old Teacher to Debate

The citizens of Tacoma, Wash., are interested in a challenge to a debate issued by Rev. Frank Dyer to his former teacher, Dr. James M. Gray of Chicago. Dr. Gray held a congress on "fundamentals" in Tacoma recently. No opportunity was given for free discussion. Since then Mr. Dyer has been delivering a course of lectures on the religious phases of evolution. Progressive ministers of the city put on another series of conferences on fundamentals following the visit of Dr. Gray to the city in which more progressive views were expounded by Dr. Shailer Mathews, of Chicago, Dr. W. T. McElveen and Dr. A. M. Sanford. The theological feeling in the city is so strong that the conservative ministers have organized a separate ministers meeting, the members of the new organization being compelled to sign a creed before they may become members of it. Dr. Gray represents the Moody Institute of Chicago. This organization seems to be the nucleus of a new denomination representing premillennarianism and a literal interpretation of the Bible.

Serious Divergence of Opinion in China

Rev. John W. Nichols, a missionary in the service of the Protestant Episcopal church in China, is authority for the statement that there has been formed in China an organization of conservative missionaries called the Bible Union. This group of missionaries holds to a theory of the literal inspiration of the Bible and to a theology which is consistent with this theory. The General Missionary Conference of China will bring together 800 mssionaries this coming year, and the conservatives will endeavor to secure control of this organization. They will oppose certain theological seminaries which promulgate liberal teachings.

Great Missionary Scholar Passes

The missionary force in Syria is twice bereaved this year in the loss of two of the foremost of their educational leaders. Earlier in the year President Howard S. Bliss of Beirut College, went to his reward, and recently the tidings came of the death of Dr. Franklin E. Hoskins. His revised edition of the Arabic Bible is a lasting monument to his life upon the mission field. He was an out-door man and a man of hearty friendships and he will be greatly missed by the student body of Beirut College.

Are There Bets in Church?

A strict Presbyterian takes the brethren of his communion to task for alleged inconsistency in the matter of worldly amusements. General Assembly has condemned worldly amusements, including promiscuous dancing, theatrical exhibitions, card-playing, lotteries, horse racing and betting. A writer in the Continent takes the Bible classes of the denomination to task in these terms: "If I should bet a dollar that the bay horse would out-trot the black, the Presbytery would prefer charges. If the men's class in the Sabbath school bets a supper with the women's class, that it will have the largest membership by January 1st, we will approve. The bet is in the church in one case and out on the track in the other. That makes the difference."

Recruiting for the Home Field

The home missionary societies do not profit by the activities of the Student Volunteer Bands of the colleges since the members of these bands are recruited for the foreign field. As it has grown increasingly harder to find men and woment to accept the responsibilities of the home mission field, it has become apparent that machinery must be set up for the recruiting of such workers. A meeting was held in New York in October at which there were representatives of the national board of the Young Women's Christian Association, the International committee of the Young Men's Christian Association, the Council of Church Boards of Education and the Committee on Recruiting the Home Mission force. The discussion of the problem of recruiting was lengthy and a committee of six was created to continue the discussion. It is hoped that a large number of young people in the colleges may elect the home mission field as their life work and train themselves specially for this work while in college.

Heresy in Moody Institute

Moody Institute teachers and leaders have made themselves the censors of orthodoxy in the middle west and it is therefore shocking to find that they themselves are finding scientific explanations for supposedly supernatural events. A recent article explains the sun standing still in the famous narrative of Joshua as not being a miracle at all but only an eclipse. The writer, after delivering this remarkable heresy, confesses to a great feeling of relief that he is now no longer under obligation to believe that the laws of the heavenly bodies were suspended. But he is now being asked, If the nature miracles are to be taken literally in any particular case, why not big miracles instead of little ones?

Work for Foreign Students

In many of the universities of the land there is now a consciousness of the needs of the foreign student. At the University of Illinois a secretary gives all of his time to this group. Several journals are now published exclusively for students from other lands, such as Chinese Student, Christian China, the Japan Review and others. The effort is being made to bring these foreign students to hear every year the strongest religious speakers that come to the various universities. There are 6,740 of these students. The state having the largest number is New York, with 1210. Illinois comes next with 725 and Pennsylvania is third with 715.

Church Has Service for Railway Men

The railway employes of the country have a difficult time keeping up church life though many of them are Christians. Recently the West Street Christian church of Tipton, Ind., arranged a service for railway men on a Sunday evening when it was learned that large numbers of them would be in town. An invitation was sent to the workers signed by the General Superintendent of the L. E. & W. R. R. and by officials of other roads. Rev. Aubrey B. Moore preached a sermon appropriate to the occasion and a number of laymen participated in the

Charge Czech Schism Is Atheistic

While many protestant journals have marked the rift in the Czech church as a sign of progress, the Roman Catholics

naturally view it another way. The Catholic journal, America, charges an alliance between the free-thinkers and the priests who have married and broken with Rome. As in the Protestant reformation there is evidently some radicalism as the following utterance of a village priest of the schismatic movement will show. He says: "In this town are two churches, like two taverns. In one, good beer is tapped; that is ours. In the other, musty beer! It is easy to decide between them. With us we have a Mass in your own tongue and your priest is married. You need no longer come bothering me with your sins. Repent in your hearts and I'll give you absolution without more ado."

Texas Baptists Shy Off from Sunday School Organization

Anything that looks like Christian unity makes a southern Baptist shy. Recently the Texas state convention was held at El Paso and the denomination arranged for an aggressive evangelistic program for the coming year. The matter of co-operation with the International Sunday School Association came up for discussion and a red-hot resolution was prepared declining co-operation. The original resolution was later toned down in its phraseology in committee but the action of the convention stands in refusing any co-operation. Denominational isolation is the program of these people, and events will show whether it is possible for a denomination to succeed permanently while holding such an attitude.

Disciples Adopt Evangelistic Program

The St. Louis Convention of the Disciples of Christ adopted a program of evangelization for the coming five years. It is hoped that a million people may be added to Disciple churches, half of whom are to be recruited from the unchurched element of the population. The enlistment of personal workers in the local churches is the most important item in the program. The committee hopes to revive the habit of religious conversation and personal witness bearing. The new members are to be instructed in their duties as church members and to be held to the church by receiving definite assignments of duty.

Will Instruct Presbyterians in Work of Church

The lamentable ignorance on the part of thousands of church members of the work done by the church in America is the reason why there is not a more generous support of many good causes. The Presbyterian church has arranged a series of schools in various presbyteries of the country in which men and women of the denomination may become more intelligent concerning Presbyterian enterprises. Some of the most eminent speakers of the denomination have been engaged to assist in conducting these schools. Dr. W. W. Boyd, president of Western College for Women, of Oxford, Ohio, will devote considerable time to this movement this year. Pennsylvania will be represented by Prof. J. H. Dickinson of the Presbyterian Board of Temperance and of Moral Welfare.

Federated Churches Succeed

The success of the Federated church in the small town is leading to church mergers all over the country. At Aurora, O., is one of the earliest of these mergers where a Presbyterian minister, Rev. David B. Pearson, with a wife who has been a Methodist are now serving a federated church formed from a Disciple and a Congregational church. Eleven different denominations are represented in the membership. The successes of this church led to a merger of Baptist, Congregational and Disciple churches at Garrettsville, near by. The membership terms in these federated churches tend to grow more liberal. The Winnetka Community church at Winnetka, Ill., has in its membership some Unitarians, and representatives of over twenty other religious denominations. The pastor is a Congregationalist, and in some loose way the church still finds a basis of co-operation with the Congregationalists.

Church Gives a Saw Mill

The Disciple church at Ionia, Mich., has sent a saw mill to the upper Congo country as its gift to the missionaries there. Before the advent of the saw mill, planks were laboriously sawed by hand labor. It is now possible to aspire to modern houses in that remote section of the world as well as modern furniture and other wood products. A new station was recently opened in the Congo country by Mr. and Mrs. E. R. Moon, and already there are a number of inquirers after Christian truth.

Disciples are Determined to Pay

The Disciples are committed to pay $600,000 on the deficit of the Interchurch World Movement. The second Sunday in December is the day set for a special call for this deficit. The members of the church are being asked to give the equivalent of one day's income. It is evident that this is not carefully figured out, for one day's income for the Disciples would be several million dollars. Progressives and conservatives agree that the money should be raised. The following denominations have raised their underwritings in full: United Brethren, Christian Connection, United Presbyterian, Reform Church and Brethren. A number of the other denominations have made partial payments. Should any of them default, they would henceforth find themselves absolutely without power at the banks.

Association Enlists Celebrities in Anniversary Celebration

The Y. M. C. A. of Chicago celebrated the twenty-fifth anniversary of the beginning of work in the Hyde Park district Nov. 19. The first departmental chairman for this section of the city was John F. Pershing, father of the noted general. In the celebration, addresses were made by Major General Wood, L. W. Messer, Chicago Association Secretary, and Rev. A. J. McCarthy, pastor of the Kenwood Evangelical church. The Association work in this section of the city has come to be one of the outstanding features of the community life.

Indians Need Religious Education

The condition of the Navajo Indians as set forth in an article in the Missionary Review of the World makes clear the need among the Indians of more adequate educational facilities. There are nine thousand Navajo children of school age and only two thousand of them in school. The government schools of necessity omit religious instruction. Hence there may be found among the Indians polygamous wives who have gone to the government schools and other people holding to the old pagan superstitutions of the race. The need of the Indians is a form of education which will emphasize moral and spiritual ideals and will combine sound learning with religious aspiration after the better life.

Building Wave Is Starting

After waiting for years for conditions to change, ambitious churches are planning the erection of new houses of worship without securing the old-time prices on labor and material. An example of this is a new building now in process of erection in Philadelphia. A house for religious education activities is being erected by Third Christian church with the leadership of Rev. T. E. Winter. There will be separate departmental rooms for Beginners' Primary and Junior departments. A gymnasium, shower bath, kitchen and other institutional features are being incorporated in the building. The building formerly occupied by this church was sold to the home mission board of the Methodist Episcopal church.

Malden Survey of Church Buildings

The survey of church buildings made by the Interchurch World Movement has been put into book form and is now being sold. It will be of large service to church committees who are planning to build. The report indicates that many churches have made fire traps in the form of crooked stairways which would be a peril to children in time of fire. Many fine buildings are described as examples of proper architectural procedure. This is called the Malden survey of seventeen typical churches.

Red Cross Workers Find Family Again

A number of ministers have been in the service of the Y. M. C. A. and Red Cross since the war, doing heroic service where they were greatly needed. Rev. Charles H. Foster, a Disciple minister

of California, has been serving for two years and a half in the department of organization of the Insular and Foreign Division of the American Red Cross. He has recently visited the leading islands of the West Indies in carrying out his official duties. He will spend Christmas at home in California with his family, and for a period of six weeks will deliver addresses on his recent experiences. His family reside in Oakland.

Baraca Class Movement Has Anniversary

The Baraca Movement is a group of Sunday School classes organized for Christian work. These classes recruit young men, and the corresponding young women's class is the Philathea. The idea of these classes originated with Mr. Marshall A. Hudson who is still living. The thirtieth anniversary of the founding of the national movement was celebrated in Syracuze, N. Y., on Oct. 20. There are now 13,000 chartered classes.

Young People Form Discussion Group

The young people's problem is urgent in many of the churches. With the decline of the Christian Endeavor society in many parishes, the young people are quite unorganized and unshepherded. East End Disciple church of Pittsburgh, led by Rev. John Ray Ewers, has formed a Sunday evening Disciples group in his church. A supper is served and the discussions are carried on about the tables. The feature has proven so successful that inquiries are coming to Mr. Ewers from various parts of the country with regard to his methods. First Congregational church of Evanston, Ill., has a group of young people who meet in this way and a large part of their discussion is devoted to the drama, led by some members of the local Drama Club. The young people of this church recently presented a pageant of the Pilgrims at a union Sunday evening meeting of all the chruches.

Sunday School Does not Give Pennies

The Sunday Schools of another generation taught the children to bring pennies to Sunday School, and there followed a generation of Christians who had the penny idea of giving. Religious education is much wiser in the training it gives the children these days. The boys and girls are taught to give generously. In Central Christian Sunday school of Buffalo, where B. S. Ferrall is pastor, the children recently made a cash offering to the new building that is in proces of erection. Cash to the amount of $5,800 was placed on the tables and pledges were received for $400 more. From this school there are frequent accessions to the church membership.

Recreation a Problem in Britain

The question of the church attitude toward recreation is one of the urgent problems in the English church of today. At the recent Church Congress, the Bishop of Sheffield drew a parallel between the amusements of the present time and those of the days of the decline and fall of the Roman empire. Canon Alexander declared that the two primitive amusements of dancing and looking at pictures were also the leading modern amusements. At this same Congress, liberal sentiment was represented by Professor Percy Dearmer, colleague of Miss Maude E. Royden at the Fellowship Services. While he was opposed to Sunday theatres and Sunday professional games on the ground that they both required a large amount of labor, he was in favor of Sunday amateur games. Even so conservative a paper as the Guardian is now asserting that there is "plenty of time on Sunday to worship God and recreate the body."

Miss Royden a Strong Factor in English Life

Miss Maude E. Royden had a great triumph at the Church Congress in England. At the time the Congress was inaugurated, women were not even allowed to attend. Later, they were admitted but required to pay a half guinea for admission and allowed to sit only in a reserved section. Even those British papers which have been opposed to Miss Royden's preaching activities have been compelled to admit that her speech at the Congress this year was a noteworthy success. Among other startling state-

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ments in her address was one that the prayerbook contained some phrases which at their best are meaningless and at their worst false. The Bishop of London is besieged with requests that she be given a church assignment in one of the vacant London churches, but he would scarcely be able to do this in the face of the Lambeth Conference.

Disciples Minister Preaches to the Jews

On a recent Sunday morning Dr. Burris A. Jenkins, pastor of Linwood Boulevard Christian church of Kansas City, occupied the pulpit of B'Nai Jehudah Temple near his own church. On frequent occasions in Chicago, eminent Jewish rabbis have spoken from Christian pulpits. The Liberal Jewish theology takes an attitude not essentially different from that of the Unitarian, with a large appreciation of the work of Jesus in the world. There is a more hopeful prospect of the Christianization of the Jews through fellowship than through pogroms.

Women Preachers Are Organized

It was only a few years since women began to be ordained to the ministry in most of the denominations, and in some denominations they are not yet received as ministers. There is now an international Women Preachers' Association which was organized at St. Louis a year ago. Fifteen denominations are represented in the membership. The first annual convention was held in Chicago the first week in November. The president of the organization is Miss M. Madeline Southard, of Winfield, Kans.. and the vice-president is Rev. Etta Sadler Shaw, of Grand Rapids, Mich. The purpose of the organization is to work for the rights of women preachers in the various ecclesiastical bodies.

Church Federation Would Close up Gasoline Stations

The social service committee of the Church Federation in Norfolk, Va., is seeking to close up all shops where gasoline, tires and accessories are sold on Sunday. Recently the dealers were invited to meet the church people but only part of them came. It was agreed by the dealers that the only way to secure uniform action would be to institute legal action against some dealer and secure an opinion from the higher courts whether the selling of automobile supplies is a necessity. In case the courts ruled that these supplies were not necessary it is believed that the places would all have to close under present state law. The committee is trying to close every non-essential business on Sunday.

Significance of the State Universities

The significance of the state universities as a part of the educational force in America may be gauged by some statistics recently published by Dr. H. O. Pritchard, secretary of the Board of Education of the Disciples of Christ. There are 200,000 students in tax-supported institutions at this time, an increase of thirty per cent over all previous records. These institutions now have an income of $60,000,000 per year from tax funds. Were the church schools to hope for a similar income, they would need an endowment in excess of a billion dollars. Dr. Pritchard is in favor of a religious program in connection with the state university.

Methodists Care for Their Students

The Methodists have awakened to the significance of the educational situation at the state universities. During the past year they supported workers at 45 of the tax-supported colleges and universities of the land. In some cases these workers gave courses in religion, and in other cases student pastors were maintained. The way is being pioneered, and the method of Christian work at the state university is being determined by various experiments. The Methodists have appropriated $284,000 for the erection of buildings at these student centers. A national Board of Education has the whole matter in charge.

Campbell Home Will be Preserved

The Home of Alexander Campbell at Bethany. W. Va.. was in the hands of his daughter, Mrs. Barclay, up until the time of her death. The property was then purchased by Hon. E. W. Oglesbay, a trustee of Bethany College and an Episcopalian. He gave the farm to Bethany College and the home and grounds to the Campbell Memorial Asso-

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ciation. The latter organization has for its purpose the preservation of all the things that pertain to the life of the Campbells. The old homestead is in need of repairs and the Campbell Memorial Association is now seeking the funds with which these repairs can be made.

Dr. G. Campbell Morgan at Norfolk

Last winter the city of Norfolk, Va., had a series of revival meetings under the leadership of Rev. William Sunday. The pastors of the city felt that the new converts need instruction so they arranged for the coming of Dr. G. Campbell Morgan for a series of Bible lectures early in November. These lectures were given at the time the Southern Methodist conference was in session so there was great interest in the interpretations of the Bible given by Dr Morgan.

Unitarians are Succeeding in Campaign

The Unitarian national campaign for funds is meeting with large success. The reports the first four days indicated that two-thirds of a million dollars had been raised. Naturally the reports in the east are being received first. Once the Unitarians were quite averse to anything that looked like propaganda. The present fund is frankly for propagandist purposes. The little denomination is able to call some great names when its roster is read. Ex-President Charles W. Eliot, of Harvard, and Hon. William H. Taft have allowed their names to be used in connection with the present campaign.

Belgian Government Asks Disciples to Extend Work

The Belgian government has asked the mission of the Disciples of Christ on the Congo to extend its efforts to the section that was formerly known as German East Africa. The German missionaries have been compelled to retire from this territory. The district is two thousand miles removed from the work the Disciples are doing on the Congo, and the proposition is not regarded as practical. It is difficult for the Disciples to secure funds with which to meet the needs of the rapidly expanding work on the Congo and they have less disposition to spread out in their mission work than formerly. Concentration is the new word.

Presbyterians Have a Good Record

The past half century has been a good one for church growth. The Presbyterians have gathered some statistics that are significant of this. They have increased in membership during the past fifty years 350 per cent and the giving of the denomination has increased 635 per cent. In the meanwhile the population of the United States has increased 185 per cent.

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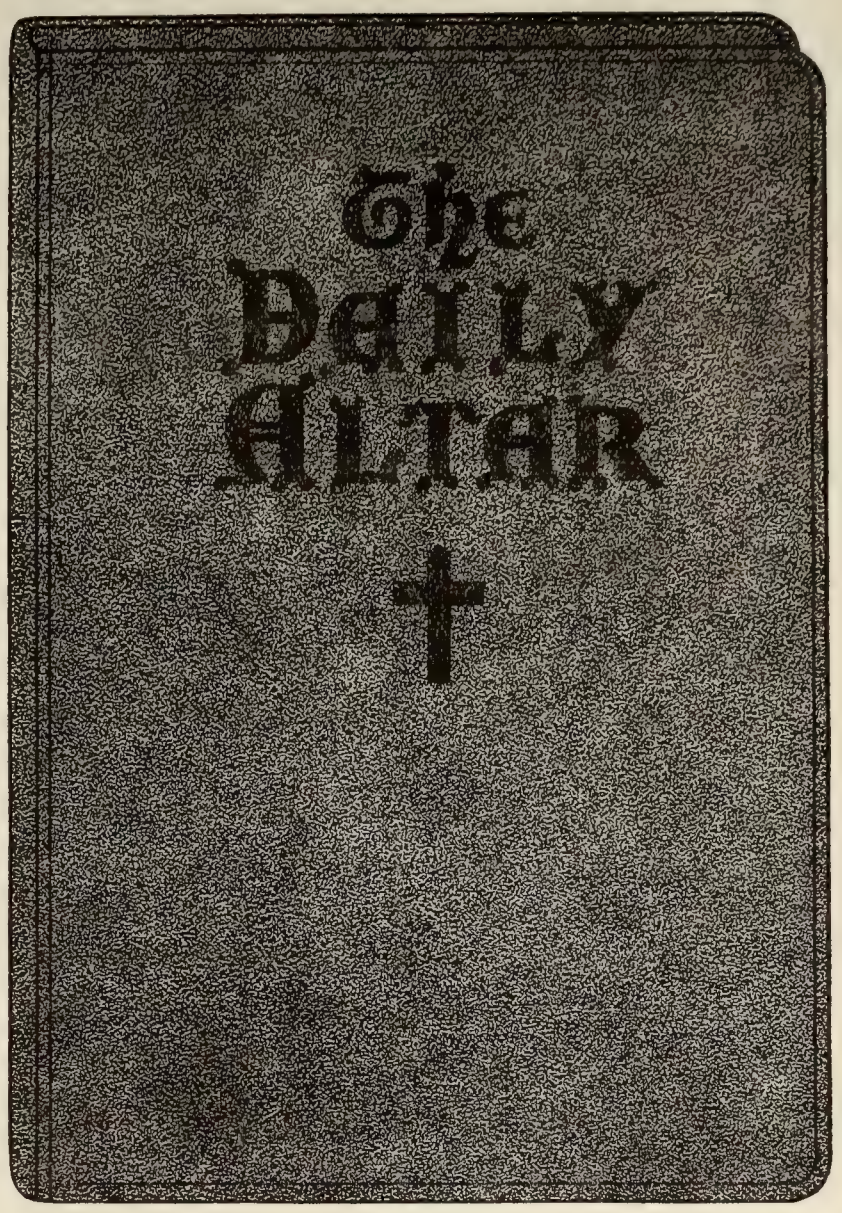
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Chicago Conference voted unanimous approval.
Pittsburgh churches will make offering on the 12th.
Also Peoria and Bloomington are unanimous.
Washington, D. C.—Every church will take the offering.
Texas—Every church represented in Conference will take offering.
Other conferences not yet heard from.
For lack of time all churches could not be reached with conferences.
But many individuals and churches write that the day will be observed.

Give the individual a chance December 12th.
He is able and willing to give a day's income or more.

Let the offering, as far as possible, be in cash or checks.
The bonds are past due—the money is needed NOW.

Send the offering immediately

To Treasurer, Underwriting Fund

1501 LOCUST STREET -:- ST. LOUIS, MO.

The Christian Century

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EDITORIAL

A Prayer on the Opening of Congress

GOD of the nations, in whose hand are the destinies of all peoples, look with favor and blessing upon this assembly of Thy servants. Gathered today from all parts of our land, with authority to make laws for the governance of our common life, may they serve the state under the guidance of Thy holy will. Set Thy commandments in their hearts. May they seek no lesser good than the true welfare of the nation whose character and power it is given them both to express and to create. Free their thoughts from the strivings and prejudices of party interests, so that, consulting only the true interests of the commonwealth and the eternal realities of Thy righteous will, they may guide our people into the honorable ways of peace and service.

Into the confusion which darkens our human counsels in these uncertain days, shed Thy light, O God of light. Without Thee our nation will drift and waste its treasures on folly and selfishness and fratricidal strife. Only as Thou dost open for our feet the way in which we should walk will our people find the happiness and strength and prosperity which they seek. Set Thy truth above all our debatings. Fold Thy righteousness into all laws that issue from this assembly. Purge and reform the customs of our people that they may walk soberly, and with unbroken faith in the stern realities of Thine inexorable moral will. Renew in our souls that reverence for law which in our generation has been blurred by criticism and false independence. And may the laws themselves be so imperious in their inherent justice that men will find inner satisfaction in obediently fulfilling them.

Give to this body of law makers a clear vision of the nation's true destiny. Forbid that narrow self-regard shall dominate their thoughts as they mark out the course of our country's action. Keeping constantly in view the duties that belong to our national well-being, may they also take the great world of humanity into their hearts. Through them may America become Thy mighty servant for peace and brotherhood the whole earth around. And grant, O merciful God, that Thy will may be increasingly done on earth as it is done in heaven. Through Jesus Christ our Lord. Amen.

Pitiless Publicity for Church Bigotry

THE weapon of publicity has been used for the correction of political abuses and the righting of many wrongs. It might also be used in church affairs. Most religious bodies have men in them who voice sweet nothings at union meetings, but in the safe environment of the denominational meeting they indulge in the old-time polemic against their brethren of other denominations. The remedy for this kind of hypocrite would be the deadly double column, one showing how the Rev. Mr. Blank talks at union meetings and the other showing how he talks in, say, his denominational revival meetings. Church conventions that have in the past been safely hidden away in some corner of the world where they were unconscious of the eyes of a prying public must be made conscious that the eyes of all the world are upon them. Do the Baptists of Texas vote to refuse cooperation with the International Sunday School Association because of its supposedly "union" proclivities? Then tell the Christian world about it, and let every Baptist feel the weight of disapproval that the world puts upon such narrowness. Do the Dis-

ciples invite broad-minded missionaries to return home if they are willing to recognize Chinese Presbyterians as Christians? Let the world know and judge of the quality of such an act. Do Christian Scientists sue each other in the courts for the profits of their enormous publishing business? Let the truth be told about the trial. As religious organizations grow more and more conscious that the good opinion of the big public is absolutely essential to success in propaganda, they will be more careful how they speak and act. Publicity is a whip that will do much in scourging narrowness out of the churches. The church newspaper would get a new lease on life if it adopted the policy of telling the truth about the churches.

Denominationalism and Sectionalism

THOSE not well acquainted with denominational holdings will be surprised to learn that one-half of the Presbyterians (U. S. A. branch) in the United States are in four states, New York, Pennsylvania, New Jersey and Ohio. One-fourth live in five other states, Indiana, Illinois, Iowa, Wisconsin and Minnesota. The same sectionalism is to be noted with regard to the distribution of Disciples. Three-fourths of their membership live within a single night's ride of Chicago. Of course no one is surprised to learn that the strong holdings of Congregationalism are in New England and in the states where the tide of New England immigration has gone. Methodists are notably a middle west people. Baptists have far and away their greatest strength in the South. The difference between a Presbyterian and a Disciple is not simply the difference between the Westminster Confession and the Petrine creed. It is a difference between Pennsylvania and Missouri. The difference between a Congregationalist and a Baptist is more than a matter of much water or little water. It is a difference between Texas and Massachusetts, which is some difference as all will concede. The present denominational order reinforces the sectional tendencies in our American life. True national unity can hardly come until there is an organic relation of the various religious groups. A denomination that represents a section is almost sure to reflect the provincialism of its habitat. The church in its breadth, tolerance and dignity must be more than a sectional church.

Church Union and Church Order

HOW large the question of church government bulked in the minds of the founders of the various denominations is indicated by their names. Most of these denominations show attachment to a certain form of government: Episcopal, Presbyterian, Congregational, Methodist. One denomination is named for an ordinance and one for a personal leader. The Episcopalian professes to find in his kind of church order some sort of supernatural sanction, in spite of the fact that some of the best Episcopal scholars find no trace of an episcopacy in any modern sense in the New Testament. Formerly both Congregationalists and Presbyterians defended their respective polities on the basis of New Testament exegesis. This is less frequently done at the present time, for it seems to be the judgment of independent scholarship that in the early centuries there were several different kinds of organization operative within the church, and that the episcopal form finally prevailed as being best suited to the needs of the ancient world. The Methodists have never pretended that their stewards and trustees were exact counterparts of the New Testament officers. The Methodist interest has been in efficiency. This efficiency has sometimes been accomplished at the cost of democracy, as some other denominations believe, but no one can gainsay that the Methodist superintendency has been effective. If church order is to be arranged to suit all, it seems likely that it must be a combination of the best in the various systems. The Protestant Episcopal bishop does carry prestige through the idea of historical back-ground. No plan for the reorganization of the church can ever win the millions of Christians organized under the congregational order which does not give large autonomy to the local church. The Christian leader who can define the church in a way to win the assent of all these denominations, and who can prepare a plan of organization that will preserve all the values of the existing organizations will be among the most potent of the religious prophets of the twentieth century.

The Cult of the Outdoor Life

PRACTICAL church workers are quite agreed that it is easier to maintain a Boy Scout troop in the church than to keep up a Junior League. It is easier to maintain a Campfire Girls' organization that it is a Christian Endeavor Society. Those of us who were brought up in the older devotional organizations may deplore these facts. It seems to us that the religious life of the new generation ought to express itself in the terms that were familiar to us when we were in the teen age. With unconscious egotism we assume that our way was best. The Boy Scout movement holds no prayer meetings, but it does inculcate an ethical code which is thoroughly Christian. This code is enforced by methods far more effective than were known to another generation. The principle of doing a good deed every day establishes a point of view toward life which in case of most boys will not change. The corrective of much that is morbid and hurtful both in city and country is an intelligent interest in nature. The long hikes work off a surplus of the animal, and leave the mind ready, under the direction of a wise scoutmaster, for the things of the spirit. Particularly significant is the cult of the out-door life for girls. The woman of a hundred years ago was expected to faint whenever anything unusual happened, and she did. There is a different expectancy about the women of today. It is conceded that they can be educated, but usually it is denied that they can be physically fit. The out door life would give us a race of women without the curse of invalidism which is borne now by multitudes of them. It is possible to make the out-door cult a pagan thing. It is also possible to make it soundly Christian. We believe that in the main the nature study organizations are being conducted in harmony with Christian idealism.

Cairo Christian University Opened

THE new Christian University at Cairo, Egypt, has been opened. It begins with less than full equipment but equipment will be gathered as plans mature. Dr. Charles Watson is president. The faculty will be a group of scholars and teachers like those at Roberts College and the Syrian Protestant College at Beirut and other great missionary institutions in the Near East. While the larger part of the missionary work in Egypt, especially that of an educational character, has been done by the United Presbyterians of America this institution will, like all such missionary schools, be manned without reference to denominationalism. No more important step could be taken by the missionary leaders at this time than the founding of this university for the education of an Egyptian leadership. With Egyptian autonomy now guaranteed, and an opportunity to qualify as a self-governing state, this educational center will do for Egypt what Roberts College has done for the Balkan states and what Christian schools in China are doing for that land. It is rumored that the famous Moslem university, so called, will reform and modernize its curriculum. It has been a great student center but without organization or curriculum of a modern kind. It is little more than a seat to which boys may come for instruction in the Koran and in subjects that can be taught from the Koran, each sitting literally at the feet of his favorite Mullah. If it is modernized after the model of the new Mohammedan university in India it will do much to bring Egypt and Islam to the modern point of view and to rescue the entire cult from its static and reactionary temper. The new Christian university at Cairo is one of a series of such enterprises under contemplation for great non-Christian centers, among which are the South American lands and Japan.

What Becomes of Our Money?

IF one needed any further argument against war, it would be found in a study of the budget of the United States government. Of every dollar of Federal tax money, ninety-three cents goes to support war, past, present and future. One cent out of every dollar goes for the cause of public health and public education. The military appropriation for a single year would provide the funds with which to win a permanent victory in the United States against tuberculosis. It would win a victory throughout the world against that ancient enemy of mankind, leprosy. While there is such evident need of more funds with which to prosecute the war against disease, there is equal need for more funds with which to carry on the work of public education. The recruiting in war-time revealed the fact that there were thousands of young men of military age who could not read or write. These were incapable of receiving military orders and nothing could be done with them except to put them into school. They were really a source of weakness rather than of strength in war time. We know now that no sudden spurt can supply educational deficiencies like these. Our immigrants need to be given instruction in our language and civic ideals. The states that are backward in education should be spurred up by Federal grants. The Negroes of the south and the mountain whites constitute specially needy groups. The opportunities of advanced education should be more available to young men of limited means. We might profitably be sending away a certain number of young men every year for advanced education in foreign universities, just as the Chinese government does. In spite of the fact that ninety-three per cent of our tax money goes into military funds, there are those who want bigger standing armies, besides increases in pensions and bonuses.

The Burdens of the Denominational College

THESE are not easy days for the schools supported by the benevolence of the church. There are only a few of these institutions which are adequately endowed, and new demands are made upon them continually. It is problematical how long they will continue to provide instruction to all comers. Secretary H. O. Pritchard of the Disciples Board of Education gives out the astonishing information that Transylvania college is operating this year on a budget $40,000 in excess of its income. The deficit of Eureka College this year will be around $30,000. The financial campaigns of these institutions and many others were held up by the Interchurch World Movement and the burden is now so much the harder. While the financial resources of the college are relatively less than they have been in many years on account of the declining purchasing power of the dollar, the supply of students is greater. State universities are swamped. All of the standardized colleges of the country are needed to take care of the young people who are seeking the higher education. America must supply the educated leadership of the new generation to a large extent, since the man power of the civilized countries of Europe has been so terribly depleted. Our colleges must train sufficient leaders not alone for America but for the world at large. To do this new resources must be provided for institutions that are over-burdened.

The Spiritual Foundation of Real Peace

MAKING peace with our ertswhile enemies is a matter involving other forces than those which diplomats deal with. The opening up of the channels of communication is one of the very first needs. A group of Oxford professors recently sent a communication to former friends in German universities intended to open the way for an interchange of some of those courtesies which marked the days before the war. The German reply aimed to secure a favorable judgment from English historians as to the part Germany played in bringing about the war—the guilt was to be shared equally by both sides. For this reason the reply is disappointing. A number of the German professors have repudiated a document to which their names were signed at the beginning of the war, one of them giving the astonishing information that he permitted the affixing

of his signature without knowing the wording of the message. The world famous historian, Harnack, still defends the document, but he has few supporters. It would naturally be in the field of pure science that we might expect men first to bury their nationalistic prejudices. But this is a disappointing expectation. Religious leaders who met last summer to consider the resumption of German mission work were baffled by the problem that stood in their way. The socialists can not at the present moment bridge the chasm that has been dug by hate. Real peace with Germany is, manifestly, a work beyond the power of men. It is a task in which the large part must be taken by the Holy Spirit of God. Only as the madness of war gives way to rationality, and the narrowness of the older nationalism makes room for the spirit of universal brotherhood may we hope for real peace with Germany. Probably Germany is as little ready for that peace as are we. But victors can afford to lead in magnanimity, and the leadership in the making of world peace may well fall to America if she is spiritually competent for the great task.

The Federal Council

AT this writing the Federal Council of the Churches of Christ in America is bringing its quadrennial sessions to a close in the city of Boston. A more adequate interpretation of its unusually significant decisions will be given our readers in due time. For the present it is sufficient to say that the steps taken at Boston will bring reassurance and courage to the churches throughout the land. Depressed with the failure of the Interchurch Movement, many anxious churchmen have been wondering whether there was anything better for this immediate post-war period than to rebuild the somewhat shattered denominational fences and abandon any serious effort at cooperation across denominational lines. The idealism and fellowship induced under the stimulus of war necessity seemed to many Christian minds to mark the beginning of a new drift toward Christian unity. The Interchurch Movement was conceived under the illusions of war psychology. With its tragic end there has followed widespread discouragement as to the fruitfulness of efforts looking toward a closer working unity of the severed parts of Christ's church.

The indifference with which the Philadelphia plan for an organically united church in America has been received, together with the cold respectfulness which characterizes the reception of the report of the first meeting of the Conference on Faith and Order, have clearly disclosed a reaction toward sectarian interests and programs since the war. Meanwhile the Federal Council has been quietly attending to its own business, yielding the right of way from time to time to this or that project of the general church which promised more immediate gains in cooperation and unity than its own more conservative and representative organization could hope to achieve. But now the Federal Council appears to have been held in providential reserve for just this hour of dismay and discouragement. At its Boston meeting it has demonstrated that it commands the hopeful loyalty of the leadership of American Christianity; that it is able to lay aside the supercaution which has characterized its past activities and to launch boldly out into practical guidance of the church's impulses toward unity; that it is competent to gather up what fragments remain of other cooperative movements, so that all that was good in these projects should be preserved; and that its own faith in itself is such that it dares to ask its constituent churches to provide money for a budget increased by 100 per cent beyond its past record of expenditure.

The election of Dr. Robert E. Speer as president for the next quadrennium will do more than any other single thing to create confidence not alone in the organization but in the cause of unity. The fact that Dr. Speer is so far from being undiscouraged by recent events that he will consent to hazard his so secure reputation in heading up a union organization signifies that, to his mind at least, the cause of cooperation among the churches is not so far gone as some would think. Dr. Speer's choice has been for many months a matter of spontaneous hope and prayer among those at all acquainted with the problems faced by the Federal Council in the next few years. Whether he could be persuaded to accept the presidency was one of the anxious thoughts which burdened the hearts of the foregathering delegates. And when the committee presented his name with the announcement that his consent accompanied it there was relief and new courage in every heart. His place in the American church is steadily defining itself as one quite unique. His presidency of the Federal Council will be no mere honorary title but a serious duty to whose performance he will bring the energy and wisdom and vision which characterize his gracious personality.

An enlarged secretarial force, a revision of the commission features of the Council and a budget of $300,000 per year for a greatly widened scope of activities are the outstanding practical features of the policy adopted. It would seem that this is the moment to welcome the arrival of the Federal Council as the steady-going and prudent, but now, please God, more courageous and constructive agency for the united service of all the churches that have eyes to see how much better certain things can be done together than they can be done separately.

The Cry for Novelty

WE ARE continually being reminded from press and platform that whatever we ask of people we must not ask them to do again today the same thing which they did yesterday. Nothing shows more clearly how abnormal is the present state of society than does the general willingness to throw away even those things whose value is intrinsic and permanent, in the hope of possessing that modern pig-in-a-poke which is oftenest referred to as "something different."

"Different" is indeed a word for magic-working. Not to be beautiful but to be "different looking" is the ambi-

tion of the modern belle. The business firm depends as never before upon new ideas in display and advertising. Amusements are judged by the standard of variety. The chicken-trot of yesterday must give place to the cat-step of today. Theatrical attractions must be novelties in fact and even in name.

"A man will love a woman as long as she can keep him guessing—no longer," is a pet aphorism of the age. "We got so dead tired of each other!" is the excuse offered for many a broken home. The chief reason a typical man of the hour has for the pursuit of an "affinity" is that she is not the same wife he has had all along.

Non-conformity for non-conformity's sake is one of the characteristics of the present social order. The work of those who must protest against evils in existing conditions is found to be constantly minimized and confused by those who protest merely to protest, who desire change merely for the sake of change.

While the war was on we prayed for relief from its fears, its shocks, the havoc of change which it was continually working. "Give back to us the good gray days of monotony," we said. "Let us know again the happiness of times when nothing happened." But with the war ended, we realized that one of its penalties had been the inability to settle back into the old life of comfortable monotony. We had become used to living by high and low moments. We had come to fear the lack of excitement and novelty as if we were fearing a death in life.

Yet mastery of life comes through routine, not through the endless quest of variety. One achieves, not by doing something different every day, but by doing each day the same thing he did the day before and doing it a little better. True, each day needs new inspirations, but these come best not to him who seeks them as an escape from routine but to him who finds in them fresh sources of power for the daily task.

If we have ever faced, in any immediate way, the thought of leaving this world, we have realized, at least for the time, that it is its homely round, not its infrequent novelties, which we should part from most reluctantly. Never again to see the buds swelling on the maple by the porch, never again to walk down the old road to the village, never again to wait for the mail, and exchange greetings with the friendly neighbors, never again to sit in one's own particular chair beside the hearth-fire—these are thoughts that pierce our hearts with their poignancy of regret, their suggestion of what it is, after all, what we dread to give up. Only the very young fear to leave the adventure of this life. The most of us are willing to trust to the next world for adventure. What we cling to in this is its familiarity.

The endearing traits of our friends grow in our appreciation as we realize their permanence and inexhaustibility. The patience which has been tried, the gallant courage which faces to the front after every defeat, the affection which has borne with us thus far and can be trusted to bear with us to the end—to these we shall come back at length with gratitude that they have in them the elements of that divinity which is the same yesterday, today and forever, yet better day by day because better understood.

Consistency

A Parable of Safed the Sage

THERE came to me a man who said, 'Safed, thou speakest many wise words, but thou art not always consistent.

And I said unto him, If I were always consistent, then should I never be wise.

And he said, Thou utterest dark sayings.

Then said I unto him, There are no completely consistent men aside from those in the Cradle and in the Asylum for Imbeciles. The only consistent man is the Completely Ignorant Man. There once lived a Philosopher named Immanuel, whose surname was Kant, who showed unto men that any line of thought consistently followed doth bump up against the Impossible. Man doth begin life in complete Consistency, which is to say, that he beginneth it in complete Ignorance. But there cometh a day when he learneth a Truth, namely, that his Toe is capable of being brought up into his Mouth; and that Truth maketh his Ignorance Lopsided.

And he said unto me, I had not thought of that; but it cometh to pass in time that he can no longer get his Toe into his Mouth.

And I answered, So happeneth it with much of what we apprehend as Truth; by the time we learn it, the thing is no longer possible nor yet desirable; nevertheless, the Truth hath been worth learning, and it hath its logical relation to other Inconsistencies, which are properly apprehended as Truth.

And he said unto me, Say on.

And I said, The circumference of men's Ignorance is vast, and every new Truth discovered is the Lengthened Radius whereby to measure the Diameter and Area of a Vaster Ignorance and a Greater Inconsistency. Yet hath it a Value. For each new Truth becometh an Interrogation Point, which reacheth out like a Fish Hook after the mouth of Leviathan. And albeit neither thou nor Job the servant of God can draw him out, yet doth the Interrogation Point Hook now and then a Sculpin of Information or an Hornpout of Knowledge, or some slippery Eel of Truth, which maketh our Ignorance Lopsided.

Furthermore, I said unto him, Men do walk, not by any process of Bisymmetrical Progressive Motion, but by Hitching one side Ahead, and then Pulling the other side up and down a Little Ahead, and by throwing the Center of Gravity out of Plumb and catching themselves before they fall, so that in falling forward but never striking, and wabbling ahead with first one foot and then the other, we contrive an approach to Consistency through Inconsistency. And the process of the Advancement of Human Knowledge, yea and of Human Goodness, is more or less Like Unto it.

And he said, I have learned enough for one day.

And I said, Go now and learn something on the other side of thine Ignorance that will help to balance up. For a False Balance is an Abomination unto the Lord. and the best thing about Inconsistency is that it doth challenge us to learn another Truth.

Who is a Church Member?

By Frederick E. Lumley

IN HER recent book, "The New State," Miss Follett utters a truth which has an application to a present controversy. "The good citizen" she says (and we are all ears to learn who he is) "is not he who obeys the laws, but he who has an active sense of being an integral part of the state. This is the essence and the basis of effective good citizenship. We are not a part of a nation because we are living within its boundaries, because we feel in sympathy with it and have accepted its ideas, because we have been naturalized. We are a part of a nation only in so far as we are helping to make that nation. . . . The federal state can be the moral state only through its being built anew from hour to hour by the activity of all its members. We have had within our memory three ideas of the individual's relation to society; the individual as deserving 'rights' *from* society, next with a duty *to* society, and now the idea of the individual as an *activity* of society. Our relation to society is so close that there is no room for either rights or duties. This means a new ethics and a new politics."

In this brief analysis of political membership-status, the emphasis is shifted from the external to the internal, from the objective to the subjective, from the ceremonial of naturalization and the petty righteousness of mere obedience, to the sense of continuously willing and achieving the social good. For many millenniums the test of membership satisfactory to most authorities has been that of a clear avowal and humble conformance at some solemn occasion. Having passed through the one wholly artificial and arbitrary ordeal, one became instanter a citizen. The division of the ordeal into several parts and spreading it out over several years has removed none of the artificiality, arbitrariness nor objectivity. Thus the form's the thing.

DYNAMIC MEMBERSHIP

It is not difficult, however, to discern the inflowing and in-forming of a very different conception. This is the result of prolonged search for the essence of membership, the reality of relationship, apart from fixed and arbitrary symbols of the same. The aim is to see the jewel rather than the casket. And some progress has been made. It is now quite evident, all surviving elements of magic being eliminated, that the very soul of membership in any group whatsoever is continuous, creative participation in the life of that group. The human mind cannot comprehend anything higher. Nothing lower is worthy of so noble a name as membership.

The application of this dynamic conception to the church ought to be an awakening experience. For, as the formal and artificial entrance to the state has ever been emphasized above the vital, so has it been in the church. Down through the centuries the guardians of formalism have always assumed the right to define church-membership and to admit or "deport" whom they chose. They have, as have the officers of government, built up an ordeal, containing two elements, the affirmation of belief and the performance of prescribed rites. Upon the successful completion of the ordeal an alien was supposedly brought within the fold. Those who conducted the initiation then declared the candidate "in."

INITIATING CEREMONY

It may be accepted that *some* persons have entered this way. They have, like dutiful children, quite blindly put on the dress and then acted the part. They have accepted the symbol, often through fear, and then have lived gloriously in search of its meaning—the "charmed" life so to speak. Thus, by their own earnestness they gained the high estate while it was often attributed to the correct introduction. So to such the device of a creedal avowal and the ritual performance was of value. Not because of any intrinsic virtue but because of human failing! Like crutches, this device is of use only because of lameness.

But lameness, it is affirmed, is universal; therefore all men must use crutches. The truth is, however, that lameness is not universal. The fallacy is in elevating the particular into a general. Human weakness may be universal; no particular form of it is. All men may need help but all do not need the same kind of help. Some, as noted, move to spiritual health and righteousness by the aid of promises and rites. Others use different devices. The Protestant church cannot impose the ordeal upon all men, for it has not the power of excommunication. But such power is not wholly effectual. It is true that incarceration may domesticate a measure of consent even in the criminal, for no man's will can hold out forever against an overwhelming force. And the church, Protestant and Catholic, indifferently, has had many a victory for this reason. But reform can be secured more cheaply for the most part. It can be secured without violating the personalities of those sought to be reclaimed. Incarceration may be one device. But it will not work with all.

The central question is this: Can membership, genuine membership, be attained apart from the generally prescribed and respectable introductory formalities? Can a person reach that condition of continuous, creative participation in the life of the church without meeting the demands of the official initiators? This is fundamental. The answer, which is implicit in what has already been said, but which needs further elaboration, will not bring joy to the high priests of formalism, Catholic or Protestant.

DECISION IS INDIVIDUAL

It has been assumed that the issue of this problem has been with the authorities. The new truth gradually forming in the minds of men is that the issue is and always has been, with the individual candidate. No vote of any group can put him in or out but his own. Groups have often attempted to do that and the individual in question has accepted the report as a true record of his own attitude. But he was out or in before any vote was ever taken. No

divorce is ever anything but the public announcement of an inward spiritual achievement. The vote of admission or expulsion is never anything but a tardy recognition of an accomplished fact.

This point may be made clear by examining the church. No doubt all has been said upon this theme, yet reiteration is the answer to a human need. Like any and every social institution, the church is a three dimensional affair. It is composed of a fairly harmonious set of beliefs, sentiments and practices. So far as the human mind can comprehend it the church is not more, at least, for practical purposes. There are the cherished faiths, the unswerving loyalties and the kindly ministries characteristic of a group of people, called the Friends, Presbyterians, or whatnot. The soul of the church is the people believing and loving; the body of the church is the people at work promoting human welfare. Apart from these, the church has no existence. That is to say, organized interacting living, of a particular kind, is the church.

Therefore membership is effected by believing, feeling and working in characteristic ways. That is creative participation. Membership is severed by ceasing to participate creatively. And who unites or withdraws but the individual concerned? The pronouncement that no individual can enter the church without this or that or the other specific formality is much like the argument of the Greek sophist who proved, with blameless logic, that his opponent could not walk around the tub which sat before them. Thereupon the man got up and walked around it. So it is that countless persons continuously and creatively participate in those forms of life called the church while stupid formalists sit about and prove that it cannot be done.

REAL SELF-IDENTIFICATION

A church board or other official group may refuse a candidate's money (almost never done) and contributions of energy, and deny him participation in public worship. Is he thereby excluded from membership? Not essentially. He can *believe* what the church professes to believe, *pray* for what the church aims to achieve, *devote his means* indirectly to those ends for which the church exists and above all he can *will* the good the church wills. Who can say that genuine membership is more than that? If prayer is a factor in church progress he can promote it in spite of any human being or council on earth. He thus enters the church and becomes creative in it.

If Christians could ever learn to look at what actually occurs and cease insisting that it is impossible, much would be gained. If they could ever pass beyond analogical reasoning, this truth would be all too plain. In the state one must enroll to vote, that is, to exercise one's sovereignty. One does not need to enroll, however, to pay taxes, enter public discussion, become a producer or go to war, and thus engage in the serious business of the country. One who is not formally accepted in the church cannot vote. No. But church work and the Kingdom are not promoted most by the purely artificial device of voting. There are votes and votes. There are the votes of the board meeting or the congregational gathering where some money is appropriated to this or that, some committees are appointed for this or that, a pastor is called or dismissed and the church machinery otherwise oiled. But who will insist that such participation is more significant than the sort already described, that is, the *willing* of church and Kingdom progress? Is that not really voting?

The fact is that a candidate can be forbidden only the inconsequentials, the externals, by some stiff-necked officials. And if he is forbidden these, when desiring them, and continuously participating creatively in the manner indicated, the congregation so behaving is no better morally or spiritually than a club of snobs, for it *is* a club of snobs. It can make no claims—it can make them but cannot make them good—of being a *special* promoter of Christian ideals and relationships, for these are not exclusive but as wide as God's mercy.

Thus a roll-book is a very childish test of membership. There will be a new impetus to Christian progress when that borrowed device is cast aside and people regularly and gladly fellowship without reservation all those who come continuously and creatively participating in the Christian program.

VERSE

The Messenger

WHAT was his name? I do not know his name,
I only know he heard God's voice and came,
Brought all he loved across the sea,
To live and work for God and me;
Felled the ungracious oak,
With horrid toil
Dragged from the soil
The thrice-gnarled roots and stubborn rock;
And, when his work was done, without memorial died.
No blaring trumpet sounded out his fame;
He lived, he died. I do not know his name.

Good Night

GOOD NIGHT! Good night!
Far from us day takes its flight.
But ever God's eternal love
Remains to guard us, as above
The stars watch with celestial light.
Good night! Good night!

Till tomorrow! Till tomorrow
Ah, we know not what may follow.
Close our eyes tonight we may,
Shall we see another day?
Mayhap in vain we say tomorrow,
Till tomorrow! VICTOR HUGO.

Contributors to This Issue

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What Is the Matter With the Church?

By Joseph Fort Newton

SOME time ago, speaking to the Sons of the American Revolution, I made reference to the present state of the church, reciting a few facts recorded in the Year-Book of the Federal Council of Churches for 1920. The facts were to the effect that only forty-four out of the one hundred and ten millions of people in America are even nominally connected with any church—Catholic, Protestant, Hebrew, or any sort. Also that ten thousand Sunday schools have ceased to exist, and that a large per cent of men who were in the ministry are leaving the pulpit for other vocations. My point was that if it is a part of our religion to be patriotic, it ought to be a part of our patriotism to keep the altar-light of faith aflame in the shrines built by our fathers. Finally I quoted the words of James Bryce, from "The American Commonwealth:"

> "If history teaches us anything, it teaches us that hitherto civilized society has rested on religion. It was religious zeal and religious conscience that led to the founding of the New England colonies two centuries and a half ago. Religion and conscience have been a constantly active force in the American commonwealth ever since. And the more democratic republics become, the more the masses grow conscious of their power, the more do they need to live not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources from which reverence and self-control flow.

An enterprising reporter quoted my remarks—quite accurately—in a dispatch which went all over the land; and the result was a shower of letters of many kinds from every part of the country. It shows how much this matter is in the minds of the people, and if some of them think glibly and superficially about it, others are pondering it deeply. No one denied the facts as stated, though many felt that I had been much too conservative in stating them—in that the number of nominal adherents of the church is greatly in excess of those who really care for it, save as a nursery, an ambulance, or an undertaker. Personally I am not disposed to dispute this criticism, except to say that many—more than we realize—who are not even nominal adherents of the church love it and value the things for which it stands. Every letter, except three, was keenly critical of the church, which shows how much is expected of the church and what a responsibility rests upon it.

"FUNNY MEN" ON THE CHURCH

The letters fall into several classes, the first made up of those who rejoice to know that the church is declining, on the ground that it is a useless and ridiculous institution, an "organized fake founded upon myth and superstition." Seven of those funny men who call themselves "freethinkers" wrote in that strain, taking pains to assure me that religion is a superficial and transitory phenomenon in human experience, the product of sheer illusion. Their dogmatism is of a kind with that of the old theologians, only more crass. They do not know that the tide of modern thought has passed them by, making their way of thinking as obsolete as the fossils dug up by the geologists. Indeed, one is amazed to find how little people know of the great advance of religious thought in our time, and how slightly they are touched by it.

PANACEAS FOR CHURCH ILLS

The second class of letters is from those—whose name is legion—who are ready with a remedy for all the ills the church is heir to. Each one brings forward his pet theory, or hobby, as a panacea which, if only it is adopted, will mean the advent of a new era. Thus I have been entertained by elaborate essays setting forth the virtues of every kind of cult, economic and otherwise, and they fill me with wonder. I have long been familiar with the gospel according to Henry George—a great American with a great idea—but I had not supposed that its adoption by the pulpit would fill the churches with eager multitudes. Others are equally sure that the plight of the church is due to its loss of the great expectancy of the speedy and dramatic coming of Christ, and that the present state of the world is proof that his advent is near. Our Christian Science friends think that the church preaches a truncated gospel, bereft of the art and power of healing, and that what it needs most is to recover that secret. The Spiritualists are positive that what all the world is seeking is a more vivid assurance—if not actual demonstration—of the future life, and that instead of balancing probabilities the church must learn from them a more triumphant note.

FAILURES OF CHURCH MEMBERS

Every cult, as I see it, is the outward and visible sign of some failure of insight or emphasis on the part of the church. Some truth is forgotten, or overlooked, or utterly lost to view, and in the enthusiasm of its rediscovery it is exhibited in an exaggerated form, out of all proportion. The late Dr. Hiram Thomas used to say that hitherto no church has been large enough to hold more than one idea, but that he hoped to live to see a church spacious enough of mind and responsive enough of heart to attain a synthesis and balance of Christian truth. Meantime, in a very thoughtful letter I read: "The church has lost her power of healing because of her lack of unity and her lack of holiness. Until she recovers the power of making saints I do not want to see her recover the power to heal. The power of healing without holiness would be just as disastrous as the power of science has proved to be without religion; and the same applies to communication with the dead."

I am grieved at the number of letters telling of un-Christian conduct on the part of ministers and members of churches. Details are recited in full. Failure to meet ordinary obligations, lack of neighborliness, trickery, fraud, scandal—it makes me unhappy to read about it. One woman insists that there is more "honest-to-God religion" outside the church than inside, and I am sorry not to be

able to refute her. Another woman thinks it would be just as well to close the churches, and in their stead to print a placard to be hung in schools, railway stations, and the postoffice, bearing the words of Jesus: "Thou shalt love the Lord thy God with all thy mind and all thy heart, and thy neighbor as thyself."

By far the largest number of letters have to do with economic issues which, I am told, are replacing theological questions in the interest and concern of our time. One man says quite frankly that men are thinking to-day of the means of living, not of life's meaning. No doubt he is right, and that fact explains many things in respect not only of the church, but of all the higher and finer interests of mankind. Indeed, what emerges most plainly from a reading of these letters is the question whether the conditions which they admit to exist do not have a common origin. After all, what we are confronted with is not specifically indifference to religion, but indifference to pretty well everything outside the circle of creature comfort and self-gratification. Of course, to a large generalization of this kind there are many exceptions; but in the main it is true that society has as yet been able to persuade only a few of its members to be really interested in it, or in anything except the Cult of Comfort of which they are faithful devotees.

FLAMING SCORN OF THE SOCIALISTS

But the Socialists will not have it so, and that is to their credit, be it said. Ardent thinkers, they are masters of vivid and pungent language. Some of my letters are truly eloquent in their portrayal of the miseries and mutilations of the people under the present economic system, and in their flaming scorn of what they call "the abject, cowardly obeisance of the church to the power of organized and endowed injustice." Whatever one may think of their theories, one must admire their passionate protest against wrong, their vivid social imagination, and their humanitarian zeal. Indeed, if the church had a like faith in its gospel, and more of the same tireless ingenuity of propaganda, its influence might be much greater than it is. On the other hand, my conservative friends are greatly alarmed by the fact that the churches—especially the younger ministers—are so infected with the virus of social radicalism. Many of them have quit the church—it is too hot for them, they say—and one man, in a noble letter, complains that radicals seem unable to realize that a conservative may be equally sincere and no whit less informed.

So it goes, *pro* and *con*, making the way of those who hold the Doctrine of the Balance almost as difficult as the way of the transgressor; but I have thought much as to what result will follow if the church obeys the trend of the time, shifting its emphasis from theology to sociology. For one thing, it will mean a new sectarianism on economic issues, taking the place of the old sectarianism based on theological dogma and ecclesiastical order—and, so far as I can see, the last state of the church will be as bad as the first, if not worse. There will be a radical church on one street, a conservative church on the next street, with no end of variations between. Furthermore, as few preachers may ever hope to be anything more than amateurs in sociological theory, much less in practice—at least, until a new generation is trained in such studies—the prospect is not inviting. Amateur lectures are not edifying. Henry Hodgkin, in his essay on "Lay Religion"—a little book wise with insight and warm with the heart-beat of a Christian man—suggests that the difficulty may be overcome, in part, by an "increase of lay ministry, and by making some training for and experience of affairs in the ordinary sphere of life a part of the essential training of every minister." From a forthright letter I read:

> I do not go to church to hear a rehash of what I read in the papers and reviews. Heaven forfend! Often when I read the sermon topics in the New York press, I want to go in the other direction—as far as my money will take me. A sermon that is only an editorial comment on the latest event, whether it be the advent of a ghost-raiser or the issue of an industrial dispute, does not appeal to me. Not that I am indifferent to such questions, but I hear them discussed all week long. No, what I ask of the church is what Phillips Brooks gave us years ago, when we sat in the dim recesses of Trinity Church—moral insight, spiritual vision, or, better still, in your own fine phrase, "the living Christ mediated through a living personality in whom he lives again." Such preaching cleanses while it inspires, but I hear very little of it today.

Indeed, in nearly all these letters the preachers come in for a hard hammering, and, as the late Dean Hodges used to say, "it is richly deserved by those who deserve it." Much of it is deserved, by reason of the conditions under which the ministers work. As I go about among my brethren of many communions, I find them an overworked, under-paid, bewildered set of men, wondering as to what will be the end of it all. The demands upon them are so exacting, so exhausting, that they have little opportunity to be great preachers. Our American churches have not yet learned to give their ministers time to think things out, brood their visions, and fashion wings to their words. There has not been in our generation a time when men who believe, or want to believe, have been so oppressed and appalled as they are to-day. Christian ministers are men of like passions as their fellows, and they share—perhaps more keenly than others—this distress. What a fight for faith is going on in the lonely places of their hearts only those know to whom they have confided. The atmosphere in which they work has changed, and the fingers of their sermons grope darkly amid the hidden keys of the modern mind, seeking the great new chords of comfort and command. They will find them finally; they dare not stop until they do—and the power of the Word will be restored, if they wait, watch, work, praying the while for

> New hearts with the inquirer's holy robe,
> And purged, considerate minds.

From Maine a man sends me a copy of a little book entitled, "Can the Church Survive in the Changing Order," by Dr. A. P. Fitch, professor of the History of Religion in Amherst College; and a more thrilling and challenging essay I have not read in many a day. It goes to the root of the matter by showing that no timid, halting, patched-up re-statement of religious faith will do; that there must be a revolution in outlook, if we are to speak to the new

time which thinks in new terms. Unless the church can do and will do that it will not survive. It must claim "in joyous affection, as brothers of the faith, all those who believe in the spirit of man, out of which, in awe and tears, has arisen all the noblest that we know; all those who see, in the free and honest mind, the clean and loyal heart, the will set on useful and on holy things, the one eternal Way toward the ever flying goals of freedom and truth"—and the man who sent it adds, "Them's my sentiments."

But enough. I have no space to show how diagnosis of present unrest differs in these letters, and what widely varying views of the Interchurch Movement, of the Community Church, and other like enterprises, are held. It has done me good to meet so many points of view, and to find out what is going on in the public mind, the more so because I have been out of the country and have not been able to follow the rapid processes of thought on this side of the sea. But I can not close this digest without quoting from a gentle, gracious, and wise letter from a veteran servant of God, a minister in his ninety-first year, who sits waiting for the on-coming evening and the star-crowned night. He has been good enough to follow my work for years, and is much too generous in his appreciation; but his long letter—dictated to his daughter—has done me so much good that I fain would share the blessing with others.

> "Listen to an old man sitting in the twilight. I have tried to serve our Master through a long day—have spent sixty-four years in the ministry. I have had ups and downs, but God has been good. No man ever served a better Master, and if I had ninety more years I would give every one of them to him. How I wish I were young again, to help my brethren see it through. I have been about a good deal—have worshipped in the City Temple when Dr. Parker was there. I have seen many changes in modes and moods of thought, in the fashion of men's faith. As far back as I can remember, it has been a habit to say that the church is declining and the world growing worse. It is not so. It is just a bad habit. I know we have passed through dark times but the morning will come again—a time when nothing will be taken for Christianity but the religion of Love of God and Love of Man.
>
> "Forgive an old man for writing so freely to one whom he has never seen. But I have followed your work, and love your spirit. I think you are more liberal than I am in some things, and more orthodox in others. But that does not matter. What we know of Christ matters most—and there we are one in heart. Only one word more: Be faithful to our Master, and you will never regret it."

It is only fair to add that none of the criticisms of the church in these letters, nor all of them put together, go to the root of the matter. Something deeper and more drastic than anything they suggested is needed. There must be a new experience of God, a new interpretation of his will and way for man, a new, creative vision of his kingdom in the hearts and affairs of men. We must rediscover—as Wesley rediscovered—the uses and power of the group, now well nigh lost; we must make further exploration of the meaning of fellowship and the practice of corporate prayer. What we need is a new, transforming, and communicable experience of God in Christ, and a new, transformed human society after the mind of Christ. When the church ceases apeing the tactics of the world, and returns to the permanent sources of spiritual power, we may hope for a spiritual renewal—and with it a new race of great preachers with tongues of fire.

Dismal periods have been known before. Christianity is not dead; it may even yet be discovered. As the Elizabethan Renaissance was, in the end, moralized by the Puritan revival, and the reaction of the French Revolution was followed by the Evangelical Revival, so, by a like rhythm and necessity, the new age which is dawning so cloudy will be quickened, in some unpredictable way, by a spiritual renewal. Perhaps its chief feature will be the realization of great social ideals under religious influences, bringing a better social order and a more fruitful religious life.

Neighborly Opinion on China Mission Agitation

The Outlook

DENOMINATIONALISM IN THE MISSION FIELD

THE Chinese are greatly puzzled over American denominational distinctions. They are unable to understand who the Presbyterians are, for in the Chinese language these are called the "church of old men." The distinctions between northern and southern Baptists are not very exciting in Peking. In all of the mission fields when the native Christians hold meetings they declare that just as soon as their churches become self-supporting they will abolish all American divisions and be one church.

The Rev. Frank Garrett is a Disciples missionary in China who believes that the movement toward a native church should be aided rather than hindered. He wrote home to his Board last spring and suggested that negotiations for church union in China had reached a stage where Disciples of Christ must declare an attitude toward the movement. The impending union would involve two features which have not hitherto characterized Disciples churches—a district association of churches and a free exchange of members without rebaptism.

Mr. Garrett's letter was given to the religious press by a zealous Board member of the conservative order, and for some weeks a theological controversy has raged around his name. The International Convention of the Disciples of Christ, which met in St. Louis October 19-24, found the "hot-spot" in its attention to be the policy of the China mission. For two days the issue was debated on the floor of the Convention and in the large Recommendations Committee which passes upon all the motions made in the mass-meeting which serves as a convention.

Evidence was produced by letters and documents showing that Mr. Garrett and others had employed unimmersed Christians from other provinces in the capacity of native pastors, evangelists, and teachers. Unimmersed people had served as elders at the communion table and had been given letters when they moved to other provinces. There is no church roster in the Disciples churches of China, since many of the members cannot read and write, and there is no "right hand of fellowship," the formal practice in American Disciples churches of receiving new members. The phrase "open membership" was the occasion of the odium theologicum in the discussion, and the conservatives among the Disciples insisted that only the putting of the names upon a roster and the giving of the right hand of fellowship constituted "open membership." But Mr. Garrett insisted upon a complete and unequivocal recognition

of Methodists and Presbyterians in China as Christians and members of the church.

The issue in the Convention was compromised by commending Mr. Garrett's zeal for Christian union, but at the same time telling him that the Convention was opposed to "open membership," and, if he held to the theory of "open membership," he was invited to resign. There was a harmony love-feast after this resolution was passed.

Thoughtful Disciples, however, do not see that harmony has been achieved. It is unthinkable that Mr. Garrett should renounce his faith in a union church in China. He is too old a missionary for that. If he resigns, the entire mission force in China may resign in sympathy with him. If he does not resign, will the Executive Committee have the courage to remove him and face all the consequences of that action?

The Disciples are not the only denomination which refuses to bury denominational distinctions on the mission field. They happen to be the first denomination to face the issue in a clear and decisive way. Should they refuse to practice Christian union in China, their insistent plea for Christian union in America will be greatly discounted. They have but postponed to another year a decision which is of the greatest moment in the development of missionary policy throughout the world.

The Congregationalist

A DENOMINATION AT THE CROSS ROADS

THE Disciples. who number in this country a million and a quarter people, have just held their General Convention at St. Louis, with 3,500 delegates registered. Disciples are a people of many varieties of opinion. A witty professor once said that where there were two Germans there were almost sure to be three opinions—it is almost true of the Disciples. In comparison with Congregationalism their differences of opinion and their independency would make the organization of the former seem like a hierarchy.

The conservatives among the Disciples hold to the old "plea" which includes "Congregational government, the weekly observance of the Lord's Supper, the practice of baptism by immersion, the eschewing of humanly devised creeds and denominational names, the preaching of a particular formula of conversion stated in terms of faith, repentance, confession, and baptism (immersion). The emphasis of the reactionaries who hold to this plea is upon immersion and this is the barrier that separates Disciples from other denominations. The progressive school of opinion that has grown up in late years among the Disciples would probably use the same terms as the reactionaries in describing their position, but they manifest an entirely different spirit. The Christian Century, edited by Disciples ministers, says of the progressives: "They find the genius of their distinctive position in the passion for Christian unity and the conviction that the practice of it should begin at once by the actual inclusion in an unqualified fellowship of all whom Christ has received into his fellowship. . . . The one group hopes to find unity through correct organization. The other hopes to find correctness, if at all, through the practice of unity." Baptism by immersion is the specter that appears at every Disciples convention.

The crisis which the Disciples now face has been brought about by their missionary work in China. The great union movement there, especially the project to form the United Christian Church of China, has brought all the denominations to a heart searching as to their sincerity in their profession of a desire for comity and a mission field free from the curse of sectarianism. The concrete question presented to Disciples missionaries in China is that of receiving members from other denominations without requiring them to submit to immersion. To receive members from other bodies without re-baptism is designated by Disciples as the practice of "open membership." The missionaries apparently are committed to and have been practicing this in some measure. They believe that to do otherwise will bring sectarianism into China and that they would deprecate very much. On the other hand if they practice "open membership" they find themselves out of harmony with the customs and the traditions of the churches for which they labor. The conservatives succeeded in getting a vote of the convention against "open membership" and the resolution provided that missionaries should resign if they found themselves out of accord with the resolution.

Many church people throughout the country believed that the war would put an end to sectarianism. This controversy among the Disciples is evidence that there is still a great deal of the sectarian spirit abroad in the land. We need not expect to do away with denominations for a long time to come, but we ought to get rid of the devil of sectarianism and this pronouncement of the Disciples convention is nothing more or less than a victory for the spirit of division and strife.

The Christian Work

A COMMUNION FINDING ITSELF

THE recent General Convention of the Disciples at St. Louis furnishes an instance of how a Christian communion is trying to find itself, and it appears to be succeeding fairly well to that end. Thomas Campbell wrote his "Declaration and Address" while he was a seceder Presbyterian in 1809. The Disciples, however, did not become a separate body until about 1832. In these eighty-eight years they have passed through all the experiences of other Christian bodies without learning in many instances from other Christian bodies such lessons as would have prevented enormous waste, lessons which could only have been gotten by closer affiliation with other Christian bodies. They started with the passion for the unity of the whole church, but soon they were headed toward being a party themselves in the church with their party journals, party conventions, party schools, etc., not, however, abandoning their witness for unity even if they did become a competitive organization in a community rather than a co-operative factor among the divided forces.

Two currents of thought prevailed among them. One had to do with the unity of the church as the primary apology for their existence. The other had to do with the restoration of the primitive church which in its complete restoration would bring Christian unity and all other good to the church. These two positions have their natural tendencies. The first tends toward a larger fellowship. The second tends toward isolation and therefore sectarianism, whether the body claiming the restoration elements be Roman Catholic, Episcopalian, Lutheran, Seventh Day Adventist or Disciple. Good men have been on both sides in these problems among the Disciples, and sometimes they have talked to the breaking point. Some years ago several hundred thousand, termed the "anti-brethren," withdrew because they believed that they had restored the primitive church more perfectly than had the great body of the Disciples. Their distinctive points of restoration were that they had abandoned missionary societies and instrumental music in public worship. They might have gone further and abandoned church buildings, for the primitive church had no church buildings. But movements of this character can rarely carry more than one or two distinct ideas. Other petty problems among the Disciples followed these. New issues furnished the occasion for severe controversies, and whatever the issue each group felt itself the guardian of certain traditions and eternal liberties. These are the normal fermentations through which all denominational movements pass. The Disciples are not unlike others in this particular.

. . . . . .

One of the passing incidents was the action of a group of ultra conservatives, perhaps a thousand in number, who met

in a theater for several days preceding the General Convention to discuss in open forum fashion the problems of the Disciples as they saw them. In that meeting they passed almost without protest the same resolution of censure against the methods of the Association for the Promotion of Christian Unity that the presbytery of Chartiers passed against Thomas Campbell in 1809 which gave the Disciples their beginning as a movement, pleading for the unity of the church. The methods of the Association are intercessory prayer for the whole church, friendly conferences with other Christians, and the distribution of irenic literature in the interest of Christian unity. One can hardly imagine any group of religious people passing a resolution of censure in this day against such methods, but the chief interest of the resolution is that it registered how far it is possible for a part of a movement to drift unconsciously in the limits of a single century from the original sources of that movement. But the indications are that the great body of the Disciples not only furnishes a background for Christian unity ideals, but is moving toward a larger fellowship with the whole church.

In interviews with more than a hundred delegates, both men and women—preachers, educators, missionaries, business men—fully ninety-five per cent. were of those who look forward hopefully to a better condition of Christian cooperation and unity throughout the whole church, and eagerly desire the Disciples to serve with no special advantage to themselves, but rather advantage to the whole church, fulfilling that fine Scriptural ideal, "not looking each of you to his own things, but each of you also to the things of others." Christian bodies cannot work apart. They must work together, both for their own sakes and the sake of the whole church, or in remaining apart whatever truth they hold must become more and more sectarian by the very fact of their isolation. If the whole body of the Disciples could find themselves in the atmosphere of Thomas Campbell's "Declaration and Address" with its plea for toleration, avoidance of controversy and the recognition of all Christians as common brothers, they could make the richest and most sadly needed contribution for unity to which they were originally called. They opposed denominationalism and themselves became a denomination. Their task is to free themselves from all denominational trammels and make their identification with the whole church of Christ a practical experience as an approach to the unity of the church. We hope that the St. Louis convention is so true an interpretation of this hope that the day is not far distant when the Disciples, finding themselves, will furnish help in the quest of all communions for the lost unity of the church of God.

P. A.

The Continent

THEY CAN'T AFFORD TO RETREAT

RESIGNATIONS were asked by the recent Disciples General Convention in St. Louis from any of its missionaries in China who may not be willing to sign a pledge to exclude unimmersed Christians from membership with their mission congregations. All large-souled Christians will hope that the missionaries in question will resign.

This might seem an unduly harsh thing to say if these Disciples men and women in China were now suddenly for the first time put up against a new question. But it is not a novel issue. It is a matter which they have conscientiously worked out in the mill of their own experiences and concerning which they have arrived at definite convictions. It was in fact their own message on the subject which brought to a head in St. Louis what has been until now a most latent controversy. Meeting in their usual mission council, these representatives abroad of a denomination which at home specializes in pleas for Christian unity and arguments for exclusive immersion baptism, realized that on their field the two ideas could not be fitted together. A united Christian church is proposed for China, and if the Disciples go into that, as their union principles certainly demand, they must accept in their local congregations persons bringing letters from other congregations which do not baptize converts by immmersion.

Unanimously these missionaries decided to write home and say that this was what duty toward the kingdom of Christ required of them at this time. Such indeed had long been the informal practice of all of them; when an unimmersed Christian came to them from some other mission station they welcomed him as one of themselves and said nothing to him about another baptism. But now the time had come when with proposed union pending, this custom must be made into law. They frankly said that while they expected to continue immersing their own converts, it would be a sin against the coming Christian China to teach these simple followers of Jesus that differing modes of baptism required Christians to be separated into different congregations. And this bold fidelity to a bigger interest than their peculiar denominationalism was what brought down on them the wrath of the national convention of their own people here at the "home base."

A more definite cleft between builders and hinderers of a Christian world can hardly be imagined than this situation reveals. It exposes in glaring light the inconsistency which for so long made the movement originating with Alexander Campbell obnoxious to people of a really Christian spirit wherever it secured for itself any foothold in a local community. Professing to have as its main object the unification of Christians, it hypocritically produced everywhere sectarian division by its violent persistence in teaching that actually none were Christians who did not accept its interpretation of the Bible and join its congregations. But happily of late years there has developed out of the very midst of this bigoted company, by wholesome reaction from its bigotry, a fine host of ministers and laymen who are singularly fraternal with other Christian denominations. These all of course sympathize with the missionaries in China, and it is this sort of Disciples at home to whom, as well as the whole Christian world. the advocates of "open membership" on mission fields owe an unfaltering steadfastness in the position they have taken.

The Baptist

DISTURBED OVER OPEN MEMBERSHIP

THE General Convention of the Disciples of Christ, held recently in St. Louis, was greatly disturbed over the question of open membership in the churches of that denomination. The question arose in no theoretical way, but from the charge that missionaries in China have for some time been practicing such membership by receiving into their churches members who had not been immersed, thus displaying a spirit of unity of which many in the home churches did not approve.

The Christian Century of Chicago has this to say concerning what it calls the "characteristic psychology of a Disciples convention which leads it to play fast and loose with its convictions in order to 'get through another convention'": "Tears, obscurantism, casuistry, unctuous pietism—these are the means by which men and women normally discriminating and courageous are both disarmed of their critical powers and awed in the presence of a convention crisis. What relief followed the passing of this resolution! Everybody was shedding grateful tears that the opposing elements were so happily reconciled. When the spell was broken men and women began to ask, What was that resolution that we passed?" And it registers its opinion that to attempt to impose a creedal decision upon the missionaries will split the Disciples fellowship in two and will result in widespread resignations from the service of the United Missionary Society.

The Physicists and the After Life

TO learn how to converse with the departed spirits of men would be the greatest and most valuable discovery in modern civilization. Talking to other continents over the Hertzian wave and flying through the air would become discoveries of secondary importance as compared with it. Linking known continents is a matter of great convenience but linking the known and unknown spheres would build new foundations under the world. Nothing given mankind since the coming of the Saviour would be so valuable to religion, and for science to certify the continued existence of souls would add the undeniable evidence of fact to the age-long assurances of faith. It would bring the thinking of mankind to a turn more marked than that wrought by the discoveries of Copernicus, Galileo and Darwin. It would destroy at one stroke the materialistic and mechanistic theories of life and the universe and bring science and religion, as well as matter and spirit, into a new alliance, ending forever the antinomies and contradictions which thinkers have always found in them.

* * *

The Physicists versus the Spiritualists

Since humanity reached that degree of intelligence which made abstract thinking possible man has sought intercourse with the departed spirits of his friends and comrades. Through all ages men have listened to seers and diviners, founded cults and followed their leadings through a maze of superstition and experimentation. The problem simply would not down. Said an experimental and laboratory psychologist, working frankly on the mechanisms of mental activity: "I stand with an open mind before any phenomenon that has been so persistent as that of spiritualism." Modern spiritualism is civilization's form of preserving this ancient quest of men for a glimpse into the unseen. It is a religion rather than a science, and has always been so. None but its devotees have considered it other than a superstition or a fraud or at best a delusion. Its deceptions and charlatanries have been exposed so often that the general judgment has had little patience with it. It has failed utterly to make its case.

But spiritualism as a cult is one thing and the scientific and technical investigations of men whose learning has made them noted, and whose probity and sincerity are beyond question is another. And when several of the greatest physicists in the world agree in ther conclusions after many years of patient, independent investigation, the open-minded man can do nothing less than listen to them with open-mindedness and respect. It is futile to attempt to laugh them out of court and a reversion to the scholastic habit of mind to refuse to consider their work and findings. Sir William Crooks, inventor of the Crooks tube which was the precursor of the X-Ray, Sir William F. Barrett, a life-time professor of experimental physics, Sir Oliver Lodge, one of the world's foremost scientists and educators, have all been knighted for their accomplishments as men of learning and for their scientific contributions. All took up experimentation and inquiry in the psychic realm as sceptics, but, as all true men of science do, with a willingness to investigate with an open mind any phenomena, saying with Lord Kelvin that "science is bound by the everlasting law of honor to face fearlessly every problem which can fairly be presented to it."

* * *

What the Great Physicists Say

The mere fact that such men frankly say they have verified to their own satisfaction the ability to confer with the departed spirits of men, and that they have actually done so again and again gives any fair-minded man pause and compels him to listen with interest and with something less than credulity. Sir William Crooks courageously took his great reputation in his hands when he first published his experiments to the world, and so have each of the others. Sir William Barrett has carried on his experiments for forty years and has no more doubt of the verified and accurate nature of his findings in these things than he has of the accuracy and truthfulness of his purely material contributions to the science of physics made during the same period. Sir Oliver Lodge experimented for more than twenty years and was convinced long before the war which brought him the loss of his son. After his sorrow and the great satisfaction brought himself and his family through the communications recorded in "Raymond" he determined to put his convictions before the public as a duty to the grief-stricken, knowing very well the avalanche of scorn it would bring down upon him. These men have the satisfaction of knowing that their work, met by scepticism in the world at large, had the faith and hearty approbation of such men as Sir Alfred Russel Wallace, co-discoverer of the evolutionary hypothesis with Darwin; of Professor and Mrs. Sidgwick who spent a lifetime tearing away delusions and misplaced conclusions in this realm but came through convinced that, with all the fog and mystery connected with it, the fact of life after death had been scientifically proven; of Prof. Gerald Balfour, Dr. Hodgson, Prof. Cesare Lombroso of Italy, the Russian savant, Aksakof. John Ruskin, after giving up belief in immortality called this type of evidence unanswerable. There are many others, such as the mathematician De Morgan, the astronomer Flammarion, the American psychologist Hyslop, the detective novelist Sir Conan Doyle, whom it converted from agnosticism to a firm faith in Christianity, and others of equal mentality though of lesser fame. And now Thomas Edison, who a few years ago dogmatically declared that there was no such a thing as a soul, is working on an instrument of delicacy and precision which he hopes will be able to test out these phenomena. "Souls have passed out of fashion," said William James, the Harvard psychologist, in irony, and Prof. McDougal, one of the foremost of living psychologists, refutes that rather crass modern theory of a materialistic science and accepts a spiritual basis for mind.

* * *

Why Are These Experts in Material Things Convinced?

The last man of science whom we would expect to have any bias toward spirit phenomena would be a physicist. He deals altogether with material phenomena and spends his life determining its nature and laws. Every prejudice of his profession and all the orientations of his laboratory and the presumptions of his school are in favor of the materialistic and mechanistic theories of life. His very cast of mind and habit of thought makes the average spiritualistic seance repulsive to him. Of all the men the physicist is most inclined, by the very nature of his science, to accept the dictum that there is no life apart from protoplasm. And none of these men have dealt with spiritualism or spiritualistic seances. Every one of them has been convinced by phenomena produced under his own direction, in the broad daylight and in places of his own selection. Every one of them is convinced that the average spiritualistic seance is a delusion and snare, howsoever sincere its patrons may be. Not one of them makes it a religion and all, with genuine scientific temper, welcome scepticism.

Next week I will write of the things that convinced these great physicists and of the recent and most remarkable experiments of Dr. W. J. Crawford, Professor of Technical Engineering at the University and Technical Institute of Belfast.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

No Need to Go Away! *

"THEY have no need to go away; give ye them to eat." (Matt. 14:16.) The ministry of Jesus, while supremely spiritual, did not ignore the human interests, even those that seem to us materialistic. He touched life at every angle. If the man was sick he healed him. Yes, he took good care to get at his soul, but he healed his body first. This gives a basis for medical missions and for hospitals in connection with churches. Sometime I want a hospital under the management of my local church, where we can minister to the sick people at first hand, combining scientific medical skill and spiritual comfort, inspiration and fortitude. The social worker in the modern hospital is a necessary attachment nowadays, but a good minister who has a broad mind and a social soul can do far more. If the man was ignorant Jesus taught him. He did not ignore his mind. He knew that what the man thought was supremely important. Action springs from intelligent thinking. If the man was lonesome Jesus sat down and talked with him and supplied that element in which the soul alone can grow. Jesus also preached, but he did not give all of his time to preaching. At the right time and in the proper mood he drove home the great, spiritual truth and he warmed the soul of the man into new life.

What I am trying to get ready to say is that a "Meeting House" religion is a handicapped religion and an inadequate one. While the preacher must be a specialist and an expert upon speaking the word of life with power and while that must always be his glory and his chief function, yet he must not forget the many-sided ministry of his Master. Jesus would touch the school, the hospital, the industrial world, the social world, the recreational activities of people at large and he would reach men through all of these avenues. Life is richer and more complex today than in those simple days of Palestine, but we cannot believe that Jesus today would not enter into sympathetic and helpful relation with the universities, shops, schools, stores, amusement centers as well as with farm workers, railroad men, seamen and all types of people everywhere in this congested world in which we dwell.

The church has one clear, distinct business and that is to put religion over. If the church does not do that, no other institution will. "We must sell Christ," as a noted salesman reverently states it. We must get him accepted and his kind of life lived. Now how can that be done? Must not the church broaden its program and supply more needs? We have opened our doors and murmured "Come," but the crowds go by the doors and only a few come in. This method alone will not meet the needs. We must extend our work. We must reach out and compel them to come in. We should have open churches that minister to every class and to every age. The church should be the social center for the young people of the community. God's Christmas gift to us is The Real Life. He gave us Jesus—the one perfect, the one successful, the one happy, the one satisfying life. The church must get as many as possible to come into touch with that life and be won by it. The more people that are brought into a live church, the more will be won. Young people like a good sermon. They will come in large numbers to hear it, but there is no reason why the church should stop at that. Under the inspiration of vital religion the church must touch life in the same way that Jesus did, viz., at many points. Health, recreation, music, education, finding suitable employment, assisting into the best vocations, introducing the best young people to one another—all these and many more avenues of genuine service may be worked out by the live church and by means of all of these and through all of these vital religion may be promoted. There is no need to go away! The church while being most loyal to her Master, while giving first and last place to religion, while seeking everlastingly to lead many to Christ may nevertheless minister broadly to every side of life. All life is from God and Jesus does not despise any expression of it. Let us not limit Christ's contacts.

JOHN R. EWERS.

*International Uniform Lesson for December 19, "Jesus Feeds the Multitude." Scripture, Matt. 14:13-23.

CORRESPONDENCE

A Help to the Railroads

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a little hard to understand why you should write such an editorial as "Reduced Fares for Ministers." A man of your intelligence certainly can understand that the railroads are thousands of dollars ahead because of granting reduced fares. Hundreds of our ministers take trips because of having the clergy fare certificate who would not do so otherwise. It does not cost the railroads one cent more to run a train that carries a half-fare preacher or two. It is indeed strange that such an argument should come from one of our leading religious papers supposed to be the preachers' friend. The railroads owe their very existence to Christianity. Take away the work the preacher does and where would our civilization be?

Again, how about our secretaries who are compelled to travel constantly? Who pays their railroad fare? We all know the various mission boards pay these expenses. But who finances the mission boards? Why, the people, of course. I have traveled thousands of miles the past year, my railroad fare being paid by our State Missionary Board. Has not the "clergy fare certificate" lifted quite a burden from the brethren who support the board?

Sacramento, Calif. G. F. BRADFORD.

A Point of Ethics

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of your paper Mr. J. R. Golden makes the statement that "a preacher or missionary has no moral right to accept an appointment and receive his support from a church or churches unless he is willing to work in harmony with the purpose and program of those churches." It is now in order for Mr. Golden to inform your readers as to the "moral right" of the United Christian Missionary Society to receive missionary contributions from individuals and churches that do not favor Dr. Medbury's St. Louis resolution, and then *limit* the use of the moneys to the support of missionaries who do favor the St. Louis resolution.

Liberty, Mo. J. M. SANDUSKY.

An Understanding Word

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to tell you how much I enjoy your periodical. It is particularly enheartening to see so valiant a defender of the imperiled fortress of tolerance. I do not qualify this by saying religious tolerance because I have rather felt that your attitude has not been confined to an attack on certain bigotries of one church but on all the narrowness which cramps civilized life, social, political and religious. I hope that The Christian Century has the material prosperity which its excellence deserves.

As a teacher and student of abnormal psychology and a specialist in nervous and mental diseases, I am particularly interested in the querulants and paranoiacs who write in condemning your progressivism. I dare say these attacks make you feel as if you were really accomplishing some good. Don't weaken! I am subscribing to The Christian Century for a number of my friends.

Topeka, Kan. KARL A. MENNINGER, M.D.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Union Church in Canal Zone is a Success

In 1914 a union church was formed in the canal zone at Panama. This church has met all of the problems of its rather peculiar environment. Four congregations of Christians were united in the new enterprise. It is now proposed to erect a house of worship which will cost $150,000. The people ministered to by the canal zone church with its four branches are soldiers, clerks and government officials. The demonstration of a big success in this union enterprise will go far to bring the union program into favor in other situations in the seaports of the world where a strong united church is needed.

Jews Organize Along Christian Lines

Judaism has been a group of unorganized synagogues for the most part, and in consequence of the lack of organization a great many Jews are Jews in name and atheists in religion. Recently the first Jewish missionary society was organized. Its purpose will be to win the allegiance of the Jews to their own religion. A fund of $100,000 was provided by the late Jacob F. Schiff for the pensioning of rabbis. The money raised for the various departments of the Jewish work, which parallel the work of the various Christian organizations, is three and a half million dollars. This fund is raised by the reformed Jewish organization and will be used to counter the efforts to proselyte the Jews to the Christian faith.

Changes in Church Life of Russia

Information concerning Russia is of necessity uncertain but news is coming through by an anti-bolshevik news agency that great changes are taking place in the Russian church. Many priests are abandoning the customary garb and are now wearing collars. A strong protestant influence is at work. Even before the war there were millions of dissenters in Russia, many of them with Protestant views. Doubtless the church officials are trying to make peace with these dissenting movements, now that the Orthodox church is no longer hampered by political considerations. It is stated by the same authority that the head of the Russian church has given assurances that the Russian church will permit communion with the Anglican church.

Methodists Do Large Work in Education

The Methodist schools in the United States have a student body of 56,000 young people this year. In this group are 718 foreign students. In the colleges and universities of first rank there is an increase of enrollment this year of about ten per cent, the freshmen classes containing an enrollment of 9,127. While the state universities have made great gains in attendance, the church schools of the country are an increasing force in the work of higher education. The state universities tend to emphasize the technical and severely practical phases of education while the cultural interests are kept to the fore by the church schools.

France Learns of America

The contacts of the various countries that shared the burden of the world war are bound to leave a permanent influence in the life of each. The methods of religious work that characterize the Christian associations have left a deep impress upon the mind of France. In Rheims the people were hardly housed in their temporary places of abode until they suggested the erection of a Y. W. C. A. building for the girls of the city. This is called "Foyer des Allies." Protestantism in France is expressing itself vigorously and it now speaks authoritatively through a journal called Foi et Vie.

Witness Committee Wants America Politically Christian

A Witness Committee which operates in Pittsburgh is asking the Christian churches of the land to take a strong stand in behalf of such change in the constitution as will make America specifically a Christian nation in a legal sense. There is no mention of God in the constitution and from this fact the committee deduces the idea that we have a godless govenment. From this omission in the constitution flow a great train of evils. This religious movement is a curious instance of the state of mind which would make the world over again by legal enactments. Faith in God in America depends chiefly upon other aids than constitutional changes.

Interdenominational Pastoral Conference

The ministers of the cities around the Golden Bay held an interdenominational Conference Nov. 16-18 under the auspices of the Pacific School of Religion, which is a union institution. Dr. William Frederic Bade, well known Old Testament scholar, acted as chairman of the committee of arrangements. There were frequent periods for devotion and conferences on the problems of the ministry. There were two addresses on the intellectual life of the ministry. The fellowship of the conference period was superb and the ministers found themselves much strengthened for their winter's duties.

Conservatives Will Discuss Fundamentals

What are the fundamentals of Christianity? A good many people think they know and are gathering together to denounce other folks who do not answer the question as they do. Representatives of Moody Institute are holding conferences on fundamentals in various parts of the country to spread the teaching of a premillenarianism that rests upon a theory of the verbal inspiration of the Bible. State congresses of Disciples are being held to emphasize something called "our plea" which is further defined to be "just the Bible." Such a congress will be held in Lexington, Ky., this month. A part of the interest in this congress arises from opposition to the teaching of certain professors at Transylvania University.

Blue Law Scares and the W. C. T. U.

Secular papers have been printing stories of an effort on the part of the church to revive blue laws. Such suggestions have taken the form of proposed anti-tobacco legislation proposed by individuals here and there, but not sanctioned by any of the great religious denominations. Neither has there been any official action on the part of the denominations with regard to strict sabbatarian legislation, most of the denominations being satisfied if the present laws are enforced. The W. C. T. U. has been led to issue an official denial of interest in blue laws, asserting that the present task of its organization lies in the direction of a successful enforcement of the prohibition laws. The blue law scare is being promoted in order to bring about a revulsion in national sentiment which would greatly modify the enforcement of the eighteenth amendment.

Disciples Club Formed

The Disciples of Chicago held a dinner at the Association building Monday evening, Nov. 21, at which a Disciples Club was formed. This club has annual dues of ten dollars and will be limited in membership to 200. It proposes to use its funds when necessary to guarantee the prompt payment of the bills of the Chicago Christian Missionary Society, but will more frequently use its funds in church building enterprises about Chicago. Dinners will be held for social purposes and the leaders of the different congregations about Chicago will use the club as a meeting ground. The membership is composed of both men and women.

Drawings Completed for Bahaist Temple

The drawings for the Bahaist world temple, which is to be built on the shores of Lake Michigan north of Chicago in the village of Wilmette near the drainage canal, have been published recently in the Outlook. The Bahaist religion undertakes the task of reconciling three great religions, Judaism, Mohammedansim and Christianity. Its founders and outstanding leaders have been former Mohammedans. Its creed stresses the doctrine of universal brotherhood and

world peace. The Bahaist movement held great attraction for ultra liberal theologians in England for a time, but in America it has not succeeded in getting much of a foothold. That Chicago should be chosen as the world center for a Persian religious movement is quite suggestive of the growing religious importance of this city which is as diversified in its religious life as ancient Athens was in Paul's day.

Baptists Raise Funds for Ministerial Pensions

The Northern Baptists now have a total fund of three million dollars, the interest of which is used in the paying of ministerial pensions. It is said that half of this amount was contributed by John D. Rockefeller. Under the plan now in operation a young minister under thirty pays the first year six per cent of his salary; the second year he pays $24 on a thousand of salary and thereafter $6 a year on $1,000 of salary. At the age of 65 he will receive a pension of $285.60 on each $1,000 of salary.

How They Go to Church in New England

Preachers in many sections of the land deplore the neglect of the sanctuary which has followed the war. The Protestants and Catholics in Middletown, Connecticut, recently cooperated to secure as nearly as possible an accurate count of the people who went to church in that city in a single day. Out of the population of 26,000 people about 1,000 attended the various protestant churches and about 2,000 the Catholic churches. The man in Middletown who goes to church must be looked upon as a rare bird.

Presbyterians Are Taking in the Money

Over $1,744,593 has been paid into the treasuries of the various boards and agencies of the Presbyterian church during the last six months. This represents a fine increase over the corresponding period of last year of $1,377,160. Nearly all of the various boards share in the splendid increase. The Presbyterian Board of Education has gained 53 per cent. The Board of Ministerial Relief and sustentation has gained 52 per cent. The denomination has greatly curtailed its borrowings at the bank, thus making a saving in the period of $12,000. The New Era Movement seems to have been largely responsible for the growth in benevolence.

Pastor Gets a Purse of Five Dollars Dollars

It is not often that one may chronicle a gift of five thousand dollars to a pastor. Dr. John H. Carson recently rounded out thirty-five years of service in Brooklyn. His people made the occasion a notable celebration. Among other things they did to express their love and admiration for their veteran pastor was the tendering of a generous gift. Central Presbyterian Church is one of the strong churches of Brooklyn, and it has shown the wisdom of a patient and wise cooperation between minister and people.

Japanese Church in Oakland

Work for the Japanese in Oakland, California, was begun sixteen years ago, and two years later a Congregational church was organized there, with Rev. S. Okubo as pastor. In two years the church became self-supporting. Their increasing numbers called for more room, and under the leadership of a new pastor, Rev. K. Nukago, the church assumed the task of securing a new place of worship. The Japanese themselves gave $3,000 and the Congregational Church Erection Board supplied a grant for the remainder needed. The Missionary Review of the World states that the dedication of the new building was held recently with five Japanese and five American ministers participating. Four of the charter members returned to Ja

Presbyterians and Immigrants

THE Presbyterians seem to be leading all other denominations in their service to the immigrants. Earlier than some other religious organizations they took up the study of this work and they are therefore considerably advanced in method.

Rev. Basil Kusiw is a well known Ukrainian worker. He is connected with Bloomfield Seminary in the training of ministers, but he also carries on work directly with the Ukrainians of New York City. He will be supported by the Presbyterian Board of Home Missions this year in carrying on investigations of Ukrainian groups in various parts of the United States, as these are called to his attention.

There are 10,000 Czecho-Slovaks in Milwaukee and the Presbyterian denomination has stationed Rev. Miloslav Filipi as assistant pastor of Perseverance Church, which ministers to this group. He will be associated with an American pastor, Rev. J. Oliver Buswell. Mr. Filipi has recently returned from two years of service in his native land.

The largest Magyar church in America professing the Protestant faith is in New York City. Its pastor is Rev. Ladislaus Harsanyi. He has also recently made a visit to his native land, where he served as interpreter and guide for the officers of the Federal Council. The Magyar church has raised two thousand dollars toward a new building, and with the aid of the brethren of the older American group they hope to erect a seventy-five thousand dollar home.

The Presbyterians have been quick to see the advantage of starting work among the Mexican immigrants. While other large denominations are still talking about some Mexican work, the Presbyterians have established 57 Protestant congregations among these people.

It has been a part of the good sense and Christian strategy of the Presbyterian workers that they have subordinated the denominational appeal in their immigrant work to the Christian and the patriotic. The work has been wisely done and commands the admiration of other Christian bodies.

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For Change of Address

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The Publishers

an as influential Christian preachers, nd others are at work in different local- ies along the coast. Seventy-five active nembers remain at the parent church.

bolishing the ollection Plate

A growing number of churches are de- ermined to abolish the old-time intrusive ollection plate. The Presbyterian nurch of Upland, Cal., has not seen a ontribution box for a whole year. At ne end of the year all of the bills are aid and there is $1,223 in the treasury. nother church with a much longer his- ory in this practice is Hyde Park Church f Disciples, Chicago, of which Dr. E. S. mes is minister. For many years this nurch has received its funds in a box in ne vestibule of the church. A note in ne weekly calendar directs the visitor here to find the box. This church has ne distinction of giving more to missions er capita than any of the larger churches f the Disciples of Christ. The giving of ne church is the subject of earnest study nce the failure of some of the high- ressure campaigns. The people are tired f campaigns but are often uncertain as the right method by which to provide nds for the work of the church.

herwood Eddy Speaks Egypt

Sherwood Eddy is known around the orld for his ability in presenting the spel to students. He recently gave a ries of addresses to students in Egypt the very heart of the Mohammedan orld. Many students came to him for terviews afterwards. He also addressed eetings in which large numbers of Cop- c Christians were present. The meet- gs were carried on with the coopera- on of Rev. Samuel Zwemer, one of the remost missionaries to the Moham- edan world.

rong Church Among e Indians

One of the outstanding achievements of cent years among the Indians has been e growth of a strong Presbyterian urch among the Pima Indians of Ari- na. These people live upon the Pima servation. The church numbers 486 embers, and meets in a building cost- g $25,000. There are seventeen classes udying the catechism at the present me, with a likelihood of a large increase the membership of the church. The imas are farmers and have always been oted for their peaceful habits. They oast of their record of having never lled a white man.

eligious Advertising Association rganized by Churches

A group of churches in Columbia, S. C., ave formed a "Religious Advertising ssociation." A part of their plan is to rint favorite verses of the Bible on large osters. These are hung by the bill pos- rs in conspicuous parts of the city. hey have also prepared smaller posters r use on the sign boards of local urches. Plates have been prepared for e in newspapers, and these are supplied

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free of cost to papers which will use them. In some cases local churches have used the plates, putting local matter in them, and have paid for the space in the papers. It is believed by this religious organization that the whole community is better reached by the newspaper and the billboard than by any other mediums.

Rockefeller Rounds Out a Half Billion of Giving

The greatest record in the history of Christianity for the giving of money is that made by John D. Rockefeller who has succeeded in giving away a half billion dollars. The latest benefaction was a gift of over $63,000,000 which will be used for charities and public institutions. Many of these are conducted under Christian auspices. The new fund will be administered by a board of trustees composed of Charles Evans Hughes, John D. Rockefeller, Jr., George W. Murray, Starr J. Murphy and Willard S. Richardson.

Missionaries Aid Famine Victims

The missionaries will be the chief distributing agents for the relief funds that will be paid out in the famine districts of China during this coming winter. It is said that twenty million people are in dire distress. The Red Cross has made an appropriation of $500,000. The American relief funds are to be used to employ labor on railway construction tasks. The opening up of railroads will be a means of preventing famines in the future by making China's economic products more accessible.

Congregational Leader Passes Away

Rev. Reuben L. Breed was a strong leader of Congregationalism in Chicago and by reason of his urbane temperament has made himself greatly beloved in every communion. He became very seriously ill and was granted six months leave of absence on full pay by his board. Meanwhile his duties were taken over by Rev. C. S. Laidman. On the evening of Nov. 30 he passed away. The board of the Chicago City Missionary Society has not yet indicated whom it will call as the permanent successor to Dr. Breed.

Pastor Successor to Dr. Willett

Dr. H. L. Willett resigned from the pastorate of Memorial Church of Christ (Baptists and Disciples) more than a year ago. In the meanwhile the pulpit of this church has been supplied by occasional preaching. After a lengthy search, the church has agreed to call to its pulpit Rev. Frank E. Jaynes, formerly pastor of Central Christian church at Wabash, Ind. The Memorial church has suffered by the change of population on the south side, there being large numbers of negroes just to the north and a large Jewish population to the south. The membership of the church now lives far to the south of the location of the church. The various churches of the neighborhood have been considering a consolidation in Lincoln Center, formerly led by Jenkin Lloyd Jones.

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EDITORIAL

A Prayer for a Heart of Faith

O THOU unfathomed Mystery, whose being underlies and fills our vast world and our modest lives, we come falteringly and with hushed feet into Thy presence. Our faith is too weak and hesitant to hope for a rich outpouring of Thy blessing, yet Thou canst supply our lack and increase the scant store of courage through which we have been prompted to speak to Thee. Dissatisfied with our way of living, with our short vision, our earthy-mindedness, our bondage to secular and petty things, we long for the freedom of the spirit. Give us the sense of mastery of our circumstances, a freshening of our way of looking at life, a revisioning of those events which rush toward us daily, bringing incessant duties, so that we may see in them what unaided human eyes cannot see.

Forgive us, O Lord, that we make the way to Thy presence so difficult. Our heart tells us that we are made for Thee—for communion, for partnership in Thy work, Thy disappointments and Thy triumphs. Yet the pressure of this world is so strong upon us that our thoughts of Thee have been crowded out with the practicalities of day after day. The sense of Thy presence has been lost and we walk the secluded pathway of prayer with unnatural step and wavering purpose.

Give us, O Father, a heart of faith. Cultivate in us an inspiring awareness of the spiritual nature of all the contacts we make with life—our daily business, our sorrows and disappointments, our drudgeries, our successes, our loves and friendships. Through them all may we hear that finer word whose meaning only they can discern who listen in faith. So may we be delivered from sordidness of soul, from unhappiness, from that haunting sense of emptiness and futility which comes over us when we have forgotten Thee and Thy good will for all the children of Thy love. We ask in Jesus name. Amen.

Fault-Finding Liberalism

THE increase of journals of dissent is one of the marked characteristics of the years following the great war. This intractable sort of liberalism operates largely in the fields of economics, international politics and literature. Probably more people are at this moment reading after writers of the liberal persuasion than ever before in the history of our country. It is to be confessed, however, that many of these readers are disappointed. They have sought constructive and not captious criticism. It has been too long the attitude of the progressive movement in the world's life to serve as critic. This is a very different function from that of builder. Most citizens follow the socialist so long as he merely recites the iniquities of the present time. The socialist loses a large part of his audience when he offers his remedy. This remedy seems to some to be a paper scheme of salvation imposed by the dogma of the pope of the movement. Many other liberals have much less to offer than the socialist in the way of a remedy. Denunciation is the stock in trade. How characteristic all of this is of the religious liberalism of the past, any student of religion very well knows. Liberal denominations which undoubtedly have a potential constituency of millions in this country have been able to enroll only a few hundred thousand people. Their natural constituency has been driven away by the fault-finding habit. Both in economics and in religion we know pretty well what is wrong. The church must fight dogmatism, sec-

tarianism, and a narrow individualism. In place of these evils there must come toleration, brotherhood and social spirit. The task of the coming years is that of constructive and not destructive action. The future is with the cause of progress, provided this cause is not weakened by a captious spirit.

Making Sabbatarian Laws Effective

THE question of the enforcement of the old blue Sunday laws on the statute books of the older states is an embarrassing one for the liberal minded clergy of the country. To take a position in favor of lax enforcement of law is abhorrent to any conscientious churchman. Most Christian ministers believe that the Christian Lord's Day came into existence for the purposes of worship and Christian culture. They will never lend themselves to a secularization of the day. The inactivities of Dr. Harry L. Bowlby of the Lord's Day Alliance who is reported to be in favor of closing up amusement places and even local transportation lines on Sunday has been widely commented upon by the secular press, and nearly always adversely. Mr. Bowlby represents the progressive ministers of the country only in part. The latter do not believe in accomplishing the aims of the Lord's Day Alliance by the use of the sword of the civil magistrate. On a vacant lot in a certain city there is every Sunday afternoon a baseball game. The ministers came together on one occasion to discuss this practice. The local ordinances provided that the game could be stopped by the protest of any citizen. Presumably the ministers could make a protest and stop the game. The considerations which have led these men to withhold their protest up to the present time may be of interest to others. These ministers do not permit their own boys to participate in Sunday baseball. They believe it is possible for the children of Christian families to use Sunday afternoon in ways more enjoyable and more uplifting. But they do not believe that a group of religious citizens have a right to impose their conscientious scruples on the whole community by the arm of the law. So far as Sunday laws arise from considerations of social welfare, they should be enforced by the whole citizenship for that reason. When Sunday laws are manifestly drawn in behalf of religious organizations, they should be repealed. The church should ask for no enforcement of religion by law.

How France is Coming Back

THE French Commission in the United States gives out the following information on how France is coming back. Of the factories partially or wholly destroyed 77 per cent are again working and 42 per cent of the pre-war staffs are again employed. Of the great wastes of agricultural land 66 per cent is already reclaimed and will yield crops next year. Many coal mines which it was thought it would require years to redeem are already producing. Many factories are working overtime and the national inclination to neglect work just after the close of hostilities is giving way to a great spirit of industry. The new tax of 1 per cent on all turnover is yielding large income to the government. Confidence is returning, and while there is much ruin yet to be repaired and while the national debt is an oppressive burden, there is hope and an upward look everywhere. France's chief assurances are in the great number of independent small farms owned by those who work them and in the patriotism of her people. If she could gain her own consent quickly to unload the military system under which the nation still staggers, and if she would adopt habits of temperance that would turn vast areas now devoted to wine over to food products, France would accomplish wonders akin to miracles in the next generation.

Raising the Clergy Fares

RAILROADS of the western territory have raised the clergy fares for the coming year from a half rate to a two-thirds rate. This is interpreted by many as a step preliminary to abolishing the clergy fare altogether. Such a step in our present economic condition would have a profound effect upon the rural church. As all the rural surveys clearly show, large numbers of rural churches secure their preaching from men who live in county seat towns and who travel considerable distances every week to visit these churches. The more rail fares advance, the less feasible it will be for the "railroad preacher" to continue his visitations. The first effect of this would doubtless be disastrous for many churches that now have preaching might become discouraged and quit. The long-time effect would be beneficial. The thing that rural constituencies should do is to form community churches and end the destructive denominational rivalry which is kept alive by means of the "railroad preacher" type of ministry. The first effect of an increase of fare would be to reduce the attendance at conventions and district meetings of the church. But as time went on, the churches might be led to see that there is no more reason for a preacher paying his necessary expenses to keep up these meetings than there is for a corporation to ask an employe to pay his own expenses when sent on a trip by the company. The more expensive it becomes to travel, the more certainly must the churches face in the end their economic burdens. As to the ethics of reduced fares, it would seem that they should include either a wider circle or a smaller. Teachers are community servants who live on small pay and there is the same reason for aiding these as for aiding ministers. If Red Cross workers and many other kinds of community workers are to be asked for a flat fare then there can be no doubt that the ministers should pay an equal rate.

Remarkable Strike Investigation By Religious Forces

LAST summer Denver was in the throes of a street railway strike. For many days no cars were run. There were riots, property was destroyed, seven were killed and several scores injured in riots. Some influential Christian business men, inspired by the Interchurch inves-

tigation of the steel strike, determined to have a church investigation of this home-made war. With Mr. J. H. Causey as Chairman they enlisted the local Protestant ministers and then tried the innovation of enlisting the Catholic priests. They were must gratified to receive the heartiest cooperation which inspired them to invite the Jews to join them. This invitation likewise was accepted. The Social Service Commission of the Federal Council responded to an appeal for expert help by sending Dr. Edward T. Devine to Denver, and the national Catholic forces sent both Dr. John Ryan and Secretary Lapp of their Social Welfare Council. These men spent a month on the field and with the help of local forces and Delos Wilcox, the expert of tramways, made a thorough investigation. The results are somewhat surprising in the light of newspaper reports given out at the time. As soon as the completed report is available Prof. A. W. Taylor will give an analysis of it in The Christian Century. It will be interesting reading. There is hope for an end of industrial strife when the church begins to mediate.

Union in Relief Work

THERE are more millions of hungry people in the world this winter than ever before in the history of our country. Twenty millions in China reach out their hands to the world for bread. A tragedy is being enacted in central and eastern Europe whose horror few people realize. Hitherto a number of independent relief works have been carried on with the result that the public has been confused as to the merits of seemingly competitive organizations. The Christian world will hear with pleasure that eight relief organizations have been recently combined into one for greater efficiency. The best news of all is that Mr. Herbert Hoover has been secured to head up the new organization. Among the eight are the American Relief Administration, the Y. M. C. A., the Jewish Joint Distribution Committee, the Quakers and the Red Cross. It is hoped that $33,000,000 may be spent this winter in works of mercy and relief. It is estimated that three and a half millions of children must be relieved at once if they are to live. Arrangements have been made to carry into such parts of Russia as can be reached $100,000 worth of medical supplies which are urgently needed there in the battle with disease. This combination of relief agencies should enable Mr. Hoover to call upon the conscience of the American public with an authority equal to that of war-time. There are greater inhibitions to overcome now than then, but surely the American people will not fail in the greatest opportunity for service that has ever been presented to them.

A Special Minister to Labor

THE Methodist churches of Denver have made Rev. G. S. Lackland their special ambassador or minister to labor. He represents organized religion to the 18,000 members of labor unions in that city, and his ambassadorship is most warmly welcomed. Grace Church, well downtown, is his seat of action. To this fine old gothic edifice has recently been added a $60,000 Community House, in which there are thirty-two class and club rooms, which with the church and chapel gives the congregation four auditoriums, four parlors or club-rooms and a large gymnasium that can also be used for dinners, socials and entertainments. The whole plant provides admirably for worship and work, with ample accommodation for both social and educational religious activity. The most striking feature of Dr. Lackland's undertaking at present is the "Open Forum." The large auditorium is filled at 3 p. m. on Sundays, mainly by men and women who do not attend any church and who listen first to a speaker upon some vital issue and then question him and freely discuss his theme for a time equal to that used by him for presentation. Many well-to-do and regular church folk attend, though, as is usual, the more unconventional ideas prevail in the free-for-all discussion. Recently the pastor was attacked by the governor of the state because he publicly (not in his pulpit) supported the Farmer-Labor candidates who had captured the regular Democratic ticket. Organized labor, the ministry and many other organizations immediately gave him the heartiest support and he established the right to do for the more radical political and social viewpoint what ministers are usually able without criticism to do for conservatism and even for reactionism.

Who Killed Cock Robin?

IT would seem that the time has come for some one to speak a decently honest word for the late Interchurch World Movement. The Movement has passed out of existence. Its collapse has brought embarrassment and expense to the Protestant forces of America. The several denominations have had to go down into their missionary treasuries and dig up millions of dollars to pay their respective guarantees or, as in the case of the Presbyterians and Disciples, go to their churches asking for special contributions with which to meet their "debt of honor." This experience has been so unprecedented in our church history and so uninspiring even in its success that the natural impulse is to keep on kicking the corpse whose burial is proving so costly an affair. One enters hardly any gathering of churchmen nowadays but he hears some sarcastic or sullen remark thrown at the Interchurch. This probably is human nature's way, but it is both unreasonable and unfair.

Instead of this attitude of condemnation of the Interchurch Movement the Christian forces of the nation should be brought face to face with their own guilt in strangling the Movement by their sectarian selfishness, suspicion and arrogance. The Interchurch did not fall throught any inherent weakness in its essential character. It fell through the lack of Christian grace in the denominations that were involved in it. In its original conception the Interchurch Movement was as practicable as it was noble. It proposed to unite American Protestantism in a single attack upon its common task. It conceived the task as one task and it assumed that the denominations

had reached at last a level of fraternity sufficiently catholic to permit them to work together in mutual trust for the Kingdom of God. The great survey was to be a united affair. The recruiting of young life for Christian service in the churches, the pulpits and the mission fields was to be a common and undivided undertaking. And the vast funds sought were to be raised by united effort and were to flow into a common treasury, to be later divided among the participating communions on a percentage basis agreed upon in advance. It was hoped—though this was no explicit part of the Interchurch program—that having gathered the funds by united effort they would, in considerable proportion, be administered unitedly.

This was the inspiring ideal with which the Interchurch World Movement was launched. It failed on the financial side only. The prodigious survey was proceeding with steadily widening scope and increasing precision of method. In three years there would have been put at the disposal of Christian statesmanship such a chart of the moral and spiritual conditions of the whole world as would enable the church to do its work with an intelligence not now dreamed of. The call for Christian workers was being sounded in the colleges and high schools, in the homes and churches of the land. Had there been time to follow this initial call with systematic encouragement over a space of two or three years there would have resulted a marvelous harvest of young life consecrated to the specific Christian professions. The financial department of the Movement, however, suffered constriction at the very beginning. Upon the Baptist and Presbyterian denominations must be laid the initial guilt of sectarianizing what had been conceived of from the beginning as a common treasury. These two bodies in their May, 1919, general assemblies—when the Interchurch was nearly six months old—set down the conditions under which they would allow their boards to participate in the Interchurch Movement. Among other conditions, some of which were equally unfraternal, they insisted that there should be no common treasury but that each denomination should make its own canvass in its own way for funds with which to fill its own treasury.

The effect of this action by two leading denominations without whose cooperation the Movement could not go forward at all, was radically to change the very genius and character of the undertaking. It reduced unity to mere simultaneity. It opened the way for suspicion and for a sort of ignoble jockeying for denominational advantage. It displaced the gracious sense of interdependence with the feeling of denominational self-sufficiency and competition. The publicity channels of each denomination were filled with mere denominational propaganda—Presbyterian New Era Movement, Baptist World Movement, Disciples World Movement, Congregational Forward Movement, etc., etc. To the popular mind in the several communions the Interchurch World Movement was a name only, the really important thing was the Movement of the particular denomination to which one happened to belong. Thus the glorious ideal with which the Interchurch was originally endowed was vitiated and prostituted to the base partisanship of our sectarian system.

The denominations were not even willing to share from their treasuries the small percentage necessary to defray the expenses of the central organization. They compelled that organization to go outside the churches altogether—to the socalled "friendly citizens"—to find the funds with which to sustain the vast task of the survey and the recruiting and training of Christian workers. As it turned out there was "no such animal" as the "friendly citizen," and such as he was the denominational solicitors manifested no sensitive scruple against diverting his gift whenever possible to their own treasuries. This left the Interchurch treasury with only three million dollars where nine million was needed. And the Interchurch World Movement perished for the lack of six million dollars.

It hardly condones the guilt of the denominations to point to the fact that they gave their notes in advance for a total amount of about six million dollars. They gave those guarantees with not the slightest expectation that they would be called upon to pay them. Demanding the cream for themselves, they nevertheless assumed that the skimmed milk would certainly yield enough to sustain the central organization. And when it did not they ungracefully went about the hard necessity of making up the difference by paying their underwritings.

The Interchurch did not fail through any inherent weakness in its own idea, nor through extravagance in administration. There may have been, no doubt there was, considerable waste and indirection in the expenditures while so vast an undertaking was finding itself; but had the expenses been kept at one-half their actual figure the failure would have been no less inevitable. The blunt truth is that the Movement was robbed of its *raison d' etre* by its constituent supporters. It was strangled to death by the un-Christian sectarianism that keeps on living in the bosom of our Protestant denominations.

Christmas Irritability

WE are all accustomed to the post-Christmas irritability to which children are subject, and which seems to be a logical result of late hours, candy and plum pudding. But the grown-ups feel the symptoms long before the holiday itself. Indeed, when Christmas day finally arrives it is welcome rather as a relief from strain than as an occasion inspiring joy.

For weeks before Christmas we wake up every morning with an oppressive feeling that there is somebody to whom we ought to give something, and that we have forgotten that somebody's name. We run from store to store, we endure sharp retorts from overworked and rebellious shop-girls, we stay up until absurd hours to construct gifts and to put up decorations, all because Christmas is in the air and we have been given to understand that we ought

to get very tired and cross about it. We have long since ceased to dream of surprising our friends with gifts. The utmost we hope for is that we may come up to their expectations.

For the hurry and extra work and mad confusion are not the deepest causes of Christmas irritability. The commercialism which is rampant at this season seeks to ally with itself the greed and vanity which are within us all. The Mater, egged on by the little demon which lurks in advertisements and show windows, hints for a fur coat. The flapper of the family boldly asserts her desire for a necklace. The big boy mumbles that it's mighty inconvenient not to have a watch, and the small boy shrieks his orders for an electric engine. Father, the object toward whom all of these remarks are plainly directed, finds himself growing more and more peevish under them, and yet wondering all the while if the Old Man down at the office won't add an extra twenty-five to his pay-check,—it's really due a fellow, at Christmas.

The truth is that we all know, so far as our weary minds are capable of knowing anything, that this anxiety and running about are unnecessary and meaningless. We are allowing "Christmas business," which is like any other enterprising business only more so, to dog our steps and to play upon our sentiment toward the great Christian festival and toward those we love. We all know very well that the manufacturers and dealers are united in an attempt to create a mob-consciousness concerning the day's approach and the obligations which it entails. It is this knowledge which is the most irritating part of our irritation. Mr. Barnum was only partly right in his opinion that the American people like to be humbugged. It took a genius of his type to do a really satisfactory job of humbugging. We do not like to be obliged continually to confess that we are being humbugged.

It is most fitting that we should keep Christmas, and keep it beautifully. It is most fitting that we should give gifts to those we love, and most of all, to those who have need. But Christmas is, first and best, a state of mind. The joy of it depends upon the independence and personal desire with which it is approached. Christmas irritability is a denial of Christmas reality.

The Sermon of the Little Child

A Christmas Parable of Safed the Sage

THERE was a day in Early Winter when the sun had set, and the daylight grew dim. And I entered the House of God. And there cometh ever upon me as I enter a feeling of Reverence and a sense of the Beauty of the place. For if the Sun be shining, then is the place flooded with Golden Light; and if it draw toward evening, then is the light less, but richer and more peaceful.

And I heard as I entered a Small Voice, and I beheld a Small Light. And they were Very Far Away, even in the Pulpit.

Now the Light was the Light of the Electric Lamp that is fastened above the Pulpit. And it sheddeth its beams not toward the Congregation, but backward, and downward. For it is Hooded.

And Between the Top of the Pulpit and the Hood of the Light, I beheld a Little Face. And the Face was Rosy, and it was fringed round with Golden Hair. And the little round Mouth was open, and the Front Teeth were gone. And there stood the Daughter of the Daughter of Keturah. And she stood upon her Toes, that she might look in the face of the Congregation. And the Congregation sat on the Front Seat, very Attentively. For he was her Little Brother, whose age is Three. And he hath Great Admiration for his Sister, who hath late become Six.

And she held a Book in her Little Hands, and she sang. And he also sang. And when the song was finished, then did she climb up into My Great Chair and sit down.

And I also sat down, but far away, and I listened while they twain went through the Service. And the Daughter of the Daughter of Keturah was Grandpa, and her Little Brother was the Congregation. And at the end of each part of the service did she climb up into the Great Chair, and presently did she climb down again, and do the next thing.

And she came unto the Sermon. And she said,

Once upon a time there was a Cruel King. And he was not kind to the Little Jesus. And Joseph and Mary were kind to him. And they took him and went into Egypt. And Mary rode on a donkey and carried the Little Jesus in her arms, and Grandpa has a picture of it. And we must be kind to Jesus. When we see a little Kitten that Mews at the door, and has no mother, do we be kind to it? Yes, yes. And when we see a little Birdie, do we be kind to it? Yes, yes.

And when she said, Yes, yes, then did her brother also say, Yes, yes; for that was his Amen. And when she had finished, she clapped her hands and applauded her own sermon for ministers also do the same, though not so frankly. And her brother he also applauded.

And she said, Hullyhoo Root is here. Would he like to say a few words to the children?

Now I had not known that she had seen me, nor had she ever before called me Elihu Root; but as she was Grandpa, I had to be some one else. And she hath a long list of distinguished friends, whose names she useth very freely. And what I or Elihu Root said to the children mattereth not.

But this will I say for myself and for Elihu Root and for all men unto men and women everywhere—Be kind. For the miracle of Bethlehem is repeated wherever a child of God awaiteth a deed of love from any other child of God. In more than one place on earth hath there been an Inn with no room for the Christ. And when the Christmas Day cometh once again, give not alone to those who give unto you again, but be kind. When thou seest a Friendless child, and thou dost be kind unto him, hast thou done it unto Jesus. And if there be an home in need, and thou dost minister thereto in love, hast thou been kind to Him.

And the angels shall answer, Yes, yes.

At Tea With Tagore

By Joseph Fort Newton

"WHAT is wrong with the world? Why is it so upset and out of joint? What truth have we missed that we cannot set it right, cannot find a way out of the bog into which it has fallen? What can the great, deep mind of the East tell us for the healing of humanity?"

Questions such as these were in my mind as I went to a meeting with Rabindranath Tagore, the Hindu poet and seer, kindly arranged for me by a young man of India whom I had learned to know and love in London. There came back the scene from "The Talisman," by Sir Walter Scott, telling how, a truce having been called, Richard and Saladin met and a test of skill was proposed. The big brawny man of the West with one blow cut a bar of iron in two, and the man from the East was amazed. Then Saladin, in his turn, drew a keen scimitar and in an instant, as with the twist of the wrist, laid open a pillow of down. King Richard was amazed at his dexterity. It was a parable of the East and the West, in their qualities of mind, and I wondered if they could ever really understand each other.

Kipling said no. East is East, he said, and West is West, and never the twain shall meet. But they have been meeting for ages. The Bible we read is a book of the East, and he whom we follow as the Master of Life wore a turban and a tunic. Time out of mind the thought of the East has been fertilizing the West, opening seeds of faith and beauty. The Light of Asia, even when seen through the stained glass of poetry, warms us strangely— touching our prosaic life with the glow of that eternal mysticism out of which the great religions were born. A common afflatus pervades the epigrams of Goethe, the oriental poetry of Hugo, the music of Verdi, and the essays of Emerson—the wandering brotherhood of the winds having brought a rich pollen from afar.

A GREAT SPIRITUAL PERSONALITY

It was in 1866 that Keshub Sen gave his great lecture, "Jesus Christ, Europe and Asia"; and three years later the same voice was heard in the question, "India Asks Who Is Christ?" The answer was that he is a prophet of the East, and that the men of the East may, perhaps, know and understand him better than we who live in the West. Four years later came that golden book, unique in our annals for its spiritual insight and beauty, "The Oriental Christ,' by Mazoomdar, afterwards the dear friend of David Swing, who described him as "a soul perfumed by the winds and flowers of heavenly places, a shadow of the early Christians who followed Jesus with shouts and palm branches." Yes, Kipling was wrong; no one can compute the debt which the men of the West owe to the men of the East.

It was in the Algonquin Hotel, and the room in which I was received had a touch of eastern light and color, as if the poet had brought a bit of India to America. Standing beside the tea-table, he greeted me with a gentle, stately simplicity of courtesy, friendly without being too formal, and we began talking of his various visits to our country—the first when his son was a student at the University of Illinois, the second when he came in the interest of his school, this being the third. As he talked his exquisitely soft voice was like music, and the impression of a great spiritual personality made an atmosphere in which one thought only of the highest things. His oriental robes, his dome-like forehead, his long iron-grey hair and beard, his beautiful dark eyes, made a picture of singular winsomeness, as if some figure had stepped out of the pages of the Bible.

As he talked on, speaking with the English accent—beginning a sentence in the treble key and sliding down—I remembered how when Yeats sought to find some one with whom to compare Tagore, he went back to Thomas a-Kempis. But a-Kempis was obsessed by the thought of sin, and Tagore seems to have as little thought of sin as a child. Say, rather, that he is a kind of blend of Walt Whitman and Francis of Assisi—a soul to whom the law and life of the world is love, comradeship, joy. My mind went back to my first reading of his poetry, in "Song Offerings," and the enchantment of it—like floating, far off music, with a wistful elusive sadness, yet with touches to remind one of the Song of Songs, its imagery so tenuous at times, like filmy smoke-tapestry—and how, later, I had a happy argument with Alfred Noyes as to whether it is poetry at all or not. From these memories I was called sharply back by what he was saying about America:

"It is indeed strange," he said. "When I walk the streets of your brilliant city, people look at me as if I were a man of another planet. I am a comic figure. They smile at me, curiously. What can it mean?"

"No, our people are not unfriendly," I hastened to assure him. "Your oriental dress is odd and unfamiliar, and they look at you with the curiosity of provincials. They do not mean to be unkind. In London men of the East are often seen, but in New York it is not so. Your people do not come often enough."

PICTURESQUENESS OF DIVERSITY

"But you will not let them come; you shut them out as despised Asiatics," he replied. "They are 'the scum of the earth' to you, apparently. America does not want us. Our ancient culture, our old and sweet customs mean nothing to it. Our ways are wrong because they are different. America lacks respect for unlikeness, for otherness. Its democracy seeks to make all men alike, to run them into one mold, to rob them or shame them out of their picturesqueness of diversity. Americanization seems to mean that when all accept a certain formula it is enough; but old racial traits and cultural characteristics cannot be ironed out of humanity. Nor should they be. It is not a melting-pot that is needed, but a flower-garden, where each race may bloom and add its beauty to the commonwealth."

"It is only too true," I admitted, for he had put his finger upon the absurdity of regimented democracy which seeks equality at the expense of liberty. "But America is young, as the lives of peoples go, and we have much to learn. Our faults are the faults of youth, and may be overcome. To go from America to England, for example, is like leaving a foot-ball team to attend a faculty meeting. America needs India, and, if I may say so, perhaps India needs America."

"Ah, it is well said," he agreed, emphasizing his approval with a graceful bow of the head;" it is good to hear you say it. So few men of the West think that India has anything to give to the world—forgetting our high philosophy and our rich literature and our treasure of song. They come to us for what they can get, not for what we can give—seeking to exploit us, not to understand us. They are not comrades, but conquerors. They think we are inferior to them because we are unlike them: Our culture is ignored in their universities—they do not know us, lacking the sympathetic insight needed to see a different point of view."

There was a hint of pathos in his tone, and I reflected that he spoke as a poet commanding the largest audience ever won by any poet in the world. From end to end of India his songs are sung, especially his songs breathing a passionate love and praise of his motherland.

A MISUNDERSTANDING WORLD

"What is wrong with the world that we misunderstand each other so sadly? Why have we gotten so snarled and twisted and seem to see no way out? After all, we are brothers made to share the large innocence of nature and the unfailing love of God. Why have we gone so far astray?" I asked, thinking to lead up to other matters that I had in mind.

"The world does not know the truth," he said simply. "It has no common idea about which its life may unite and cohere. It has forgotten, if it ever discovered, that down below race, rank, religion there is a fundamental humanity—man as man—which is universal and everywhere the same. I am a man of India as to my origin, training, and outlook; but I am something else—I am a human being, a man of humanity. I have learned that, though our tongues are different and our habits are dissimilar, at bottom our hearts are one. The clouds, generated on the banks of the Nile, fertilize the distant shores of the Ganges. East is East and West is West—God forbid that it should be otherwise—but the twain must meet in amity, peace, and mutual understanding. Their meeting will be all the more fruitful because of their differences. Humanity will be perfect only when diverse races and nations shall be free to evolve their distinct characteristics, while all are attached to the stem of humanity by the bond of love. I do not think in terms of nationality, but in terms of humanity."

"Not even in terms of Indian nationalism?" I ventured to ask, interrupting. "You do not support the nationalist movement of India, rumors of which we hear from time to time?"

"Yes, even Indian nationalism; I am beyond all that. We need a new vocabulary as well as a new mind in the world. I am as much at home in America—if you will allow me to be—as I am in India. Besides, India is not a nation; it is many nations, many races. It has an appearance of unity only because it must seem to stand together against the dominance of big empires. All imperialism—except the imperialism of love—is wrong. It brings little nations and various races together, like chips in a basket, but they do not unite; they are simply held together. There is no bond of union."

A LEAGUE OF ROBBERS

"Will not the League of Nations tend to bring men and nations together in a different spirit and upon a better basis?" I inquired, little dreaming what the answer would be.

"No, no," he cried, with more force and fire than at any moment before. "It is a League of Robbers. It is a failure because it is founded on force. It does not really care for small nations, except as pawns in the old game of dicker and grab. It has no spiritual foundation. The time is not ripe. Humanity is not ready for it. A new machine is of little advantage if it be run by the old power and for the old ends. Organization is not brotherhood, and God cares more for a brother than He does for an empire. The great war was one of the blows of God seeking to break down our materialism, our selfishness, our narrow nationalisms. It made a dent, but only a dent, in the crust. Other blows will fall betimes. Until we learn to live together by the real law of our nature—the Law of Love—a veil will hide the beauty and wonder of the world, leaving us to wander alone or struggle together in confusion and strife."

"In short," I interjected, "what we need is the law of love, as Jesus taught it, and the vision of the Kingdom of Heaven as it shone in his mind."

"Yes, Jesus was right," and he spoke the great name with evident love and reverence; "and he was a man of the East. His words are not simply whiffs of fragrance —they are indeed poetry, but poetry believed in—but also great laws of life and truth; as much so as the laws of chemistry. But you do not believe in Jesus. If you did, America would be happy, and joy and laughter would walk the common ways of men. But America is not happy. It seeks pleasure, but it does not find joy. God is wanting——"

THE LOVE OF GOD

Of a sudden a light came into his face, as if he saw a vision, and he talked—more to himself than to me—about the love of God. I shall never forget it. The rush and roar of New York was hushed, and the room became a sanctuary. In this far country his mind had found its native land of the spirit. I might have been listening on the hillsides of Galilee, or beside the sea, while Jesus taught. I dare not try to reproduce his words. They were simple words, but they had such radiance of reality as I have never seen or felt before. I felt the everywhereness of God and His all-encompassing goodness. It was like a revelation. I shall never bow in prayer again without

thinking of that moment, and how real, how lovely, how ineffably near God was. "May he grant us the beneficent mind," he said, softly, quoting from the Upanishad, and neither of us spoke for a spell.

"How can we make this vision real to men?" I asked, reluctantly breaking a silence that was sacred. "The more lovely it is the more one feels impelled to seek some method whereby to communicate it to others."

"It will triumph," he said "because it is true and beautiful. In every land where I go—especially on this journey, which has taken me to France and Belgium before coming to America—I find numbers of men who seek the truth and are yearning for its realization. They are outcasts, for the most part, vagabonds, poets,—as Jesus was in His day. But they are witnesses of the truth, keepers of the soul of humanity. What we need is a League of Vagabonds so to name it, some kind of fellowship between these men of God whom one finds in the most unexpected places. Yet everywhere they recognize one another, as if they had some password between them. They have the secret for the healing of the world. They know God who is known not by words, but by love, by joy."

CONSCRIPTS OF TRUTH

Continuing, he said that such a conception might seem, at first, visionary in our practical America; the mere fancy of a poet. But it is not. Once, by the mercy of God, a truth is born into the world, it can never be expelled. Nor can it be defeated. All who see it are thereafter conscripts in its service. We must have faith in truths, in ideas, in the finer forces that work quietly, as seeds grow, and never tire, never sleep. At the same time, we must use all means within our power to realize our ideals in practical life.

"That is one thing that brings me to America, to know your people, to see your vast, uprising young nations, and to divine, if it may be, what its spirit is. Hereafter my life and all that I have—which is only a little—is to be devoted to establishing first in India, and then elsewhere, if possible, a university in which the better minds of all races, to whom we must look for leadership, may mingle, and the culture of the East and the culture of the West may be united in fellowship. It is men of world-mind that we need, men of the spirit, who see that we are all citizens in the Kingdom of Ideas. In this way, long after I am gone, when in the purpose of God the time does come for a real League of Humanity, there will be men large enough to see the human scene as a whole, who understand that the good of humanity as a family actually exists, and we shall not suffer such a bankruptcy of constructive faith and vision as we have in our day."

Such, imperfectly reported, and lacking the art to reproduce the atmosphere of a noble and stimulating personality, was my talk over the tea-cups with Tagore. My feeling, as we parted, was that I had met one of the most remarkable men, and surely the greatest lover of God, it has ever been my joy to know. If the things of which he talked, as I report them, seem vague, it is to be remembered that they are no more to be uttered than the ecstasy of spring mornings or the light that lies on purple hills. But it is to that open window of spiritual vision that we must look for real guidance, and it is the poet-prophet who must lead in the way and will of God.

Our Creed and Our Children

By Raymond M. Alden

ONE of the characteristics of our time, says the clever Mr. Chesterton in one of his essays, is our disposition to shrink from the responsibility of handing on to our children the tradition we received from our fathers. "That," he says, "is the one eternal education: to be sure enough that something is true that you dare to tell it to a child. From this high audacious duty the moderns are fleeing on every side."

Like every thoughtful man, I have for a long time observed with interest the fact emphasized by Mr. Chesterton, that a considerable number of the men of my acquaintance are in the habit of shirking the problem of giving definite religious instruction to the children for whose existence they are responsible. In most cases they have ceased to believe some things which were taught them in childhood. They have not, however, ceased to regard a belief in these things as somehow desirable for childhood. The result is an embarrassment akin to that frequently discussed regarding the rights of children and the truth about Santa Claus, but far more serious and lasting.

Some of my acquaintances meet—or avoid—the difficulty by adopting either of two extreme measures. One of these is to decide that no religious instruction shall be given their children, either by themselves or anyone else, on the ground that to do so is in some way to inhibit that free judgment, or choice of belief, which they feel is the sacred right of every individual human soul. At the other side is the decision of some to commit the religious instruction of their children entirely to the church. This may be either because they feel that it is the prerogative of the church to speak with authority, or, because, in the absence of any such rightful authority, it seems safest to accept for the time being the most generally respected of available substitutes.

IMPOSSIBLE ALTERNATIVES

For my own part, both alternatives are impossible. There is no need to re-state here the well-known argument of Professor William James, to the effect that to omit a choice of religious faith is to make one—that this is a case of a "forced option." Unless, therefore, one's own belief is clear that no religious faith is possible, it is a terrible risk to teach this implicitly, by silence. And as to committing the teaching to an authoritative church, my difficulty

is no smaller, since I am not a believer in a really authoritative church, before whose voice my own thinking must grow silent. To ask that my children shall be taught something which I myself am unwilling to affirm, when, with the daily growth of their intelligence, they more and more frequently look into my eyes and seek clear-sighted guidance,—this is the rankest mockery.

Being, then, of those who find a creed possible, but for whom the creed must be won by individual conquest, rather than by mere acceptance from tradition or authority, what shall I do with this creed for the minds of my children?

PARENTS' TEACHING TESTED IN EXPERIENCE

This question has certain aspects which are due to my individual experience in passing from a child's religion to a man's. I was trained by parents who believed, in general, in the creed represented by the Westminster Catechism, and had themselves been taught to repeat and accept that catechism. But they also believed that it was overelaborate and none too well proportioned for children's use; so they did not ask me to learn it, but sent me instead to the Bible texts on which it was professedly based, and had me learn these instead. For this I shall always be grateful. They also selected from their creed those doctrines which they considered essential to the religious life, as distinguished from those concerned with a system of thought, and taught me these with the authority of their own belief, bidding me put them to the test as I had opportunity, and assuring me that as I grew older they would bear whatever tests time might apply.

Again, looking back, I think their method right. As I gradually came to form my own creed out of that thus learned, it happened that in most cases the word of my parents was fulfilled: their doctrines stood the tests of time. In other cases I was obliged to modify or to reject, for myself, what they had taught me, either because of evidence which might be called new or because I valued certain kinds of evidence differently, or measured spiritual things in somewhat different proportions, from them. Some of these modifications or rejections caused me difficult, even painful, moments; and if my parents had, like many good men and women, loaded their teaching with a crowd of lesser doctrines, viewing as essentials what I believe to be non-essentials, these difficult times would have been much more numerous than they were.

BELIEFS THAT WILL GROW

To some extent this kind of experience is no doubt a normal and healthy part of the mental and spiritual growth of youth, and is not a thing to be lamented. Yet we all know that in many cases it is experienced in such a violent form that religious faith as a whole is lost because the essentials and the non-essentials have grown together in the mind so that one cannot be torn up without eradicating all. For this reason I particularly desire, while following with my children a method similar to that pursued with my own childhood, to teach them as little as possible which it may be their destiny to unlearn, and to make their religious instruction consist of vital beliefs which are capable of growing, modifying their form, and thriving independently of the conditions under which they took root.

When I look back, as I have just been doing, over the experience of maturing and changing belief, I do not find the conditions very different in the religious field from those discoverable in others,—for instance, in the field which we call "science." For those persons who think of natural science as made up of fixed truths, unmistakably known, and of theology as made up of vaguely profitable guesses, the analogy of course will not hold. But to my mind both science and theology seem to be pretty rapidly changing attempts, through the successive efforts of our poor human apprehension, to state what is in itself presumably unchanging. A very large part of what was taught me about natural facts, as a child, I find holding good to-day. Efforts to avoid accidents through some practical knowledge of the law of gravitation are quite the same. The general principles concerning the question what shall I eat, and when, have not much altered, though our knowledge of foods and of digestion has of course made progress. In other cases I note a marked difference; for example, whereas I was taught to avoid draughts of air, I teach my children to get into them wherever possible in our badly ventilated in-door world. And it is much the same in matters of religious faith. I cannot see that the fact of sin is very different to-day from what it used to be, despite the countless theories regarding it which have come and gone. In quite the same way

> I know that right is right,
> That it is not good to lie,
> That love is better than spite,
> And a neighbor than a spy; . . .
> That rulers must obey,
> That givers shall increase,
> That Duty lights the way
> For the beautiful feet of peace.

My father knew all this, and taught it to me. On the other hand, while he taught me also what is "the first and great commandment," together with the second which is like unto it, I can readily see that these two loom much larger in the theology of my day than they did in that of his. He was taught a catechism which actually dared to define the word "God" with the word "love" left out, though room was found for eight lesser terms; and this he corrected, as Christendom generally has corrected it, from his immediate knowledge of God, the Bible, and his own heart. Other and less important matters, such as the definitions of Bible and Church, have suffered still more of wear and change, and are still in a more uncertain state. For my children, then, I repeat, I want definitions which will represent all that I now believe I know, and at the same time will have within themselves the capacity to mean more than I now know, when truth is known better after I am gone.

VALUE OF A CATECHISM

Reasoning along these lines, I have come to think—what I once doubted—that the old idea of a catechism is a lastingly good one. Children are great askers of questions, and must have answers. They remember these ans-

wers whether we will or no, and turn them over in their minds. As they grow older they find more and more in them, if it is there to find. If this is true of lesser matters, it is true also of the greatest things with which our ignorance and our knowledge are concerned. The plan, then, of a definite catechism, made to meet reasonable questions near the child's level, yet far enough above it to keep his apprehension climbing, is sound and wholesome. But I have not yet found the published catechism which I can undertake to teach my children. The venerable "Shorter" I could not for a moment attempt to rival, either for intellectual depth or rhetorical form; but it contains too much which neither I nor—I venture to think—any other man can undertake to affirm. I do not wish to ask my child to learn a statement of which I must say, if asked, "The real truth about that we neither know nor need to know."

A CHILD'S CREED

Other things in this and other traditional catechisms I frankly disbelieve. I do not disbelieve them with the same self-satisfaction which many of my contemporaries seem to find in doing so; I hold it no virtue, nor sign of cleverness, that I cannot affirm certain things which have been held as beliefs by many better men than I, and I hope in time to believe more of such things than I do now. But for the time being, what I do not believe I cannot teach. And after all—to return to the point from which we started—it is I that must teach my child. While he is a child, I cannot say to him, "This was affirmed by the Council of Nice, but denied by the Westminster Assembly; keep an open mind regarding it, till you have studied philosophy;" any more than I can say to him, when he asks me whether this or that is good for food, "Some say it is, others the contrary; time and physiology will decide." No, for it is of matters of present moment that we are thinking. Is God here? in what relation to me? how to be pleased? if displeased, how to be reconciled? Is any kind of conduct right or wrong? Is there anything which we do not see, yet in reference to which we can act or live? These are things which, though he could not so phrase them, even the child must know, if I know anything of them, to live his present life to the full.

If I had no religious beliefs at all,—if, so far as I could see, there were nothing to concern us beyond flesh and blood and earth,—I confess I should not know how to treat the child. When to reveal to him the awful emptiness of the universe,—how long to let him play among the phantom illusions, the trailing clouds of glory, with which he came,—this would be a hard question. There are hours when I think that, if there were no undiscovered country, we should all be justified in cherishing the notion of it as long as possible, and other hours when I say, No—the truth is always best. But this is not to the present purpose, for I am not now writing for those without belief. The question now is what we shall do who have a creed, though it may be slight and short as compared with the "creeds of Christendom." And what I have done, as the result of the line of thought which has here been outlined, is to write a catechism of my own. It is brief enough to be submitted at once, in further explanation of what I have said, if only it be understood that it is for this purpose that I set it down, and not as an achievement or a model.

1. *Who is God?*
God is my Father in heaven, and the Father of all men, women, and children everywhere.
2. *What is God like?*
He is an infinite Spirit, perfect in power, wisdom, and love, who made all things and lives in all things.
3. *Who is Jesus?*
Jesus is God's oldest Son, like Him and like us, who lived and died as a man to show all men that God loves them and to save them from their sins.
4. *What is sin?*
Sinis whatever I do that displeases my Father in heaven, or leave undone that He wishes me to do.
5. *How may I know what God wishes me to do?*
In three ways: by reading about Him in the Bible, by hearing Him speak to me in my conscience, and by learning what good men think is right and wrong.
6. *What does God chiefly wish me to do?*
To become like Jesus, in being loving and obedient to my Father in heaven, and loving and helpful to every man.
7. *What can I do when I have sinned?*
Three things: ask God to forgive me for Jesus' sake, undo the wrong as far as possible, and resolve to do right on the next occasion.
8. *What is a Christian?*
A Christian is one who trusts Jesus to teach the truth about God, to show how to live, and to save from sin and death.
9. *What is the Bible?*
The Bible is the book, made up of many books, which gives the record of God's making himself known to man in many ways, especially in the life and words of Jesus.
10. *Where is Heaven?*
Heaven is wherever God is perfectly loved and obeyed, and where those who love Him live when their bodies have been taken away by death.

A word or two might be added in comment on what I have tried to accomplish in formulating this catechism for my children. In the first place, it is due to a desire to base its teaching on religious tradition. Because I do not believe all that is in the traditional creeds, nor accept as authoritative the voice of any church, it does not follow that I wish to construct my creed *de novo*, as if no one had lived or thought before me. I do not know why some who are glad to learn from their fathers in almost every other matter are almost disposed to reject an article of faith if it has been generally held by an earlier generation. The historic faith of Christendom, the faith of my fathers, I wish to hand on to my children just so far as I can view it as being kept in its purity, unmixed with accretions which we may seek to distinguish and put aside. The great things in this faith, from my standpoint, have stood every test that time can bring.

TRUTH ENOUGH FOR CHILDHOOD

Secondly, for reasons already in part explained, I have sought to make my children's creed as short as possible. This is not merely for ease in learning, but that it may be limited to what the pragmatists call, I believe, truth that *works*. Religious teaching cannot, any more than any other, go much further, and keep its vitality, than there is corresponding matter to meet it in the mind and life of the

taught. For example here, take the doctrine of the Trinity. For this doctrine I have profound reverence, as one of the deepest and most daring efforts to express ultimate realities ever made by man. But even for the religious life of my maturity—much more for that of my childhood—it has had little pragmatic vitality. If one's experience has been otherwise, he should no doubt make a place in his creed for a more explicit statement of it than that for which I have need.

Notwithstanding this aim toward brevity, I have wished my catechism—this also has been already hinted—to contain matter which for the child will have a little meaning now, but much more hereafter. An example of this is the statement that God "lives in all things." Now the immanence of God can mean very little, I take it, in childish days, beyond the mere notion of omnipresence at best. But it may not be altogether useless, as keeping the learner from the old heresy of cutting out God from certain parts of the world; and some day, if I read the trend of present thought aright, it may take on profound significance, linking itself with the growing sense that, wherever one touches any of the forces of the universe, there he meets the infinite Force which gives it unity. Another example is what might be called the doctrine of the atonement. To state this in any special or definite form is not only—for me—too difficult but undesirable. One reason, surely, why so many have come to deny it altogther is the fact that it was taught them in a form which they cannot now hold, and the form and the essence have been discarded together. What the atonement will mean to my child, one day, I cannot guess—perhaps very different from what it means to me. All which I now seek to certify to him is the elemental affirmation, which I see no sign that the future of Christianity is to lay aside any more than its past, that for sin there is a means of salvation.

THE IDEA OF SIN

It is in its emphasis on this fact of sin that my little creed will seem, to some, especially old-fashioned. Some of my friends, quite as religious as I, do not believe in sin at all, and some others, while not prepared to deny it, think it a kind of negative truth, happily forgettable, which should not be emphasized for the child. They are doubtless the happier for this. For myself I can only say that, while by no means following my Puritan ancestors in all their teaching concerning the nature of sin, or the remedy for it, I am quite unconvinced that they made any error in giving to it the place they did in the problem of religion. So it must have a place in my catechism as an integral part, even for childhood, of a creed that *works*. On the other hand I make no place for theories as to its cause. Some will miss the devil from my statements, and those who know him well enough (there is no flippancy or irony here) should perhaps include him. I find his being and nature too uncertain, whether in the original documents of Christianity or its working theology of today, to trouble the child with any more of him than will be learned without my aid.

Finally, it may be noticed that for some readers my statement regarding the Bible will seem seriously defective in claiming no more for the book than I have made it do. Just here, no doubt, there is more difference than anywhere else between the Christian teaching of our generation and its predecessors; and a world of doubts, of honest pain, of warfare and of reconstruction of thought, has gone into the change, as we all know. How much Christendom is now ready to affirm respecting the Bible I do not feel competent to say. Whoever is certain of more than I have said, with a certainty which he is willing to pit against whatever learning his child will eventually acquire, should of course put it into his creed. But I am concerned, as I have shown, to be careful not to say so much that my child will hereafter have to discard my statement, and feel that perhaps all the rest of the little creed was dependent on this article, and has therefore been lost with it. The problem is a hard one; the answer probably needs revision more than any of the others; but I am resolved to face the question squarely, how to instil the fitting reverence for the sacred and priceless book, and at the same time insure that reverence against unnecessary loss from discoveries or opinions which lie outside the region of its permanent values.

These, then, are the principles on which I have based my catechism. I hope very earnestly that in discussing them I may not have seemed to be contending for the creedal statements themselves, when my only purpose has been to make clear the aims I have had in formulating them. Certainly no reader will make the mistake of thinking that I have urged them as something for others to use; for the very point of my discussion has been that this is *my* catechism—what I have to teach my child because it is what I am now willing to affirm to him, interpret to him, and share with him, until—whether together, if God will, or by separate paths—we have at length won to a better creed.

Four Walls

THE four walls I had always known,
Grew close like prison bars;
I levelled them that I might live
Unbound save by the stars.

I levelled them with strong, glad strokes;
I worked untiringly,
As one who hews through virgin woods,
A vista toward the sea.

And when at last the walls lay low,
And earth and sea and sky
Were all that compassed me about,
Wild winds came rushing by.

In fear I hunted for the stones.
To build my wall again;
But they were gone and mockingly,
Down poured the cold gray rain.

—*Contemporary Verse.*

What Convinced the Physicists?

THE things that convinced the great physicists of the reality of psychic phenomena may not convince us, but the fact that they are convinced gives us pause and makes it impossible for the open minded to scoff. This field of scientific investigation is so new and its results so startling, that it will be best for the truth itself if we approach the phenomena with a genuine admixture of scepticism. The great physicists welcome scepticism and advise all to maintain that attitude until convinced by proof that will make unbelief impossible. The actual scientific experimentors may themselves be convinced, and yet be unable to convince others. Proof of anything so revolutionary should be accepted only when it is made indubitable, and when it is liable to be confused with elements so mixed with delusion and fraud as is popular spiritualism there is all the more reason for balancing the open mind with a certain reserve of skepticism.

* * *

What Convinced
Sir William Crooks

Sir William Crooks, inventor of the Crooks Tube, began his investigations convinced that the phenomena of spiritism were all fraud and trickery and that he could expose them. He ended, as he says, by "staking his scientific reputation" on the actual post mortem existence of the soul, after applying the same exact and scientific tests to his experiments that he had applied in the case of purely physical experimentation. He confessed to an antagonism between his reason and all his preconceptions on the one hand and the evidence which he found it impossible to deny. His final conviction was based wholly upon experiments conducted by himself, in his own house or laboratory, in full light, under conditions of his own choosing and with personal verification by friends of his own choosing. He never had anything to do with spiritualism as a religion. Here are some of the things that convinced him after years of experimentation and verification. The movement of material bodies without contact; the alteration of the weight of material bodies; percussive sounds caused by an invisible power and the playing of musical instruments in the same manner; intelligent messages written by unseen hands, not on closed slates but in the open and under his own eyes in full light; the materialization of phantom forms which he repeatedly photographed himself under a full arc light in his own house with all doors and windows locked with his own hands. This last phenomenon brought conviction regarding the reality and historicity of the appearance of Jesus after death and burial.

* * *

What Convinced
Sir William Barrett

Of the many books written in recent years upon this subject, Sir William Barrett's "On the Threshold of the Unseen" is perhaps the clearest exposition for the sceptic. His experiments were carried on for forty years and with the same scientific care and acumen that won him knighthood as a physicist. In this volume he does no speculating or philosophizing until the last two chapters where he permits himself to attempt some speculative conclusions based upon the findings which had so utterly convinced himself and other scientific experimentors. Only a few of the considerations which he recounts in this fascinating volume as having wrought conviction can here be given. Among them are: Direct spirit writing on an open slate, in his own presence, in full daylight, under conditions that made fraud seem utterly impossible; production of a luminosity in a dark room arranged by himself and under conditions that defied fraud; what he calls indubitable evidence of "apparitions" or the appearance of the dead; experiments in telepathy that defy all the usual explanations and that point to it as the means used by discarnate intelligences in communicating with human beings; undeniable tests in "automatic writing," from hands of two children who died before learning writing; communications in which the rationality displayed by the "spirit" could be analytically differentiated from that of the medium beyond any doubt. Sir William has never found himself to possess any peculiar "psychic" powers, but, on the contrary, his presence often made operations difficult. His convictions come quite as much from the experiments of others, whom he has studied, as from his own.

* * *

Sir Oliver Lodge
and "Raymond"

Sir Oliver Lodge, one of the world's foremost scientists and educators, has brought to his experiments in the psychic realm the same precision as he has given to experimentation in the realm of physics. It is difficult to deny the reality and convincing nature of one while accepting those of the other. Sir Oliver was not convinced by "Raymond"; he had been convinced by independent experiment covering many years before Raymond was killed and had recorded it in his "Survival of Man." He had said "knowledge can never grow until it is realized that the question, 'Do you believe in these things?' is puerile unless it has been preceded by the enquiry, 'What do you know about them?' " The sceptics in his family were finally convinced by the Raymond communications, but he had himself long been convinced and it was the great consolation brought to him and his family by the Raymond communications that determined him to give the world the book, braving "criticism and scorn" in the hope that others would find like consolation. The same type of experiment had overthrown Sir Oliver's scepticism as has here been recounted in the cases of others. He was never a spiritualist nor has he ever taken part in spiritualistic seances, but for a long time he has been a "spiritualist" as contrasted with a "materialist." The "revelations" in "Raymond" seem baffling to many of his readers, though many of them are simple, direct and, to many readers, convincing. The famous example of the photograph which was fully described before anyone in England knew of its existence, is well known to many who have not even read the book.

* * *

The Remarkable Experiments of
Professor William J. Crawford

Professor Crawford has for many years been lecturer in Mechanical Engineering at the University and Technical School of Belfast. A thorough sceptic, he began some years ago a series of experiments in the mechanical testing of psychic phenomena. He enlisted the co-operation of a devout family one of whose daughters possesses marked mediumistic powers, but who never uses them professionally or for profit nor ever gives public seances. She has cooperated in every way, as has her family, in meeting every requirement of his experiments. They have been conducted within the sanctities of the family home, in his own attic chamber and in his laboratory, and always under conditions of his own making with every need of the experiment explicitly met. In two volumes Professor Crawford gives an account of these many experiments covering a period of seven years. They are recorded in the same manner and wrought out with the same meticulous precision that he gives to the results of his mechanical experimentation. The titles of the books are "The Reality of Psychic Phenomena" and "Experiments in Psychical Science." The phenomenon experimented with was chiefly that of levitating

tables, though other types of phenomena were examined. All work was done in sufficient light to guarantee exact observation and Dr. Crawford has become convinced not only of the psychical character of levitation but of the assured presence and help of discarnate spirits and of having received well verified messages from them. He found that the weight of the medium increased as the table was lifted, a little less than the weight of the table being always added to her weight, the remainder being added to others in the circle. Instruments of precision were always used in the tests and bells were rung, messages knocked out, phonographic records made of the same, substantial impressions made on wax by invisible forms which are photographed and reproduced in the books. Space forbids a complete account. Many will find here ample proof of levitation without following the author's conclusions regarding spirit accompaniment.

ALVA W. TAYLOR.

CORRESPONDENCE

Parish Ethics

EDITOR THE CHRISTIAN CENTURY:

SIR: The medical fraternity has often been criticised for making too much of "professional ethics" and for overstraining the doctrine of "professional courtesy." But no other profession has so long and honorable a record for the observance of professional proprieties as that of medicine, and it might be profitable if the ministry would study this record and emulate its virtues.

We might ask with propriety, whether or not there has ever been a definite code of professional ethics recognized by ministers in general? In the light of twenty years of observation and investigation I am inclined to say that if there has been such a code, it has been obscure and capable of many interpretations.

Again, no ethical physician ever calls professionally upon the patient of another without an invitation from the physician in charge, and then only when said physician is present for consultation. But there are many ministers who have no hesitancy in going into the home of members of other churches, and proceeding uninvited to inform the patient that their present spritual physician is not capable of properly diagnosing their case, and would not properly prescribe, even if he knew the real character of their trouble.

Any physician who would invade the recognized territory of another practitioner and solicit patronage therefrom, would be called to account for this action before a committee of his medical society. Recently one of our state secretaries of a woman's society, who lives in a large city, was asked as to the congregation with which she held membership. Her reply revealed the fact that she lived three miles from the church building in which she worshipped, and that there was another church of her own communion within two blocks of her residence. When asked why she was doing this peculiar thing her answer was: "Dr. A. just implored me so strongly to come to his church, I could not refuse." Now if "Dr. A." were an M. D. he would probably be excluded from his society for unethical practice. As a minister he is given credit for being "such a good pastor and faithful visitor." Is it good Christian ethics to comb a great city, bleed small and weak congregations to death, and discourage struggling ministers in order to keep another church roll up to twenty-five hundred or three thousand? The physician takes blood from the "strong" to infuse into the weak; ministers often reverse the process by taking the blood of the weak to make the strong stronger. It requires a long stretch of the imagination to see any Christian ethics in this practice, or to justify it on any ground, except purely selfish grounds.

Then there is the "former field of labor" which is sometimes invaded without proper regard for the feelings of our successors. In some instances these visits are prearranged by suggesting to the young folk that we will be glad to return when they are in need of some one to perform a marriage ceremony; or we drop in on a Sunday morning without first informing the minister of our intended visit, and having an understanding with him, to the effect, that we must in no way disturb his regular program of service.

Might it not be possible for ministers to develop a code of consideration that would prevent friction, and eliminate criticisms that often wound our fellow laborers, and lower us just a bit in the eyes of the men and women of the community, who have their finer sensibilities normally developed? Suppose our seminaries establish a "Chair of Parish Ethics."

Carthage, Mo. L. J. MARSHALL.

For Irish Independence

EDITOR THE CHRISTIAN CENTURY:

SIR: As a reader and lover of The Christian Century I was surprised and shocked to find in your editorial entitled "Hyphenates Would Embroil Us" so much indignation over a little breach of the peace of New York sympathizers of a man who laid down his life for his friends. These churchmen were out of order, but "Why so hot, my little man?" Why not save your indignation for the negroes we Americans burn in the South every year? Or the British Parliament which refused to appoint the same committee of great men to investigate the atrocities in Ireland, which they appointed to investigate the atrocities that Germany committed in Belgium? Or our slaughtering in Haiti which is more than stoning a foreign flag in the United States.

How can The Christian Century follow its soul in preaching a stone image impartiality for Americans, when the British fire on helpless people in retaliation, the same British who were indignant when the Germans followed the same method? The "Century" tries to catch every accent of the Holy Ghost, and it stands for the coming religion, the kingdom of God to be incarnated on earth as it is in heaven.

Such is the motive of the movement for Irish freedom. Sectarian antagonism is cleverly pleaded by England, and in the reaction of the war, we are apt to worship the God of things as they are. Let the average newspaper which has little soul do this, but the "Century" cannot become an apologist for an empire that denies rights to a people within its borders, Because a burglar has camped in my house for a hundred years

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HYMNS OF THE UNITED CHURCH

in our community church for about two years and consider it the best hymnal for general use that has ever been published. Send us fifty additional copies.

REV. EMIL E. BAUM.

Cincinnati, O.

he has no more right to stay there than if he had broken in last night. So with England in Ireland, with the hoodlums of the Black and Tan. She has no ethical rights that we should approve.

The Irish people have asked for freedom. It is a poor kind of American that does not sympathize with their legitimate aspirations for the same freedom which we won.

CONSTITUENCIES

For Irish Republic and Self-Determination (Sinn Fein, 73; Nationalists, 6)	79
For Status Quo (Unionist Party)	26
Total	105

VOTES CAST

For Irish Republic and Self-Determination (Sinn Fein, 971,945; Nationalists, 235,206)	1,207,151
For Status Quo (Unionist Party)	308,713
Total	1,515,864

Can any thinking country today show such a unanimity on important questions?

Of every 3 voters 2 voted for Irish Republic.

Of every 5 voters 4 voted for Self-Determination.

Only 1 voter in 5 voted for English Rule.

From the newer vision of God we know that Ireland should be as dear and holy to Irishmen as the Holy Land is to the Jews. In our services next Sunday we read of patriotism of the Jews with long faces, and on Monday the great banking interests make us sneer at the poor paddy in Erin. And surely that is enough to make God laugh!

I come from an old American family which has contributed its share from the Continental army under General Washington to the recent great World War. Perhaps that is one reason why I am old fashioned enough to call your attention to the following exhortation from Mount Vernon in 1788 wrich I dare you to print in The Christian Century.

"Patriots of Ireland! Champions of liberty in all lands! Be strong in hope! Your cause is identical with mine. You are calumniated in your day; I was misrepresented by the loyalists of my day; had I failed, the scaffold would be my doom; but now my enemies pay me honor. Had I failed I would have deserved the same honor. I stood true to my cause, even when victory had fled; in that I merited success. You must act likewise."

Conneaut, Ohio. CARLYLE SUMMERBELL.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Baptist Missionaries Tired of Theological Controversy

The theological controversy in a number of the evangelical communions are proving a discouragement in missionary work. In Disciples circles, there are frequent reports of volunteers who will not accept appointment because of the spirit of suspicion that is kept alive by conservative journalism. The Baptist expresses an editorial opinion on this subject indicating the urgency of the problem among the Baptists It says: "Letters received from the foreign field make it clear that many missionaries are not a little troubled because of the controversies going on at home Somehow they seem unable to share the expectation of those who see in theological warfare a far-reaching good for the kingdom of God. Face to face with an appalling need, handicapped by inadequate equipment, overworked because of the lack of helpers, they entreat us not to make their work more difficult. While we are trying to settle vexed questions, let us increase our beneficiaries. Otherwise our representatives in lonely out-stations will grow sick at heart and utterly discouraged."

Thinks Methodism Will Not Soon be United

Dr. Rembert G. Smith, writing in the Christian Advocate, a southern Methodist organ, published at Nashville, Tenn., expresses pretty vigorously the opinion that the union of the two larger Methodisms will not occur in the near future. His remarks in this connection are significant of a large body of opinion in the south. He says: "The recent action of the General Conference of the Methodist Episcopal church was equivalent to an evasion of the matter, and little progress toward unification is to be hoped for until our northern brethren are willing to face the issue squarely and to declare without reservations what their convictions are. Accordingly we should give ourselves with new zeal to work in those border territories where we are already well planted and where there is manifest need for our ministries. It is by no means, however, our duty to spend money and to appoint preachers in fields already well occupied by another branch of Methodism. We have no special and superior version of Wesleyanism that warrants the wasting of the money and the men of the kingdom in maintaining altars hard by those already set up by a sister Methodism."

Baptists Use Former Priest as Home Missionary

A Baptist council was called at Rocky Ford, Col., recently, Juan Rodriguez was formally ordained to the ministry of the Baptist church, and settled as pastor over a Mexican congregation in Rocky Ford. Mr. Rodriguez has an interesting personal history. He was at one time a chaplain to the wife of President Diaz. She took a liking to him and sent him to a theological school in Rome where he was ordained to the full priesthood. After this his benefactress gave him money for a trip to the Holy Land. He then entered the service of the Roman Catholic church at Toluca, Mexico. While here he came into contact with evangelical religion. He entered the fellowship of a Baptist church in El Paso, and soon afterward came to Rocky Ford. Should he prove successful, he will without doubt prove of large use in the service of the Baptist denomination among the Mexican immigrants of this country. The problem of immigrant work has been largely that of securing native workers.

Jews Leave the Synagogue

The condition of Christian churches in New York has been exploited by magazine writers at different times and the situation has been set forth by provincially-minded persons as typical of that in the whole country. The situation among the million and a half Jews is not essentially different from that of the Christians. Rabbi Wise set forth recently some startling statistics with regard to the religious life of the Jews. He says: "There were more reformed synagogues in New York in my youth than there are today. There are 50,000 Jewish families between 50th street and 120th street, and I dare say that not 10 per cent of them are supporters of the synagogue."

Unitarian Drive not Complete Success

The Unitarian drive for three million dollars for their denominational work has at last reports fallen a little short of complete success. About two million has been subscribed and from this must be deducted the money that has been used for propaganda purposes and also the anticipated defalcation in pledges always incident to such a movement. In comparison with their membership, however, the Unitarians have given more generously than any other religious body in America in the recent drives. More money may yet be subscribed. If the money is used wisely, it ought to go a long way toward rejuvenating a denomination which in recent years has been losing membership, and which has been showing some signs of senile decay.

What Baptist Ministers Are Interested In

The program of the Baptist Ministerial Association of Chicago for November and December, is interesting as being an indication of the interests of Chicago Baptists. Two addresses on evangelistic themes fall within this period. Dr. Frederic Shannon addressed the organization on "The Soul of the Pilgrims." Another outsider to appear before the Baptists was Dr. C. B. McAfee of McCormick Theological Seminary who spoke on "The Personality of God." There were two addresses on the state of the Baptist cause in Europe at the present time.

Son of Noted Scholar Becomes Rector

Dr. A. C. McGiffert of Union Theological Seminary has had the satisfaction of seeing his son ordained to the ministry. Recently the Rev. Arthur Cushman McGiffert, Jr., was installed as pastor of All Soul's Church, Lowell, Mass.

Consolidation of Religious Journals

The University of Chicago Press has for many years published two religious journals, the Biblical World, a monthly, and the American Journal of Theology, a quarterly. These will be consolidated in 1921, and the new journal will be called the Journal of Religion. It will be issued bi-monthly. It will cover the fields of Biblical religion, Christianity, religious education, church life and the religious organization of social movements. Dr. Gerald Birney Smith, former editor of the quarterly, will be the editor of the new journal.

Evensong in a Congregational Church

The interchange of pulpits between Episcopal and non-episcopal churches has often provoked discussion, but a recent union meeting in Brooklyn goes quite beyond precedent. On a recent Sunday evening the congregations of St. Matthew and of the Church of the Good Shepherd, along with their rectors, came over to the Tompkins Avenue Congregational church, and joined in a union service. The rectors read the Episcopal evensong, and the remainder of the service was conducted by Dr. J. Percival Huget, pastor of the Congregational church. Among other things, the latter said: "The Lambeth Conference gives good hope of the rise of a real Catholic church of the English-speaking world, organized, united and disciplined, yet remaining free, which is such a church as is needed to fight down the world powers of darkness."

Fire in Historic Church

Fire has greatly damaged the annex of the old Plymouth church, made famous by the ministry of Henry Ward Beecher, and now led by Dr. Newell Dwight Hillis. The first press despatches indicated that the war relics in the historical room had been destroyed, but happily this report has proven to be erroneous. Smoke has damaged the decorations of the church and the fire has destroyed a number of the fine windows setting forth the "Influence of Puritanism upon the Institutions of the Republic." The fire

loss is about $150,000, but this is fully covered by insurance. The relics that have survived the fire are of great historic significance. There is a pulpit used by Lyman Beecher when he preached a celebrated sermon against duelling, following the duel of Aaron Burr and Alexander Hamilton. There is a clock face taken from the church in which Lyman Beecher inaugurated the temperance crusade in 1798 which finally resulted in the complete overthrow of the saloon. Some of the manuscripts of the Beecher sermons against slavery are also in this church, besides a number of Beecher portraits. Plymouth church will meet in a music hall until the damage wrought by the fire is repaired.

The Golden Rule in Business

The world is usually surprised when a Christian man undertakes to apply his religion to his business. That is just the reason why there was so much astonishment over the country at the recent action of the Nash Manufacturing Company of Cincinnati. Some years ago, the president and general manager of this factory decided to begin the application of the Golden Rule to his business. That this Golden Rule method has not failed is indicated by a press despatch which stated recently that 500 of his employes would give up their positions for one month this winter in order that the unemployed of the city might be given employment. The month will be either January or February.

Episcopalians Will Ask for Large Giving

The Protestant Episcopal church has planned a campaign running through the next three years which has a budget of $46,000,000. This amount is far in excess of previous standards of giving within the church. If the amount were prorated among the members, it would come to $14.39 per member. Many large gifts are required, however, to realize this amount.

Industrial Investigation in Denver

The street car strike in Denver the past year had reached a pass where the transportation of the city had completely broken down and where murder was being substituted for conference. General pessimism had settled down on the city when a movement was inaugurated by the church people of the ctiy to make an investigation. Dr. Edward T. Devine was brought on to represent the Protestant forces and the Catholics brought Dr. John A. Ryan and Dr. John A. Lapp of the Catholic Welfare Council. These investigators represented all of the religious people of the city, Protestant, Catholic and Jewish. In view of this impressive front, the company and the union were both willing to be interviewed. It would not have been diplomatic to refuse the representatives of organized religions a conference. The findings of the committee have been brought in, and are now undergoing revision. As soon as they have been completed they will be published. The Federal Council has inaugurated a research department which will carry on many pieces of research like that conducted in Denver and the results will be given the public. Hitherto the public has gotten its information on any given labor trouble from highly colored sources. Henceforth the public opinion may be formed by facts gathered by impartial investigators.

Dr. Jowett Has Been Compelled to Take a Rest

Dr. J. H. Jewett is one of the most tireless workers in the Christian world. His labors in the pulpit and with his pen have been arduous for a number of years. Recently his health has broken and his London congregation has granted him a six months leave of absence. He has already departed for the southern shores of France where he will spend the winter.

Social Service Departments Will Co-operate

The new research department of the Federal Council will utilize the social service departments of the various denominations to secure accurate information with regard to the industrial controversies. It is believed by the leaders of the Federal Council that accurate information about industrial disputes is often unobtainable and that public opinion is often misguided in consequence. Miss Agnes Campbell has left the Education Society of the Congregational denomination to become an investigator for the new department. She is a Wellesley graduate. Other investigators will be added who have the special qualification necessary to this important work.

Former Baptist Church Becomes Peoples' Church

A form of theological dissent that was widely popular twenty-five years ago was the organization of a "People's" church by people who found the denominational bond irksome. With the increasing liberality of evangelical churches, this kind of organization is on the decrease. One notes, however, a revival of the idea in St. Louis this autumn. The former congregation of Central Baptist church, after a number of experiences with liberal preachers, has completely broken with the denomination, and united with a liberal organization under the leadership of Dr. D. V. Bush. The new organization will be called the "Central People's Church" and it will hold Sunday services in the Odeon. About one hundred members of the Central Baptist church are going into the new organization, many others having united with Baptist churches of the city.

Transformation of the Sunday Evening Service

The difficulties of the conventional second service in the church has led to radical experimentation even on the part of the very orthodox. So evangelical a pastor as Dr. A. Z. Conrad has been discussing current events on Sunday evenings at Park Street Congregational Church, of Boston. Some cities are organized to hold a single union service at which out-of-town celebrities speak. The Forum type of service has been worked out in a number of communities. Meanwhile there are some signs of a revival of interest in the old-time service of the gospel for the individual soul in some cities.

Methodist Overhead Organization Meets

The new Methodist overhead organization known as the Council of the Boards of Benevolence of the Methodist Episcopal church met recently in Boston. There were one hundred and fifteen representatives of various boards, including fifteen bishops. At this meeting a statement was made of the total amount subscribed in the campaign. This amount was $21,353,927 per year for five years. It is planned to carry out a new campaign which will appeal to several classes of members. These are as follows: "those who did not subscribe when the first canvas was made; those who subscribed inadequately; those who subscribed for one year only; those who have paid their subscriptions in full who should be solic-

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ited again; those who have had a new world vision; those who have had unusual prosperity; all members coming from other charges who would be seen about transferring the unpaid portion of their subscription or canvassed for new centenary subscription; all who have recently united wtih the church, of which over 200,000 are reported." It is also planned to go out after large gifts for the various constituent boards.

Former Religious Editor Becomes Scenario Editor

Mr. Willard Price who came to prominence as editor of the World Outlook until the journal was consolidated with the Christian Herald, has accepted a position with the International Church Film Corporation. He has travelled in the various mission lands with a camera, and knows the interest of the church. While editing the Outlook his distinctive contribution to religious journalism was the use of pictures. He says: "The picture, through the eye of the camera, is as real as the life it visualizes. Indeed, as an instrument of instruction, it improves on life because it can portray not only physical objects, but the evolution of thought, the play of conscience. It lays bare the hidden moral forces which control the lives of men. The motion picture knows no language and needs none. A film can reach a Laplander as easily as an African; the antics of a Charlie Chaplin are applauded in every land by peoples who cannot read a newspaper. This movement to place clean, wholesome pictures in the Church should have the support of every person who has the Church's welfare at heart."

Disciples Ministers Go Out to Explore the City

It is a part of the program of the Chicago Disciples Ministerial Association this year to spend some Mondays in exploring the city and its problems. On a recent Monday, led by Rev. Karl Borders, the ministers visited the juvenile court, and heard some cases that were brought before the judge. They then went to lunch together, and discussed the cases they had heard. Future journeys will take the ministers to immigrant centers, settlement houses and the various uplift institutions.

New Head for Board of Temperance and Social Welfare

The Board of Temperance and Social Welfare of the Disciples of Christ will broaden out its activities in the coming years, and will include within its scope the work previously done by the Social Service Commission which was attracted to the American Christian Missionary Society. Prof. Alva W. Taylor, of Missouri College of the Bible, was recently called to the secretaryship of the organization, and he will be relieved of his duties at Columbia to open an office in Chicago. The board is transferring its activities to Chicago that Mr. Taylor may have a better laboratory for his service and investigations. Mr. Taylor was formerly pastor of Irving Park church of Chicago, and has had a wide experience as preacher, teacher, lecturer and journalist.

Home Missionaries Are Honored

The Presbyterian Woman's Board of Home Missions recently gave a token of recognition to its missionaries who have been in service for over 25 years. Thirteen missionaries have served a total of 445 years, or an average of 29 years each. The missionary longest in service is Miss Elizabeth Craig who is located at Taos, New Mexico. The token is a pin in blue enamel with a rim of gold in which is engraved the year in which the missionary entered the service. The name of the missionary is engraved on the reverse side.

Long Expected Work of Dr. Burton Appears

The long expected commentary on Galatians by Professor Ernest DeWitt Burton is now in print. It comes in the International Commentary series. Dr. Burton has spent twenty-five years in the preparation of this work and it will probably take front rank as a discussion of the problems arising in the interpretation of the epistle. Dr. Burton in cooperation with Dr. Goodspeed has recently brought out a harmony of the synoptic gospels in Greek. Though not

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always vigorous in health, Dr. Burton has borne through the years a heavy burden of teaching, writing and denominational service in the Baptist denomination. All his work is marked with the painstaking care which is characteristic of the man.

Salary Increase of a Thousand Dollars

Many churches are increasing the salary of their ministers. A noteworthy instance is that of Central Christian Church, Jacksonville, Ill., recently given. At the close of a series of evangelistic meetings the new members pledged $1,200 to the church, and the board at once voted to grant the pastor, Rev. M. L. Pontius, an increase of salary of a thousand dollars.

Kansas City Federation Being Reorganized

One of the few large cities of the country without a church federation is Kansas City. The old organization became defunct about eighteen years ago. It had depended for economic support upon the gifts of individuals, and it is thought that this precarious economic support was the cause of its untimely demise. Efforts are now being made to revive the federation, Rev. Roy B. Guild of the Federal Council having visited the city several times recently on that mission. No action has been taken yet with regard to an executive secretary, but rumor points in the direction of Dr. Morris Turk, pastor of Westminster Congregational church. It is thought that a completely new organization of the churches of the city will be completed within the next three months.

Magazine Features Story of Community Church

The community church is sufficiently interesting to the general public that the American Magazine in a recent issue features the story of the community church at Oakmount, Penn. Grace Chapel is the only Protestant church in town and includes in its membership representatives of nearly all the protestant sects. All except 23 adults in the town who are not Catholics are members of this church. Recently a four thousand dollar pipe organ was installed. The missionary and benevolent work done by the congregation reaches an impressive total. These community churches are rapidly increasing in number.

Bible Fundamentals Conference

The Bible conferences which are being held in various sections of the country under conservative leadership are resulting in a great stiffening of the conservative consciousness and much suspicion and ill-will toward those who are of another mind theologically. A Baptist conference on fundamentals was held recently at Brooks Bible Institute in St. Louis. Among the prominent speakers were Rev. Charles M. Sheldon and Dr. W. B. Riley. Dr. Riley is prophesying a world famine of Bible study and understanding as a prelude to the coming of the millennium. Some of the meetings were also held in First Baptist church, and were open to the general public.

Community Service of Baptist Church

The ideal of a working church is well realized by First Baptist church of Philadelphia. The announcements include a wide variety of activities. There are classes in Spanish and dressmaking. The gymnasium provides classes in physical culture as well as games and recreation. The church provides a lunch room where working young people may come and eat their lunches, and where coffee and tea are served free. The community program of a socially-minded church must be worked out by experimentation and must be adapted to neighborhood needs. This church seems to have gone far in the direction of a working program of service in the community life.

Roman Catholics Criticize the Archbishop

The American spirit refuses to be bound even by the restraints of an autocratic religious organization. Sixty Roman Catholics in New York have recently joined in a written protest to their archbishop for allowing his cathedral to be turned into "an Irish club." From the cathedral went the mob that attacked Union Club for displaying the Union

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Jack on a holiday along with the flag of the United States. The Archbishop has no patience with the protest and calls it "as nice a piece of religious Bolshevism as I ever expect to look upon."

Missionary Starts Movement on Inheritance Tax

The American government has a method of penalizing millionaires who live abroad to evade taxes in this country. An extra tax is levied on the estate of a man who dies abroad. This law has worked a hardship on the children of missionaries who must depend upon a pittance to carry them through years of dependence. Mr. Henry W. Jessup, a Presbyterian elder of New York, has drawn up a petition to Congress that the law be changed to exempt missionaries from this extra tax.

Y. W. C. A. Has Movement for Girls

There is no lack of organizations now for girls in which the ideals of the outdoor life are cultivated. The Girl Scouts and the Camp Fire Girl organizations are well known. The Y. W. C. A. has enrolled more than a hundred thousand girls between the ages of twelve and eighteen and these girls are taught to become "all-around girls."

Sunday School People Change Convention Plans

The next international convention of the Sunday School Association will be held in Kansas City in 1922. The plans for the coming convention indicate a complete change of front on the part of the Sunday school leaders. Instead of trying to produce a great mass convention which would be impressive for its size, the effort will be toward quality. The convention may not have more than two thousand delegates and these will be prominent workers in the field of religious education.

Will Open Home for Mexicans

The work among the Mexican immigrants of this country is assuming larger proportions every month. The Presbyterian church of Redlands has recently opened a house which is called "The Home of Neighborly Service." On this home a budget of four thousand dollars will be spent during the coming year. It will be directed by Miss Margaret Walker. It is hoped that the Spanish-speaking residents of the city may be gathered into this home for fellowship with the Americans of the town.

University Preachers at Chicago

Professor Albert Parker Fitch of Amherst College, was the university preacher at the University of Chicago Dec. 5. On Dec. 12, Rev. James Gordon Gilkey, pastor of South Congregational church, of Springfield, Mass., delivered the sermon. Convocation will be held at the university Dec. 19, and the speaker on that occasion will be Rev. Latham A. Crandall, D.D., editor of the Baptist. Dr. Crandall has held pastorates in New York, Cleveland, Chicago and Minneapolis and is well known in the journalistic field.

Use a Preacher on Good Roads Trip

A group of motor dealers recently made a tour of Missouri in behalf of a sixty million dollar bond issue to "lift Missouri out of the mud." The party that made the trip chose Rev. Joseph Myers, Jr., of Kansas City, to be its spokesman. Short meetings were held in various towns and the cause of good roads was presented not only from the standpoint of the convenience of motorists but also in the light of economic and social values. The theory that ministers and business men do not mix very well was abundantly disproved by the fellowship of the motor dealers with their preacher-spokesman.

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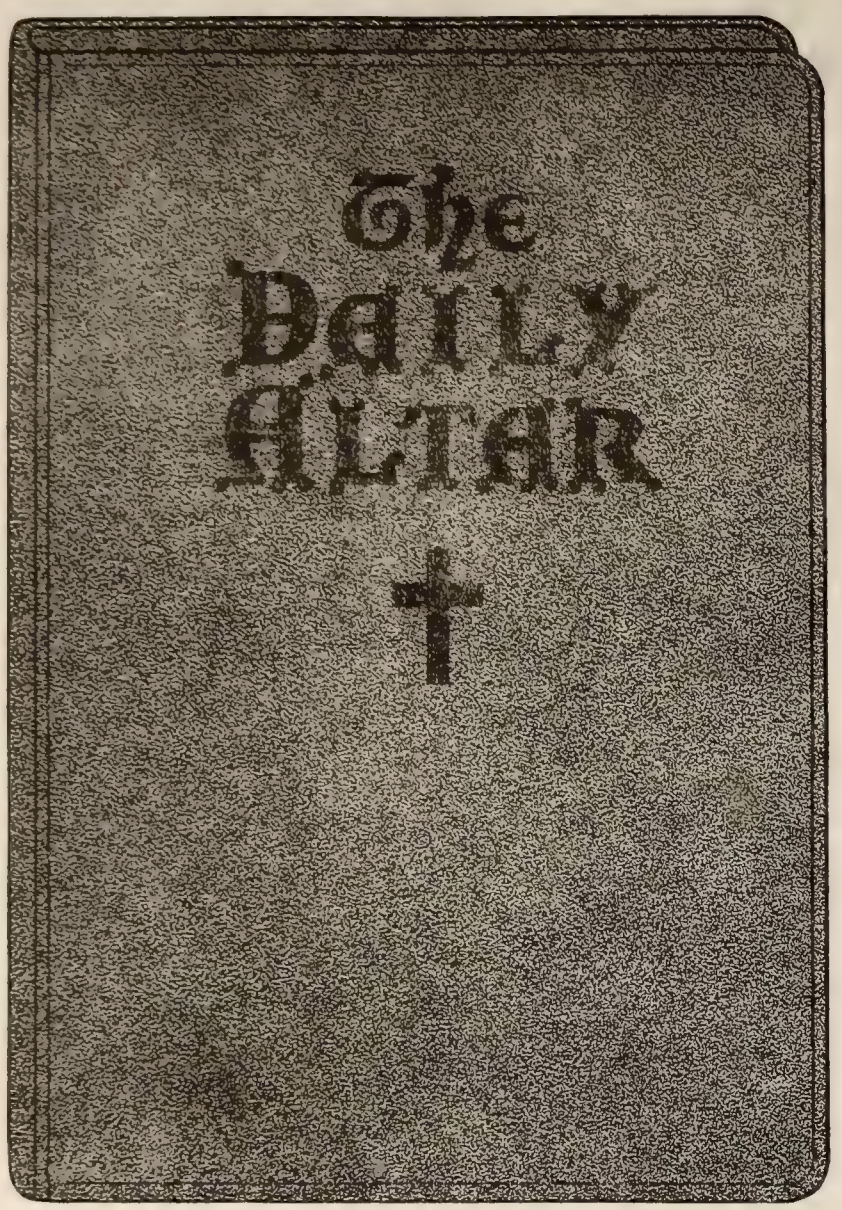
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which has stirred so much comment as the spirit of Christian brotherhood which prevails throughout the book. Note the following extract from the preface:

> "The editors regard as of greatest significance their discovery through these hymns of a spiritually united Church. Many creeds seem to melt together in the great hymns of Christian experience. A true Christian hymn cannot be sectarian. It belongs to all Christ's disciples. From many sources, far separated ecclesiastically, there comes one voice of common praise and devotion. It is from this perception of a united Church existing underneath the denominational order, a Church united in praise, in aspiration and in experience, and expressing its unity in these glorious hymns, that the title which this book bears was first suggested. Hymns of many creeds are here, interpreting, however, but one faith. It is our hope that wherever these hymns are sung the spirit of unity may be deepened and Christians be drawn more closely together as they draw near to their common Father in united worship."

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"I will lift up mine eyes unto the hills from whence cometh my help"

Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

✚

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalm* 104:22.

✚

Forenoon, and afternoon, and night;—Forenoon,
And afternoon, and night; Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

✚

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

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EDITORIAL

A Prayer on Christmas Eve

O THOU who guidest the feet of men, turn our eyes toward the star and open our hearts to the blessed angels' song. We would be led of Thee to the holy place where all our hopes and dreams come true. Our wayward steps and uncertain wills yield with guilty weakness to the lure and illusion of earthy sights and sounds, and we miss thereby the great events of life. Send heavenly tokens, we beseech Thee, to draw us unto Bethlehem. Give us expectant hearts. May we be ever looking for signs of Thy increasing revelation and be eager to follow whereever the star would lead us.

In a world given over to things as they always have been give us courage and insight to believe in Thy new dispensation. Show Thyself to us as an ever living God, creatively making all things new from age to age. Revive in us at this Christmas time the childlike mind which is ever open and joyous and resilient with wonder. Defend us against that falsehood which binds our world about with chains of inexorable material law and scorns to make a place for Thee and Thine Anointed. Show us rather how these laws and forces of the physical world are but symbols of the interpenetrating world of spirit in which Thou art Ruler and from which Thou dost send Thine angels to charm the hearts of men with their songs of Thy grace.

Prepare our minds, O Lord, for the discovery of the great Event among the simplicities of Bethlehem. Bring us truly to understand how Thy glory dwells amid the commonplaces of life. Let Thy star shine above the humble inn wherein the Prince of a new world is being born. At our common tasks may we hear angels singing, even as the faithful shepherds watching their flocks by night heard celestial voices welcoming the King. Take away the illusions of grandeur and pomp, and invest with the glory of Thy presence the loves and duties and hopes and rewards of our common life. In the name of Christ. Amen.

Thirty Thousand Pastorless Churches

ONE of the most startling facts developed at the meeting of the Federal Council of Churches in Boston recently was the statement that there are in America today thirty thousand pastorless churches. There are three thousand southern Baptist churches without leaders. The Methodists report 1,800. For years the Disciples have been short of men to lead their churches and they have today 3,200 churches without a ministry. Episcopal and Presbyterian organizations are said to lack a thousand men each. The smaller denominations suffer even more than the larger ones. At the same time the colleges report in many instances a decrease in ministerial output. Oberlin College has long been known as a center for evangelical religion. Last year not a single man of the graduating class entered the ministry. Institutions whose chief claim for support in the past has been the education of ministers are turning out fewer men for the ministry than in many years. In view of these facts, it is almost certain that the famine of the word of God will grow worse for a number of years. This is no age for an untrained ministry. Educated communities require an educated ministry. Though the recruiting of the ministry were made from now on a primary concern of the church, it would be many years before the results of these efforts would be manifest. Rearing ministers is like planting an almond

grove. It is not a one year crop. Meanwhile it cannot too often be said that the churches have themselves to blame for present conditions. So long as heresy-hunting "hounds of the Lord" are given places of honor in the church, young men will be frightened away from the ministry. Just so long as the churches tolerate millionaire elders and deacons while the minister's children go without college education, there will be a problem of ministerial supply. The demand of the minister for intellectual freedom, for decent economic support and for a real job in the community must be met. When the community honors and supports the minister, young men will once more turn to the altars of God for a life vocation.

France and Temperance

FRANCE supports a wine shop for less than every hundred of her population. Not less than one in eight of her entire population devote more or less time to wine growing and making. Prohibition sentiment is almost unknown though there is much agitation against strong alcoholic liquors and some legislation against distilled spirits. There are no total abstainers nor prohibitionists in the national parliament, though about one in thirteen of the deputies favor anti-alcoholic legislation of a mild type. With wine growing and making and selling the personal interest of 10,000,000 of the population and its use the daily habit of all the people temperance crusades do not have much chance in France. There was war legislation against distilled spirits, educational crusades at the front to lower the consumption of wine and many restrictions put on the trade for war purposes, but most of them are now removed.

Insurance Against Enforced Idleness

THE new British Unemployment Insurance Act becomes very interesting at this time when tens of thousands are being thrown out of work. It will apply to all British wage-earners whose regular stipend is less than $1200 per year, which means practically all wage earners who are dependent entirely upon their daily wage. It provides for a maximum benefit of fifteen shillings per week for men, twelve for women and one-half as much for boys and girls under eighteen. The conditions are a three day waiting period after losing the job which must not be lost without good cause, through going on a strike or misconduct. Any other suitable job must be accepted when offered. All disputed issues on these conditions are settled by a Tribunal. Benefits are limited to fifteen weeks. Employers schemes will receive contributions from the state fund. The benefits are small and will be no incentive to idleness but will help save from poverty and the loss of other insurance benefits. A far better scheme would be a system of public works, such as road building, land reclamation, etc., on a wage more equitable but enough less than the average to insure that labor would seek normal employment when offered. Such work can be opened up in all sections of the country and thus made convenient; it can be made elastic in its operations and brings benefits to the public equal to the expense. The principle is akin to that of the Federal Reserve Bank, reversing the process. Where the bank meets emergencies by loaning at rates that will guarantee calling in the emergency loan when normal rates are obtainable, this work plan would employ at a wage sufficiently under normal to insure a return to ordinary industry as soon as a normal wage is obtainable.

The Good Will Industries Movement

THE National Bureau of Goodwill Industries Movement is planning to open its stores in one hundred cities. It latest venture is in St. Louis where Trinity Methodist church will manage the store and house it in a fine new three-story building erected with Centenary funds. The upper stories will be used for work rooms, giving employment, the main floor for sales, and in the basement a trade school will be conducted. Used clothing and every other kind of usable family commodity is collected, fumigated, repaired and placed on sale at a nominal price. Every article is displayed for just what it is, sold for a little less than it is worth and made to meet a real need without being given away. The work is religious, without being obtrusively so; it is the religion of good-will and the helping hand, letting the deed speak until the work is asked. It is philanthropy without being mere charity, that is, it is charity plus self-help, self-respect, industry and economy. It meets the need of those nearing the bread-line and helps save them from it. It is not a cure for poverty nor does it even offer a solution for that dreadful social malady, but it fills a broad need among the poor and unfortunate and adds to the work of charity a helping hand of constructive good-will.

The Pilgrim Spirit in Modern Life

THE Pilgrim celebrations have not aroused much enthusiasm in certain quarters in America. On the contrary it has been a time in which some writers have employed their talent in ridiculing the spirit of pioneer men and women who settled New England. It seems very funny to a few of the hard-boiled intellectuals that the idea of conscience should persevere in the world. They prefer the novels that make adultery seem like an excusable peccadillo rather than such a remarkable analysis of the human soul as Hawthorne presented in "The Scarlet Letter." There are business men who sneer at the idea of taking conscience down to the office on Monday morning. The thing to do is to "get by." All of this is sheer paganism. The German statesman sneered at conscience. Some openly taught that ethical codes were not binding on nations but only on individuals. Let the old Kaiser tell the world today what that kind of doctrine does to a man and a people. Let the banker who went to prison the other day enlighten us about running a bank on purely "business" principles. There is need today that the most distinctive thing about the Pilgrims should once

more be brought forward in our American life. Conscience in business would end much of the unhealthy speculation which has threatened the whole structure of business during the past year. In the industrial world there is strife and minunderstanding because right has been eclipsed by greed and by expediency. In politics it might seem like a joke to suggest that conscience had any place. Yet a careful study of American history shows that nothing else really works. Roosevelt may have been in error, but he had the strength of a man who lived with his conscience. One of the most powerful men in America today has been defeated again and again. The politicians cannot eliminate William Jennings Bryan. Everybody knows he is an honest man. Our need today is the stalwart conscience of our Pilgrim ancestors.

The Problem of Armenia

AMERICA is still busy raising funds for starving Armenian children. There is no other way in which a great catastrophe can be prevented in the near east. The loyalty of the oldest Christian nation gives a strong tug at our heart strings. But in the meantime the political leaders of the world allow the situation in Armenia to become worse instead of better. It would have required only a show of force long since for the Christian powers of the world to have ended the tragedy in Armenia. It has not been done because of the clash of political interests. Shall Constantinople in the future be Turkish, Greek or Russian? It would seem that even the Bolsheviki are not uninterested in the issue. This clash of political interests has obscured the question whether hundreds of thousands of little children shall die of starvation and a whole people be blotted off of the face of the earth. Our new president will be greeted by the voices of selfishness as soon as he comes into power. It is cheaper to live in America without concern for the rest of the world. Taking an interest in Armenia might cost something without bringing an adequate return. On the other hand, America in the past has not been afraid to spend her funds in righteous causes. If in the days of our greatest wealth and prosperity we have grown too niggardly and mean of soul to care for others, our glory has gone into eclipse. The salvation of Armenia is not to be accomplished by private charity alone, necessary as that is at the present moment. Political action should be taken to give a worthy people their right to the land they have occupied for these many centuries.

Organizing the Nation for Better Movies

A NATION-WIDE organization for promoting better motion pictures has been chartered under the name of "Motion Picture Theatrical League for Better Pictures." This rather awkward title will be shortened into "League for Better Pictures." It is not a censorship but an organization into which the public will be invited, and whose function will be that of promoting movies that answer the demand for both art and morals. Such names as those of Dr. Frank Crane, Howard Chandler Christy, Rev. Walter Laidlaw, Ida Tarbell and Daniel Frohman are found on the list of members of the board. Such organizations as the Y. M. and Y. W. C. A., the Boy Scouts, the Federation of Woman's Clubs, the New York Federation of Churches, the Catholic Welfare Council and the Jewish Big Sisters are enlisted in the movement. It will have a "Merit Board" whose function will be to review films and give the "Merit Seal" to those worthy. It will establish theater circuits where these pictures will be advertised and regularly shown. Theater managers are expected to court the patronage of the better class by enrolling in these circuits. In cases where none enroll the board plans to establish independent theaters where its approved pictures will be shown. This board will have no alliance with or financial interest in the movie business; it will be strictly a public welfare organization and will derive its power through the support the public voluntarily gives it by making it pay to show good pictures. No movement is more needed. The motion picture holds in its keeping the most valuable new contribution to moral life in our time, or the most dangerous menace. Its influence is so subtle, its form and method so new and unstandardized in either law or morals, its appeal so universal and its profits so attractive to commercialized amusement that it can and will do much to make or unmake the generation now growing up. Ministers, editors, church and social workers should welcome this movement.

Evangelical Exclusiveness

AT a social function in a mid-west town recently a Unitarian layman was introduced to a witty Irish priest. The priest soon made inquiry about the religious faith of his new friend. The layman with some embarrassment told the priest that he was a Unitarian. With true Celtic wit the holy father met the situation by saying, "Oh, well, according to the Y. M. C. A., nayther of us is Christians." Though this might be an official judgment, it could not be the private judgment of any citizen in that town. Dr. Doremus Scudder in addressing the Federal Council in Boston recently deplored the exclusive spirit of the Council as hindering a larger fellowship on the mission field. In Japan Dr. Clay MacCauley may not be admitted to the fellowship of the missionaries because he is a Unitarian. On the other hand missionaries may fellowship Seventh Day Adventists, Plymouth Brethren and Pentecostal sects, for these have never violated the evangelical taboo. There is no suggestion that the evangelicals ought to become Unitarian, or that even their modern-minded scholars are Unitarian. The problem of the personality of Jesus may no longer be put so pat as one finds it in trinitarian creedal formularies, neither can it be dismissed so summarily as is done in Unitarian tracts. The evangelical continues to believe that Jesus Christ bore a unique relation to his heavenly Father. He is too modest to claim to know all about that mysterious thing which we call personality, and least of all concerning the most challenging personality of all history. But is there no other way to honor

Jesus Christ except to hold members of the liberal sects aloof? If we have a right understanding of the spirit of Jesus Christ, will we find it necessary to withhold all fellowship from any who cast out evil spirits in the name of Jesus, even though they follow not with us?

Indispensable Books for the New Year

THIS is not an editorial, though it appears in the space given over to editorials. Nor is it a book review, though it deals with books. It is the editor's personal testimony, to be taken for what it may be worth, concerning a few of the very recent books that have gripped and helped him, that have lighted the path in which he walks and which he believes will lighten the way for others. The word "indispensable" is used advisedly. Certain mighty currents of life and thought are moving onward through our modern life, and it is the chief function of serious books to put our minds into understanding contact with these currents. Not to have these contacts is to be stranded on the banks of dead issues, to keep threshing over old straw from which the realities have long since been beaten out by the swiftly changing interests and problems of men. A book that provides for the mind a vital contact with present urgent issues and interests is, in its degree of success in so doing, an indispensable book —indispensable, that is, to the mind that is determined to keep itself alive. From my study table whereon lie perhaps a score and ten of the volumes I have been reading this season, I have chosen five which seem to me to possess the degree of dignity and authority which entitle them to particular mention and interpretation in this place. I do not read so many books as I used to, partly, perhaps, through the pressure of many duties which consume so much of my time, and partly, I hope, because I have come to be somewhat more careful as to the character of books to which I am willing to devote the precious evenings and mornings of these over-filled days. What, therefore, I here say about indispensable books is said only in the spirit of comradeship with all readers of books who have other work to do besides reading books.

WELLS' "OUTLINE OF HISTORY"

No one can keep in touch with the things men are thinking about and disregard H. G. Wells' "Outline of History." Mr. Wells proceeds on the assumption that history is no mere static thing written once for all, but a continuously changing thing, as men's minds pass on to new points of view. Historic events and movements are forever reinterpretable. What we find in history will depend greatly on what we bring to history. Past events wear one aspect to those who regard them through mid-Victorian eyes, another aspect to those who regard them through, say, the opening eyes of the twentieth century. Gibbon and Buckle and Lecky lose their authority as interpreters, and themselves become a part of the data that is to be interpreted. Great new ideas have come into a dominating place in men's minds—like the idea of evolution, for example, or the modern idea of the rights of labor—and history has to be reconceived and reformulated through these newer and imperious ideas.

The significance of Mr. Wells' Outline lies in the fact that it is the first attempt to restate history from the new intellectual position into which the Great War has pushed us. We are living in a new world. We have a new perspective. From unfamiliar heights we are now looking out not only toward the future but toward the past. As we see possibilities in the future which our predecessors could not see, so we also see realities in the past which they could not see. While the more academic historians are laboriously at work rediscovering the far-stretching country through which our humanity has passed, taking their time to gather up and check up their data, to compare their several interpretations with one another, the audacious Mr. Wells comes forward with a book in which he tells the whole new story. His two volume work begins, like the Bible, with Genesis and ends with an apocalypse. From the amœba to the League of Nations he traces the way humanity has come, selecting his material and graduating its importance by the degree of its relation to the vast evolutionary process through which man has come to the present great hour. The book is having enormous popularity and that fact alone makes it important for any thoughtful person to possess and read it.

"THE MISSIONARY OUTLOOK"

I cannot help coupling with this History that exceptionally illuminating work, "The Missionary Outlook in the Light of the War." It begins where Wells leaves off. It begins where the Paris Conference left off. It begins on Armistive Day, 1918. Written by a committee of which Dr. Robert E. Speer was chairman, its committee characteristics have been smoothed or chiseled or reformulated away by that brilliant young editorial secretary, Rev. Samuel McCrea Cavert. Usually these books written by committees have little interest for me. But this is far from true in the case of "The Missionary Outlook." What liberalization the missionary ideal has been undergoing in our generation! How vast is the sweep and how profound the soundings of the missionary undertaking! I do not think the League of Nations, the social problem, the race problem, or any one of the first rank human problems of our era is capable of being understood, to say nothing of being solved, until it has been translated into the terms of modern Christian missions. This will sound fanatical and even silly to some readers, but it will be silly only to those whose understanding of missionary ideals has not grown since the kindergarten period.

In this great book on "The Missionary Outlook" I see Christian missions as a science, the science of the kingdom of God. Nothing human is foreign to it. The present mighty currents of internationalism flow directly into its categories. The vast enterprises upon which our political statesmen have embarked in these post-war days cannot be carried out by any mere secular power. Until the Christian religion accepts these world undertakings as

its own undertaking and pours its energy and grace into them they cannot be consummated. This is the thesis of the book I hold in my hand. It will feed and broaden and vitalize the minds of churchmen. I do not see how a minister, especially, or a Christian leader in any capacity, can get on without the inspiration of such a vision as this book is sure to give to everyone who reads it.

FITCH'S "CAN THE CHURCH SURVIVE?"

Of all the analyses of the new social situation in which the church finds itself since the war, I have found none so illuminating as a little eighty-page book by Professor Albert Parker Fitch, entitled, "Can the Church Survive in the Changing Order?" I rarely read a book the second time. But I carried this little thing on the train with me the other day for a third reading. It is all meat. Among churchmen's books on the church it has the exceptional virtue of being honest. It looks at realities. It accepts the results of science. It squarely fronts the facts of changed standards and of a de facto revolution in human interests and modes of thought. It sees clearly and reports on the futility of much of our church activity, the inapplicability of much of the conventional emphasis in traditional religion, and it makes you shudder at the easily conceivable possibility of the church keeping up a treadmill activity whose resulting power has no vital connection with the vast energies of real human life. Dr. Fitch does not answer the great question whether the church will survive, but he gives such a diagnosis of the situation in which the church is placed that the reader's mind is stimulated to do some constructive work on its own account.

DOUGLAS' "WANTED—A CONGREGATION"

Quite different, yet possessing many affinities with Fitch's book is the fresh volume, only last week on the market, by Dr. Lloyd C. Douglas, on "Wanted—A Congregation." Under this heading the brilliant preacher at the University of Michigan wrote last summer two or three articles for The Christian Century. Afterward the theme grew in the author's mind, taking on a different form and expanding into a fascinatng story of the Rev. D. Preston Blue, who at forty suddenly waked up to the fact that his ministry was pale and dull and unfruitful, and who set out to secure for himself a congregation large and eager enough both to justify the expenditure of his remaining years in the ministry and to stimulate in him the latent preaching powers which he possessed but which the routine conventional congregation had been unable to call into action.

I had the privilege of reading this book in manuscript and of recommending its publication by The Christian Century Press. In doing so, I believe I have had a modest part in launching one of the most fascinating, illuminating and practical books for ministers which this season is producing. Douglas goes to the root of the preacher's problem. I hope at some other time to give a more adequate interpretation of what he has done, but now I can only say that he finds the practical weakness of evangelical pulpit and church in the cheapness and unimportant character of the things done. The whole church business he thinks—worship and church activities—is pitched on a low level. He wants it made important and meaningful. His hero passes through a complete homiletical and ecclesiastical metamorphosis, a genuine new birth, and appears to his congregation and community with a new spiritual leadership. The response is immediate. The results are thrilling. One forgets that it is a story. The whole thing possesses such verisimilitude, such reality, that it grips and inspires and rejuvenates. It is a book for discouraged ministers, for successful ministers, and I could wish that every youthful minister, particularly, might have the blessing of reading it.

SWAIN'S "WHAT AND WHERE IS GOD?"

The fifth book that I will mention is also brand new: "What and Where is God?" by Richard LaRue Swain. I shall have to put extra restraint upon my words in commenting upon it, for I have only just now arisen from reading it and the glow and power of its message are upon me as a sort of spell. I may miss my guess, but I feel sure the author has come under the powerful influence of such thinkers as Hocking and MacIntosh. His book translates God out of scholars' categories into the categories of common life. It is untechnical, but not for an instant unscholarly. The author knows his psychology, knows his philosophy, and knows his physics too. He is one of those rare thinkers who has mastered the technique of science instead of letting it master him. He has thought his way into the academy and the laboratory, and through them has emerged on the street again, where he may be found talking easily to any who pass by.

The fact is that God is a vanishing quantity to many modern minds, especially to many who have some smattering of modern science. The old monarchical imagery of God is no longer possible. In many souls God is a name only. Some of us have talked much of the "immanent" God, but our use of that term has represented a last desperate attempt of our heart to keep hold of a God of some sort more than it has represented any concrete meaning. Swain puts meaning into it! Accepting the scientific view of the world, he shows us a God who lives and functions far more gloriously than the God of the now obsolescent world view ever did. I could wish that every perturbed mind might read this book. It would put a new face on nature, on history, on circumstances, on providence, on prayer, on the future life. Aye, and the possession of a deep conviction as to the reality of such a God would put new radiancy upon the face of the reader himself.

These are my very unconventional thoughts upon five books which have quickened my own mind and heart. And now that I have named them there come promptings to speak of many others, promptings which I am sure I could not resist were it not for the inexorable limitation of space. However, if I shall have whetted an appetite for these five books or for any one of them in my readers' minds this personal testimony will be satisfyingly fruitful.

CHARLES CLAYTON MORRISON.

The One Course Dinner

A Parable of Safed the Sage

WHEN I and Keturah had been married for the space of one month, she spake unto me saying, Tonight thy Dinner shall have but One Course, and there shall be enough of it.

So we sat down to meat, and we gave God thanks, and I lifted the cover of the dish, and behold, there was a Short-cake, made of Blackberries, for it was the season of that kind of fruit.

And we ate each of us one piece, and Keturah said, That is thy Soup.

And we ate each of us another, and she said, That is thy Fish.

And we ate each of us another, and Keturah gave it the name of another course. And she ate no more. But I ate as long as Keturah could think of the names of more courses. For it was the first time in my life that I had eaten enough of Short-cake.

And when the next summer came, Keturah did likewise again, save that she did it with Strawberries.

And when she found that I liked Strawberries, but that I like Red Raspberries still better, then she did it with Red Raspberries.

And it would be of no use to tell any one else how good those Short-cakes were. And when we had them, we had nothing else, save the Sugar and the Cream.

And now and again Keturah still maketh for me a Dinner with but One Course, and it sometimes is Flannel Cakes with Hot Maple Syrup, and sometimes it is Hot Biscuit and Red Raspberries, and sometimes it is Hot Corn Bread and Honey.

And at the beginning I was wont to say to her, Keturah, let us have it ever thus.

But I have ceased to say that. For Keturah hath often told me that even the best of meals are better for Variety, and that meals of One Course, and that a mighty good one, are desirable chiefly when they themselves are a variety. And the same is true of many good things in life. For goodness hath often been made unlovely by its infernal monotony.

CHRISTMAS VERSE

Miraculous Conception

WHEN Christ was born the Tenth Moon shone
  And all the year was done.
Why not his life begin at dawn
  Rather than set of sun?

Why did the Gift of Heaven wait,
  The Savior Christ delay?
Was Loving-kindness slack or late
  Appointing Christmas day?

Ah, but the Father cannot give
  Till men know how to take.
Oh that the people could receive
  What God delights to make!

So he implants his good down near
  Our inmost heart, and there
Grows it in secret through the year
  Till we become aware.

The thing within we ponder long,
  And nourish with the thought,
Till the day of birth and wonder-song
  Proclaims what God has wrought.

Glory to God who in the height
  Fathers the Great and Good;
But Peace needs added to his might
  Good-will and Motherhood.

MANLEY F. ALLBRIGHT.

The Star and the Christ

WHEN ivory doors of dawn had shut upon
  That mystic night, the chanting angels gone
Back to their lonely skies, shepherds who came
To seek the Child beheld an orbed flame
  That o'er the manger shone.

Forsaking those high paths of crystal air,
The Star of Bethlehem had entered there,
Content to lose his radiant place aloft,
So he might shed gold lights upon the soft
  Silk of a Baby's hair;

So he might let celestial lustres fall
On Mary's pale young face, the Syrian shawl
Folding the Child to the Madonna's breast;
On Joseph's hands that in their joy caressed
  The creatures of the stall,

Those gentle oxen whose glad eyes adored
The little roseleaf body of their Lord,
Warming it with the fragrance of their breath.
Even on the tired ass from Nazareth
  The Star a glory poured.

Our world still wears, incomparable gem,
On her wild heart the Star of Bethlehem
Forever haloing that group divine,
Love's Holy Ones, who in their beauty shine,
  While centuries worship them.

KATHARINE LEE BATES.

Christmas Tide

I WISH you health, and love, and mirth,
  As fits the solemn Christmas tide.
As fits the holy Christmas birth.
  Be this, good friends our carol still
Be peace on earth, be peace on earth,
To men of gentle will.

W. M. THACKERAY.

Science, Humanism, Religion

By Lynn Harold Hough

WHEN Watts-Dunton wrote that brilliant novel Alwyn he dealt with a theme of almost disconcerting interest. He wrote the book as an artist and he wrote it in the white heat of the feeling that art was being trodden underfoot by the hard heel of a completely mechanical science. Art can only flourish in a world of freshness and initiative and wonder and the hard and rigid framework which a certain type of scientific philosopher had given to the world had reduced everything to mathematics and had left no room for the flutter of fairy wings. So the soul of the artist protested in intense and masterful passion. When Mr. Yeats speaks half defiantly of his belief in fairies he is voicing the cry of the Celtic heart for a world where there is the mighty play of free and dancing impulses, where law has not taken the bloom from the beauty of the world. The pathetic endeavor to make poetry the expression of a mechanical science leads to something whose only power is a certain verbal brittleness and whose only sensation comes from the hot breath of the beast which slumbers within the spirit of man. For even in a mechanical universe bodies continue to have hectic desires.

Much has been said about the conflict between science and religion. The relation between science and humanism is quite as fundamental. As a matter of fact if by science you mean a philosophy which reduces everything to the plane of the physical uniformities all about us, the conflict between science and humanism is one of the most significant struggles in all the world. Initiative, and all the gay and free movement of energies which flash with the light of their own liberty must be maintained in any world where art is to flourish. And the piercing cry of Alwyn is only one voice which will swell to a multitude should the movement take the direction which Watts-Dunton feared. It is easy to say at once that this sort of thing is bad science even as it is bad philosophy and even as it would spell the death of humanism and would pronounce the obsequies of religion. And all this makes more clear the necessity of a careful appraisal and a close definition of those matters which religion and humanism and science have in common, and of those places where they meet. The easy going repetition of watchwords either scientific or artistic or religious does not much help us here. Really there is no substitute for thought. And so to thought we are driven.

SUPERFICIAL SCIENCE

We often speak of the Mid-Victorian period as a time of superficial and sentimental optimisms. In no regard was this more true than in respect of science. Many a man who prided himself on being free from the cloyingly sweet enthusiasms of the period had merely transferred them into a new realm. He ceased to use his mind critically the moment he pronounced the magic word science. Old wrongs were to be righted, old abuses were to be abated, the golden age was at last to be ushered in with science as its high priestess. A sort of early adolescent and innocent idealism expected science to wave a magic wand and to make all things new. If the dogmatism of religion could be cast aside and the uniformities of science made central in all our thought evil would fall away from us and the good glad days of the world would arrive. Nowhere has the Mid-Victorian sentimentalism suffered harder blows than in respect to this uncritical enthusiasm. We have been forced to face the fact that a scientific beast is only a beast still, but a beast lifted to the nth power in more senses than one. Our apocalyptic enthusiasm for the new age of scientific brotherhood has gone down in the ashes of the German empire. We know now that however useful science may be as the creator of a set of tools it cuts a shabby and pathetic figure as a savior of the world.

We are beginning to learn what the men who followed Lucretius discovered, that the death of the gods does not mean the birth of goodness or of noble joy. And the dogmatist who finds his watchwords in the vocabulary of science is proving quite as dangerous a devil as the dogmatist who found his watch-words in the vocabulary of religion. Here the humanist who with all his faults has at least kept fairly free from devitalizing dogmas suffers rather more than most. He died of æsthetic asphyxiation in Germany some years before the outbreak of the war and left Berlin ugly enough. And he has felt the air to be dangerously devitalized in many a land not in Central Europe. It is he who is beginning to see that science is a splendid slave, but that science must never be a god. If science bcomes a deity that deity is a Moloch before whom the tender bodies of little children must be offered up. That fierce candor which turns from preconceptions and daringly pursues the truth has no more fertile field for its functioning than the favorite scientific illusions of the nineteenth century.

ARTIST AND SAINT

The matter needs to be put very clearly and very honestly. It is not a legitimate science powerfully functioning in its own field with which the humanist, either artistic or religious has a quarrel. It is important to see that the scientific activities of the nineteenth century have themselves provided a new and wonderful field for interpretation, and when all these activities are properly correlated and interpreted we have splendid areas for the artist and for the saint. Let us take a quick view of the whole matter as it has unfolded historically. The Greeks at their best studied the mind of man with amazing skill. They never learned to observe nature and classify its process and forces in any adequate fashion. In the Greek-Roman world after the period of the Alexandria achievement when something very much like what we

mean by science really emerged, men like Lucretius felt that the superstitions regarding beastly deities who would hideously inflict pain upon them after death really represented the great burden which must be lifted from men's shoulders.

But much as men needed to be delivered from bad gods the deliverance once accomplished there was no compelling and constructive force left about which men could organize their lives. Atoms may be very useful. But you cannot find in them inspiration for the building of a new civilization or the creating of a new art. After one De Rerum Natura the inspiration fades. The Middle Ages saw a pure and beautiful faith encased in vast coverings of puerile superstition. It saw ingenious minds spinning the web of their logic curiously apart from the realities of human experience and the facts of the physical world. In the thirteenth century Roger Bacon saw something of the meaning of that method of observation and generalization upon which all mastery of the world must be based. Living across the borders of the sixteenth and seventeenth centuries Francis Bacon postulated the inductive view in a brilliant exposition. In the sixteenth century Copernicus did his work. In the seventeenth century a really powerful group of men began thinking more fundamentally about the problems of the mind and the actual world. In the eighteenth century the speculative evolutionists projected that which the more painful methods of observation and verification would build upon a more permanent foundation.

FULL SWEEP OF SCIENTIFIC TIDE

By the middle of the nineteenth century, a period already distinguished by the most far reaching intentions and the most tremendous achievements in harnessing the forces of nature, the tide of scientific thinking swept fully in. Darwin did his epoch making work. What was a piece of specialized activity in one field with Darwin, became a generalized and universal view in the Synthetic Philosophy of Herbert Spencer. The whole movement had a number of most wholesome effects. The scientific method of observation and classification was the sworn foe of loose thinking and of generalizations based upon inadequate data, and a fine steadiness and a defendable caution was given to the mental life of man. The religious dogmatist cut a particularly sorry figure in the presence of the cautious and thorough investigators who were giving a new dignity to the intellectual life. Hoary errors in every field were confronted and set forth in their true nature. Biblical criticism made the Scriptures live anew. Historical criticism gave us a new access to the past. And all the while the mastery of the forces of nature was increasing in a bewildering fashion. All this faithful and industrious work deserves our heartiest praise. And it must be said very definitely that these activities sounded the death knell of some very old and very ugly superstitions.

Then the thing which might have been expected came to pass. Many of the students of that physical uniformity which had been seen to cover such vast areas rashly concluded that everything could be reduced to the same sort of mechanical laws as those which operate in physics and chemistry. A legitimate science in some hands began to turn into a pseudo-scientific philosophy. Freedom and initiative disappeared from the thought of many a man. Philosophy took to itself the task of translating all personal experiences and activities into impersonal terms. The men who had learned how to use machines insisted that man himself is only a machine. And as the mechanical interpretation spread abroad it subtly devitalized all the processes of art, all the sanctions of ethics and the inspirations of religion. To be sure the whole process was uncritical enough. The manner in which the advocate of this sort of thinking eagerly assumed that the human mind was free enough to construct an elaborate proof that it was not free is a spectacle calculated to increase the sense of the limitations of brilliant minds on the part of the student of the whole process.

A REALM OF UNIFORMITY

It is not difficult to see how the whole movement developed. The observer found a realm of uniformity which constantly expanded in the physical world which he was studying. At last he concluded that everything could be included in the vast circle of that uniformity. He was ready to insist that physical science could cover all the facts of life. And his mistake can be clearly pointed out. He studied science as an objective product regarding the physical world. He quite forgot that philosophy must explain the scientist as well as his science. And when we study the scientist at his work of observation and classification and daring generalization we find those very elements of freedom and personal appraisal and initiative which the water tight system seems to deny. The scientist is always an unconscious illustration of the truth of humanism even when he is most busy catalogueing the uniformities of nature. And a really scientific explanation which includes the activity of the scientist will always leave ample room for the humanist. Personality with all its wonderfully individual genius and quality is clearly in evidence the moment you study the activities of a Copernicus or a Galileo. And the final weakness of that view which would reduce everything to impersonal uniformity lies just in the fact that in order to argue its case at all it must assume all the things which it is its purpose to deny.

SCIENCE A FRIEND OF LIFE

We have suggested more than once in this discussion that perhaps this mechanical philosophy has no right to call itself scientific, that perhaps it is not just to science to hold it responsible for the brilliant fallacies which have been spread abroad in its name. Just how we express the matter depends a good deal upon our use of terms. If by science we mean the catalogueing of physical uniformities, then science provides the data of philosophy but itself can never become a philosophy. On the other hand if by science we mean the careful collecting of all facts and the constructing of generalizations vast enough to include all the facts there is certainly such a thing as scientific philosophy. But that philosophy will

include all the personal facts as well as all the impersonal facts of life.

In this larger sense science is always the friend of life and all of its vital experiences. It is only a pseudo-science which becomes a remorseless tyrant. In this larger sense science is the truest friend of humanism for it is infinitely fair to all the facts which humanism brings to its attention. It is the friend of art for it would conserve every reality of human experience which lies at the basis of the full development and the full expression of the art impulse. It is the friend of ethics for it recognizes the basal quality of the fundamental ethical sanctions and gives them their proper and commanding place in its vast generalizations regarding life. It is the friend of religion for it brings before us the completest view of the contrast between the cults of superstition and of nature and that ethical and spiritual worship whose multitudinous relationships it so constantly helps us to understand.

The really critical mind fears religious scholasticism. The really critical mind fears scientific scholasticism. It realizes that only by being in contact with all the facts of physical uniformity is religion kept sound and steady. It realizes that only by being in contact with the personal world of freedom and initiative and creative energy is the scientific thinker saved from the folly of constructing a system which would make his own achievement impossible and which would deplete the world of those very forces which the great scientists themselves have so wonderfully exemplified. Before the war many of these things were being brilliantly set forth by Professor Bergson in the College de France. The sense of them moved through the writings of Rudolph Eucken at Jena. They had come in a measure at least within the ken of Schiller at Oxford and James at Harvard. They had been set forth with a curiously sure penetration and a deep sense of ontological relationships by Professor Borden P. Bowne of Boston University. So men of different schools and of different opinions dealt with the problem with elements in common which surprise the student who has only thought of their differences.

FACTS IN THEIR RIGHT PLACES

Neither humanism nor religion has a right to ask, nor do they ask that any fact be ignored or left out of account. They do ask and they have a right to ask that the facts which they bring be given their right place in the ultimate synthesis of thought. While the process is going on the wayfaring man who is not a fool can happily realize that all thought is merely the gathering together and the organizing of the significant facts of life. And if he is in contact with a few such facts he may know that he has the most important possible data for the scientist and the philosopher.

The new age will make way for supremely beautiful art as it clarifies our minds and releases the artistic impulse in full loyalty to those deep facts and experiences upon which it is based. The new age will find its crown in a religious life as deep as the structural demand in human nature for worship, as high as man's noblest thought of God, and as joyously certain as those facts concerning the spiritual life upon which it is based. The new age will be scientific in that large and humanistic and religious sense of dealing in honest friendliness with all the varied types of facts which come within the range of the human mind and the orbit of human experience.

The Outlook for Church Reunion in Britain

By R. C. Gillie

The following article, which I have the honor to present, was written at my request by the Rev. R. C. Gillie, pastor of the Marylebone Presbyterian Church of London, who is also the President-elect of the Free Church Council of Great Britain, as well as Honorary Secretary of the British section of the World Evangelical Alliance. He was one of the delegation representing the Britain churches in the celebration of the landing of the Pilgrim Fathers, in November, the other members being Canon E. A. Burroughs, Dr. Ramsey, and Mr. Harold Spender—author of a biography of the Prime Minister. Like the disciples of old, we went out two and two—an American and a Britisher—and I had the honor, and joy, of having Mr. Gillie as my fellow pilgrim. Our itinerary began at Detroit and ended at Cleveland, and included Pontiac, Akron, Dayton and Columbus. It was his first visit to America, and he found many things new, everything interesting, and some things puzzling. As I knew conditions on both sides of the Atlantic, we were able to discuss things from both points of view, making comparisons and contrasts in a really profitable manner—profitable to me at least. I shall not soon forget our days together, alike for the service we sought to render, and for the fellowship of so gracious, so brotherly, so understanding a companion. Mr. Gillie was at one time an associate with "Ian Maclaren"—Dr. John Watson—in his ministry in Liverpool. Later he went to Eastborne, and for the past eleven years has been one of the outstanding ministers of London. He is a wise and forward-looking Christian leader, honored and beloved in all communions, and a preacher of singular charm and power, uniting a mastery of homiletics and a happy felicity of illustration with a fine practical mysticism born of a vivid experience of things immortal. Whether in the pulpit, in the confusion of travel, or in the careless freedom of the street, one has always the feeling that there is somewhat of the Eternal about the man, equally in the nobility of his character and the beauty of his personality. The article here given by his kindness was the substance of an address which he delivered to the ministers of Cleveland, and is so illuminating that it deserves a wider audience.—JOSEPH FORT NEWTON.

IT is quite natural that the appeal for reunion issued by the Lambeth Conference of bishops should arouse more interest in Britain than in America. For one thing the conclave was held in London. What is more important, the Christian population of England is about equally divided between the Episcopal church and the half dozen great evangelical Free churches. The latter are drawing together steadily. The recent formation of the Federal Council of the Free churches, to which accredited representatives from each cooperating denomination are sent, is a notable step in advance. But clearly an *impasse* will soon be reached unless there is a possibility, or some prospect, of a more intimate relation with the

Anglican church being reached. Therefore the repercussion of the notable Lambeth appeal has resounded much more loudly in Britain than in America.

For the moment, the situation seems less favorable than in September. The humility and cordiality of the Appeal were so manifest that at first they aroused great hopes. A profound impression was made by a frank acknowledgment of the reality of the Christian standing of members of the evangelical non-episcopal churches. This was increased by the open avowal of the validity of a ministry without episcopal ordination. But when the document was scrutinized and it was realized that at the end episcopal ordination was put forth as a requisite of reunion, it appeared as if what was given with one hand was taken back with the other. In special, prominent members of the Established Church of Scotland, which of course is Presbyterian, led an attack upon it, and in this some of the left wing of the Free churches of England joined.

There is undoubtedly an ambiguity in the Lambeth Appeal. If it was meant to be the last word from the Episcopal church, that would be fatal. But it is not an ultimatum. Those who had most to do with its language declare emphatically that it is to be regarded as the first contribution to the whole discussion. A "statement in response" from the Protestant and non-episcopal churches is awaited. It is far too early to close the door, much less to bar it. When this second contribution is made from those most immediately concerned, who stand over against the Anglican church, there will surely be a further statement from the archbishops and bishops in England. Time will be needed to envisage and to clarify the situation. It would be calamitous if at this early stage there was an abrupt closure. As a matter of fact it is not to be. The Federal Council of the Evangelical Free Churches of England has appointed a powerful committee of trusty members to prepare a "statement in response." This will help the different denominations at their assemblies and conferences next year to make adequate reply, which will "guide the marches" more definitely.

NOT AN ULTIMATUM

It would be a mistake to concentrate too much on the demand for episcopal ordination, which after all is made tentatively. It goes without saying that the Free churches are not going to accept anything which could be interpreted to mean a repudiation of their own ordination. There is a much more important consideration. We have always stood for the supreme importance of the relation between each human personality and the divine Personality. To us, Christianity is the religion of the intercourse of persons or it is nothing. The glory of our gospel is that a sinful man can be reconciled to a holy God. That experience, however it be described, with whatever interpretation it be enriched or encumbered, is fundamental. The Episcopal church, without denying this, on the whole places the emphasis elsewhere. It stands for the embodiment of the fellowship of believers. It exalts the corporate rather than the individual aspect of Christianity. Many Free churchmen have almost ignored this vital element. We shall gain much by giving it a due place. But the price could be too heavy. If we were thereby to forfeit the central truth of vital personal experience we should betray the past which we have defended so long and so honorably.

At least some of us are convinced that no such forfeiture is necessary. The Lambeth Appeal is remarkable for nothing so much as this: it looks to comprehension which will include everything vital and valid, not to compromise which might exclude essential elements. It aims at comprehension for the sake of truth, not at compromise for the sake of peace. It plans neither uniformity in every method nor unanimity on every opinion, but unity by enlargement. This is a comparatively new conception. Anyone who has failed to grasp it has not begun to understand the reunion of the churches in its new aspect. There is a subordinate question, which still lies in the background but is already disturbing some minds—the question how a state church can unite with free churches.

A STATE CHURCH AND A FREE CHURCH

An unexpected illumination of this whole problem has been provided by the movement towards union between the Presbyterian churches of Scotland, the one being established and the other free. An entirely new conception of the possible relation between a nation and a church has arisen there. It is so unfamiliar that some minds have difficulty in understanding it. Up to the present there have seemed to be only two alternatives possible. Either there is a national recognition of religion coupled with state control, or on the other hand there is neither state control nor national recognition. But the basis of union in Scotland is to be national recognition of religion *without* state control. This is an entirely now site which the two churches are moving out to inhabit. The nation needs an instrument whereby to confess its realization of God. It chooses a church which is composed of a large majority of the Christians among its people. It demands nothing in exchange and it provides no material endowments. Granted this view as theoretically desirable, the two Presbyterian churches in Scotland would fulfill the conditions, for they represent at least three-fourths of the people. The possibility of such a position being reached in England is to be kept in mind.

It is impossible to avoid a fuller discussion of the question. To an observer, America is in an inconsistent position. Nominally its government makes no distinction between the churches, and takes notice of none. But practically it recognizes in a loose way the Protestant churches, for both in congress and in the senate a Protestant chaplain offers prayer. The position is illogical and therefore untenable. The right solution of the problem is to be provided in large measure by the churches which are really kindred to one another getting together. Then this rudimentary recognition of religion would be developed. It is unthinkable that a nation with the persistent moral idealism and widespread religious conviction of the United States would consent to this rudimentary recognition of religion being ended.

CORRESPONDENCE

"Who is a Church Member?"

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century of Dec. 9, appears an article under the above caption, written by Frederick E. Lumley, lately professor in the College of Missions, Indianapolis, Ind., now professor of sociology, Ohio State University. He opens his discussion in answer to the above question by referring to a recent book, "The New State," by Miss Follet. In this book she discusses "The good citizen." She says, according to Prof. Lumley, that "the good citizen is not he who obeys the laws, but he who has an active sense of being an integral part in the state." In commenting on this view of "the good citizen" the professor says, "It is now quite evident, all surviving elements of magic being eliminated, that the very soul of membership in any group whatsoever is continuous, creative participation in the life of that group . . . The central question is this: Can membership, genuine membership, be attained apart from the generally prescribed and respectable formalities? Can a person reach that condition of continuous, creative participation in the life of the church without meeting the demands of the official initiators? This is fundamental. The answer, which is implicit in what has already been said, but which needs further elaboration, will not bring joy to the high priests of formalism, Catholic or Protestant."

There is something very strange about this article by Professor Lumley. He never quotes a single passage of Scripture. This is very strange, indeed. The Bible is the only book that tells about the head of the church, it is the only book that contains his instructions to the church, it is the only book that tells of the origin of the church, it is the only book that tells men how to become members of the church, and it is the only book that tells those members how to live as members of the church, and yet in his entire discussion of the important question, "Who is a Church Member?" he never once refers to this book. It may be that this book did not contain the material to support his thesis. Yet this is the only book of authority on the question. If our brother were discussing the question, How can the citizen of a foreign country become a citizen of the United States, he certainly would have referred to the constitution of the United States, the only authoritative instrument on that question. Or if he had been discussing the question, How can the child of one family become the child of another, he certainly would have referred to the laws of the state on that subject. Yet in discussing the question, How can a person change his citizenship from the kingdom of darkness to the kingdom of God's dear son, he says not one word about the only authoritative instrument on that vital question. To say that this is strange is putting it mildly.

In the professor's question referred to above, who are the "official initiators?" That there are such persons, there can be no doubt. But are they the persons who are following the New Testament order of induction into the church? These same "official initiators" are "the high priests of formalism." But who are they? Is he referring, among others ,to the people with whom he is identified religiously? Let us compare some of his statements with the inspired word.

"Therefore membership is effected by believing, feeling and working in characteristic ways. That is creative participation."—Lumley.

"Except a man be born of water and the Spirit he can not enter the kingdom of God."—Jesus.

"The pronouncement that no individual can enter the church without this or that or the other specific formality is much like the argument of the Greek sophist who proved, with blameless logic, that his opponent could not walk around the tub which sat before them. Thereupon the man got up and walked around it."—Lumley.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit. Then they that gladly received the word were baptized and there were added unto them the same day about three thousand souls."—Acts 2:38, 41.

"A church board or other official group may refuse a candidate's money (almost never done) and contributions of energy, and deny him participation in public worship. Is he thereby excluded from membership? not essentially. He can believe what the church professes to believe, pray for what the church aims to achieve, devote his means indirectly to those ends for which the church exists and above all he can will the good the church wills. Who can say that genuine membership is more than that? If prayer is a factor in church progress he can promote it in spite of any human being or council on earth. He thus enters the church and becomes creative in it."—Lumley.

"For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit."—Paul.

Now, who is right, Jesus or Lumley? Who is right, Luke or Lumley? Who is right, Paul or Lumley?

Professor Lumley says further: "The fact is that a candidate can be forbidden only the inconsequentials, the externals, by some stiff-necked officials. And if he is forbidden these, when desiring them, and continuously participating creatively in the manner indicated, the congregation so behaving is no better morally or spiritually than a club of snobs, for it is a club of snobs." It is very probable that the church in Jerusalem, under the guidance of the inspired apostles, was a "club of snobs." For it is perfectly clear that no one was admitted to the church in Jerusalem except on faith, repentance, confession and baptism, "inconsequentials," "externals," of course, but required by the heaven-guided apostles.

Much that Prof. Lumley says applies to the man who is already a member of the church, but has nothing to do with getting in. Christ has laid down the plan of admittance into the church and there is no other. Let us not go "beyond what is written," but follow the divine constitution of the church.

Ada, Okla. C. V. DUNN.

Two Opinions on Bryan and Douglas

EDITOR THE CHRISTIAN CENTURY:

SIR: What a relief to have a paper published by Disciples which has the breadth and courage to take a stand against a certain wing of its own church on the subject of Christian union! God knows what we of the ministry have had to suffer in the smaller communities of the west from:

1. The persecution of traveling evangelists and other fly-by-night preachers who have drawn away our people to find salvation in immersion and a way of observing the Lord's Supper;

2. The division of our little communities over sectarian differences that have no value in them, divisions created over night which half a generation can scarcely wipe out, divisions which cut to the bottom of every community enterprise vitiating the work of school boards and town councils.

3. The vicious propaganda indulged in by ministers, laymen and even professors of a "university," based on the assumption that "we are the Christian church because we are not a denomination!"

4. The denunciation and suspicion piled up against our "orthodoxy" because we are compelled to believe that there

may have been some humans before Adam and have adopted the attitude, background and germinology of modern knowledge.

I hope you win out against this greatest of all heresies of putting the letter above the spirit of a man, and a mere form above a reverent attitude. Thank Lloyd C. Douglas for his courageous article on "Mr. Bryan's New Crusade." Such men as Bryan do infinite harm to religion by discrediting common sense in religion. Here is $2.50 for a year's subscription.

Spokane, Wash. WM. WORTHINGTON.

EDITOR THE CHRISTIAN CENTURY:

SIR: That article on William J. Bryan by Mr. Douglas just won't go down. It sticks crossways in my mental œsophagus. I thing it harsh, and lacking in fine feeling. Moreover it is destructive. Would Mr. Douglas write us a constructive article on "Evolution?" I should be glad to read it, especially if it deals with evolution as an ally of Christianity.

Allerton, Ia. C. R. PIETY.

An Error Corrected

EDITOR THE CHRISTIAN CENTURY:

SIR: I read your paper with very great interest. I was greatly surprised to read in your current issue, page 17, first item, second column, the statement concerning the Winnetka "Community" church; "the pastor is a Congregationalist, and in some loose way the church still finds a basis of cooperation with the Congregationalists."

At a meeting of Chicago Congregational Association held yesterday one of the two pastors of this Winnetka church spoke on its financial methods. At the close of his address I quoted your statement above given and asked what were the facts. His reply, publicly made, was that the church was in every sense fully and unqualifiedly Congregational and in full connection with the Congregational denomination. It opened its services to the whole community but that it was careful to obscure denominational relations was not true, nor was this true of either of its pastors.

I suggest that simple justice to this church and to our Congregational fellowship calls upon you for a correction of your statement. We favor federated churches, under proper conditions, and have given abundant proof thereof, but the Winnetka church is not a case in point.

And, dear brother, why may not a genuine, full-fledged Congregational church, in any community, be a community church?

Chicago. DWIGHT P. BREED.

Is It as Bad as This?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have now been a subscriber and reader of your paper for about twenty-five years. As I have rarely asked space in it, I'm sure you will not refuse room for this letter in your correspondence department of The Christian Century. As H. D. C. Maclachlan assumes in his letter in the "Century" of November 18, so you have often assumed that the Disciples of Christ cannot disfellowship members for "heresy" until they make themselves a "creed" by which to try them. But Christ and the Apostles provided for the disfellowshipping of both the insubordinate and the "heretics" without the use of a "creed." Why can't we disfellowship them as they provided to be done without the "creed"?

The fact is, it is only you Higher Critics who can not disfellowship members from your Higher Critic churches until you make a "creed" for yourselves by which to measure their teaching. You hold that the Bible is not the word of God. You teach that its contents are of two kinds: Word of God contents, and word of man contents. And as you critics see it, there is more word of man, in volume, than word of God, in the Bible. Therefore, before you Critics can try one of your members for heresy, you must by a "creed," a standard of your own making, determine which contents in the Bible are word of God and which are word of man, lest you be guilty of trying a member by word of man instead of by word of God.

Since we conservative Disciples believe that the Bible is the word of God, we measure all teachers by it, and by it disfellowship the false ones and the heretics. Whosoever teaches what is contrary to the word of God, is to that extent a heretic.

About thirty-seven years ago the Protestant Methodists locked us conservative Disciples out of Union Chapel, near Ligonier, Ind., on the ground that we were not "orthodox" in our teaching. We went into court and were measured in our teaching, not by a man-made "creed," but by the Bible itself, and by it, as the standard of orthodoxy, did prove to the satisfaction of the Civil Court, that we are "orthodox." By the same standard, we, the conservatives, can now measure the orthodoxy of teachers among us, and "reject" the heretical.

Again, you Higher Critic Disciples deny that God and Christ have legislated laws, and verbally given them to us in the Bible, for their observance and enforcement in the churches by their joint authority. Of course, because you do thus hold, and teach, you can try no one for the transgression of Bible legislation. To you, all legislation found in the Bible is mere man-made legislation. The case is not so with us conservatives. We hold and teach that both God and Christ did legislate laws, and did verbally give them to us in the Bible, and did authorize them to be taught and to be enforced in the church in their joint name. We therefore try members, not by man-made laws, nor by man-made creeds, but by the Bible's God-made, Christ-made laws. This is perfectly consistent for us to do, as it is consistent for you to do as you do, so long as you disbelieve the Bible's contents and authority as you do.

This difference between us two parties is fundamental, vital, serious. What is the sane thing to do about it? Why, to have brotherly exchanges over these divisive differences to determine, if possible, which views of the two are right.

Editor brother, why not open your columns to such brotherly exchanges between J. B. Briney on our side and H. L. Willett on your side, over these basic serious differences? Both are courteous, Godly men, and can, and would, give us a beautiful example of how brother can exchange with brother for approachment toward oneness in the things over which we now differ. Only the best thought, on each side, would come forth in such exchanges over our fundamental differences. They would compose the most interesting book of the day, a book that neither your side nor ours would be ashamed to help sell and circulate. By helping the sale of such a good book we could compensate Brothers Briney and Willett for the time and labor they would put in their exchanges. It is childish to talk of loving ourselves into oneness of mind without brotherly discussions, when we divide on such basic differences as herewith appear between us. The denominations can never love themselves into organic unity as the sissy men among them assume they can, so long as there are such basic differences between them. Therefore the sooner we all get down to our bed-rock convictions as to what the word of God really is, and as to whether God and Christ have actually legislated and verbally given us laws to enforce in the church in their joint name, under their joint authority, the sooner will we all come into the unity for which Christ prayed.

Nashville, Ohio. L. W. SPAYD.

Contributors to This Issue

LYNN HAROLD HOUGH, D.D., minister Central Methodist church, Detroit; author of "Productive Beliefs," etc.

R. C. GILLIE is introduced by Dr. Fort Newton.

How Much Do Scientists Believe?

ALL the scientists who have methodically and with scientific precision arrived, after years of research, at the conclusion that communication with the departed spirits of men have been established, agree in asserting that no scientific man who has done likewise has failed to admit the same conclusion. This they boldly assert and challenge exception. Sir William Barrett quotes Arthur Balfour as saying that toward such phenomena "scientific men have shown a bigoted intolerance, an indifference to strictly scientific evidence, which is, on the face of it, discreditable." Another asserts that theologians and scholastics never showed a more dogmatic, presumptuous and intolerant spirit than have some scientists in this matter. All feel that they were compelled to take their scientific reputations in their hands in publishing their convictions.

There is such a thing as scientific dogmatism and there is always the difficulty of surrendering a hypothesis upon which one's whole life and work is founded—such a hypothesis as the materialistic and mechanistic theories of present day science. Huxley acknowledged that he could not investigate psychic phenomena for "lack of interest." There is a will not to believe as well as a will to believe, and just as religious folk convince themselves of creeds and theologies because they must, so too they both refuse to believe or consider things not in harmony with their accepted systems of thought. The attitude of the scientist, unfortunately is not always as different as his discipline would argue that it should be. They would reprobate the Bishop of London for saying "we should not try to learn things we should not know," or the Catholic priest who cried out that "they are threatening to take the last mystery away from us," but when such notable men as Sir William Crooks and Sir Oliver Lodge asked them to frankly face the issue and consider their evidence they spurn the challenge.

* * *

How Much Do the Scientists Claim

A candid reading of the evidence of these eminent scientists will convince an open minded reader that they have been exceedingly careful and always aware of the difficulties in their way both in regard to the elusive type of the phenomena and the utter unwillingness of their colleagues or the general educated public to tolerate their work. Their claims are very moderate; they simply state that they have established the fact that the dead can be communicated with and the consequent proof that consciousness continues after the dissolution of the physical body. They may be personally convinced of a number of consequent things but they do not assert them. They profess to know little more than just that, but that they assert that they do know quite as well as they know established material facts.

Sir Oliver Lodge acknowledges frankly that such material as the famous and much derided cigar and whisky and soda communications in Raymond are so much nonsense. Strange that such things should be used by his critics as evidence against him after his frank pronouncement of its worthlessness. He does believe that his family converses with Raymond and states that they do it in the family circle without the help of a medium. He also says he communicates with Professor Myers as easily as if he were in the same room. But he does not ask anyone to accept all that purports to come from either as genuine, nor does he desire others to believe as he does or to believe anything at all beyond the fact that he is quite as scientific when he says he has established communication as he is when he makes a generally received contribution to physics. These eminent scientists do not believe that they have received any news of indubitable character regarding the nature of the life hereafter. Though there is a measure of common agreement in some things they point out that there is too much disagreement and that the difficulties of mediumship, of the interjection of the subconscious and of the pictographic nature of the communication make scientifically verified messages regarding it too great to accept results as assured. They believe much and they hold much hypothetically, but they assert nothing as beyond peradventure of doubt except that communication has been established.

* * *

The Nature of The Evidence

In two volumes, namely, "Contact With the Other World" and "Life Hereafter" (Duttons) Prof. James H. Hyslop, former Professor of Logic at Columbia University and a life-long student of abnormal pschology, gives a mass of the evidence that convinced him and others, then at the end winnows out the conclusion that the maximum of conclusive and convincing matter is simply that communication has been established. He abjures all spiritualism, warns against professional mediums, and vouches for no communications except those in which the messages supposed to come through were regarding things unknown both to himself and the medium, and of such trivial and entirely local and personal nature as to defy chance or guess work.

Prof. William James laid it down that no other type of purported communication could be considered evidence except the trivial. Lofty and poetic and philosophical or moralizing things could be woven out of any mind, conscious or subconscious. I have at hand, as a gift of the man who believes he received them from a discarnate "control," four finely printed volumes that deal in learned, mystical and frequently incomprehensible messages that are no more than such stuff as dreams are made of. Professor Hyslop cites as a type of convincing evidence a message purporting to come from Professor James, through a medium who never knew him or any member of his family, describing his last meal and a diploma in French with his name in English and other such trivial and wholly personal things, all of which were verified through correspondence with his son. He would not claim a single such case was scientifically convincing, but that the great number of them now at hand give sufficient verification to make for scientific conviction.

* * *

What Can the Layman Believe?

Unless the layman has personally seen the evidence and become thus personally convinced it is doubtless better for him to hold the open mind without commitment for or against. But in the light of such conviction as this group of eminent scientists have recorded it ill becomes anyone, who has not given like time and technical scrutiny to it, to scoff or to scorn to listen.

To hold to the open mind he must surrender all prepossessions and remember that no man can dictate the terms under which any type of scientific phenomena shall appear. He must refuse to condemn because there may have been stacks of superstition and credulity of the spiritualistic kind for the few grains of wheat these scientists have winnowed out. The layman cannot demand that if verification can be accomplished at all it must be accomplished easily and at any time or place and by anyone, nor can he dismiss the whole body of evidence with contempt because some of the purported evidence is trivial. He must not demand either that phenomena shall always be produced in the light, for light may prove to be a difficult condition, as Professor Crawford believes he demonstrated by actual experimentation. Nor can he object because mediums are necessary, for the instrumentality of such delicate communications as is presupposed may be quite

unique and largely mysterious; at any rate those who accept it on scientific grounds believe it to be founded in an abnormal type of psychology. In other words the layman can only listen and hope to learn. He can prescribe no terms for a science that must be purely inductive, whose laws are a problem for discovery wholly, the terms of which no man can dictate and whose validity only the highly trained technician is capable of demonstrating.

Three things there are to which the layman may hold fast. First, that science has not abolished the supernatural or supernormal, and that the mechanistic assumptions are wholly assumed and unproven hypotheses. Second, that as a Christian believing in immortality he will welcome any scientific verification of his faith as a great and benign discovery. Third, that since men who are eminent in physical science have become convinced, through their own prolonged experimentation, he can at least keep the open mind and dare to hope that the demonstration may be so complete that none need doubt.

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

A True Disciple *

THERE are disciples and Disciples and there are those who live up to the name and sit at Jesus' feet and learn. Alas, for him who thinks that he knows it all. Such an one closes his mind and shuts out the light of heaven. Such an attitude, if consistent, would put an end to all travel, to all perusal of new books, to all conversation with great souls and to all study and investigation whatsoever. Every communion possesses, nevertheless, people whose chief characteristic is the closed mind. They hold that they possess the faith once for all delivered to the saints, which, if they but knew it, is not a creed at all, but an attitude. They rail at all progress in science or religion. How apt in these days, when we are celebrating the landing of the Pilgrims, are the words of good pastor Robinson: "There is yet much light to break from the word of God." The Pilgrims came to "found a church without a bishop and a state without a king." They did well and we who are their true sons and daughters refuse to give up our freedom. Patrick Henry carried foward the Pilgrim torch when he cried, "Give me liberty or give me death." Every war that America has fought has been in the interest of liberty. Liberty is our most precious possession, dearer than life itself, and no worthy American, no devoted follower of the Free-Spirited Jesus can surrender this element which is at once the contribution of Jesus and of the Pilgrims. Jesus came saying, "You have heard, but I say," and with that he smashed some old, out-grown, shell and put a living precept in its place. It is tragic, and an evidence of perversion to love form more than life. In our thought, preachers and missionaries who are good and true should be the objects of tender love and solicitude and not of persecution. College professors must be free to find and teach the truth and they must be loved and appreciated for so doing. To place the dead hand upon education is to induce death. Read Andrew D. White's "History of the Conflict of Science and Religion," and note how the church has been made to suffer because of this same "dead hand." What shall we say of the type of mind that revels in choking college professors, throttling missionaries and harassing preachers? (It would not look well in print, particularly in Sunday-school literature!) Wesley and the Holy Club were hounded and persecuted, Booth and his Salvation hosts were hooted and decried, the Pilgrims had to seek a new land in order to find peace. The new wine needed new wine-skins. Now we praise Wesley, the Salvation Army and the Pilgrims. Can we forget that Jesus was crucified? Rhondda Williams shows us how the heretics have done the big business of the church. Burned at the stake in their own day, the children of succeeding generations are taught the pathways to their tombs. But why continue—the heresy-hunter cannot learn even from history. Well may Lenine cynically jeer: "The one lesson that we may learn from history is that the average man learns nothing from history!"

What has all this to do with children? A child can learn. Every normal child has the open mind. He inquires, he eagerly grasps at facts. He knows that he does not know it all. He is a learner—a disciple—he sits at the feet of his Masters. All truly great men preserve this attitude. Listen to Newton, when an old man: "I seem to have been but as a little child, wandering along the seashore, amusing myself with picking up, now and then, a smoother pebble or a prettier shell than ordinary, while the whole ocean of truth lay all undiscovered before me." Franklin, bowed down by wisdom, was once asked why he aways walked with his head hanging down. "Why," he observed, "a full head of wheat hangs over, while an empty one stands straight up!" O, for the sweet humility of little children! Bishop Quayle says that once in a while you get a glimpse into a little child's heart that shows you that that heart is bigger than the vaulted heaven. Jesus loved children and humble men. "I have not attained," cried Paul, "I press on." "Self-satisfaction," says Dostoevsky, "is a sign of stupidity." Unless we become like little children we shall not see the Kingdom.

JOHN R. EWERS.

* Jan. 2, "The Child and the Kingdom." Matt. 18:1-14.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Methodists Get Returns from State University Work

Less than twenty years ago a professor of the University of Wisconsin attended a number of denominational gatherings and asked the various denominations to start Christian work for students on the campus of the state university. There was but little encouragement, for many regarded the state university as hopeless from a Christian point of view. Meanwhile the university has continued to grow, expanding from a student body of 966 in 1890 to an attendance of 7,230 during this past year. In addition there are nearly three thousand summer students. The Methodists organized a church, and built at the south end of the campus. They have not only a university church but a program of religious education as well. Eminent teachers of the denomination visit Madison from year to year, and deliver a course of lectures. There is a social leadership for the students with two Methodist young women in charge of this work. The Northwestern Christian Advocate makes the following statement about results and future plans: "Though the average student expecting to enter Christian work attends a denominational college rather than the state university, nearly fifty have entered the ministry, mission service, or Y. M. C. A. from the Methodist enrollment at Wisconsin during the past ten years They are now representing us in China, Czecho-Slovakia, India, Japan, in the mountains of Tennessee, in Denver and other cities in the United States and one, now a Jacob Sleeper fellowship man, is taking his Ph.D. in Scotland preparatory to the teaching of Christian apologetics. "Plans are under way, supported by the Board of Foreign Missions, to develop at the foundation a chair of missions in honor of the memory of Bishop James W. Bashford, an alumnus. This endowment will eventually maintain a teacher of missions whose work will supply for the political science department a significant connection with the forward movement of Christianity in foreign countries. A class of Chinese students is conducted annually by the university pastor."

Criticises City Presbyterians

Rev. Charles Zorbaugh, a secretary of the Presbyterian Board of Home Missions, has been making a survey of the state of Presbyterianism in large cities. He criticizes many of these city groups as being unorganized and non-progressive. He finds only twelve cities organized in proper fashion to carry on the work of Presbyterianism. These cities are Baltimore, Brooklyn, Buffalo, Chicago, Cleveland, Detroit, Los Angeles, Newark, New York, Philadelphia, Pittsburgh, San Francisco. In these cities there is a full-time secretary and a regular city mission organization. The home mission leader hopes to see the following cities organized for more aggressive Christian work: Boston, Cincinnati, Columbus, Denver, Indianapolis, Jersey City, Kansas City, Louisville, Milwaukee, Minneapolis, New Orleans, Rochester, St. Paul, Seattle, Toledo and Washington. It is the belief of Dr. Zorbaugh that the biggest service of the city organization is to carry on a non-denominational program for the immigrants of the various cities in cooperation with other evangelical communions. This is being done in some of the cities where Presbyterians are strong.

Bishop Hartzell Speaks in Church After Fifty Years

The student days of Bishop Hartzell, of the Methodist church, are memorable. He had a part in the rescue of the ill-fated passengers of the Lady Elgin which was wrecked on the shores of Lake Michigan near Evanston. While a student at Northwestern University, he ministered to a little Methodist church in Evanston which is now called Covenant Methodist church. Later he became the well-known bishop of the dark continent. Recently Covenant church celebrated the fiftieth anniversary of the founding of the organization. At that celebration the venerable bishop and pastor of fifty years ago was a prominent speaker. In connection with the celebration a membership drive was put on, and seventy-five new members were added in a single week. This church long occupied a section of the city without competition, and holds to the ideals of a community church.

Baptist Editor Takes up New Task

After one year of service as editor of the Baptist, Dr. Lathan A. Crandall has resigned to become a co-pastor of Hyde Park Baptist Church in Chicago in cooperation with Dr. Charles W. Gilkey. The latter has many speaking engagements throughout the middle west because of the prominence of his pulpit, and the work of a university church is very exacting. The Baptist will be carried on by a committee headed by Rev. James M. Stifler, pastor of First Baptist Church of Evanston. This committee of five is charged with the conduct of the paper during the period while there is no editor. The journal a little over a year ago was taken over by the Northern Baptist Convention. In spite of its mediating course, the conservative Baptists of pre-millennial faith attacked it at the Buffalo convention. The committee in their announcement of policy suggest that there will be less theology and more material of human interest in the paper in the future. They say of the Baptist: "Its pages should more fully reflect the human goal of our great enterprise and the human personality, pathos and adventure of our common Christian life and effort." A goal of a hundred thousand subscribers has been set for the paper. This goal is a long way off and will be a difficult one to reach in these days when all journals are of necessity more costly than ever before.

Would Send Ten Fords to India

A layman of the United Presbyterian church has recently written the foreign mission board of his denomination to draw on him for $750, which is the price of a Ford car in India. There are now roads, garages and Standard oil stations all over India. In the past the speed limit of a missionary has been three miles an hour in doing Christian work, for he has travelled by ox-cart. The layman wants to raise that speed limit considerably and get three or four times as much work out of the missionaries. He has made the board a proposition that he will not only pay for the first car but he will pay for the tenth one also if ten are shipped within the next thirty days.

Church Federation in Norfolk in Fight

The church federation of Norfolk, Va. has realized its responsibility to the large numbers of young sailors who walk the streets of that city. The underworld has made steady encroachments in the city. A taxi business has been built up in the service of immorality, bell boys in hotels have arranged immoral engagements and sold liquor, and in many other ways the city was made an undesirable place for the shore leave of a sailor. The church federation brought in an investigator from the International Reform Bureau and soon got together enough evidence to make a great stir in the town. Injunction suits will be brought against property owners for allowing their property to be used for immoral purposes. Some of those who have opposed the ministers are now talking about "a ministerial soviet," but the city in general is deeply grateful for the efforts of the men of the cloth. Meanwhile the federation asserts that this kind of clean-up is not its primary obligation, its work lying for the most part in another field.

Promotes Better Cities Campaign

The Juvenile Welfare Division of the Presbyterian Board of Temperance and Moral Welfare, with headquarters in Pittsburgh, is busy now arousing interest in the smaller cities of the nation in the question of proper environment for children. A prize of $2,500 is offered in the state of Oklahoma for the city which can qualify as the best place in which to rear a family of children. Al-

ready a large number of cities have entered the contest which promises to be a spirited one. The prize money was secured from a group of Rotarians of Shawnee.

Lay Readers Form Organization

Thirty-two lay readers in the vicinity of New York City recently met and formed an organization. They will serve the small Episcopal churches in their vicinity and in order to give improved service they will take such training as they may have time for. They also cooperate in the collection of good sermons which may be read in the churches. It is part of the purpose of the organization to encourage young men to enter the ministry.

Office of City Chaplain is Created

Rev. F. D. Dean, M. D., has resigned as rector of the Church of the Good Shepherd, Wilmington, N. C., to become city chaplain. His work among the poor, the sick and the prisoners of his city has attracted the attention of the entire community and a group of laymen propose to finance him henceforth in a ministry which will be devoted exclusively to the unfortunate. He will continue to be subject to his bishop, thus maintaining a church connection, but his work will belong to the entire community.

Tries Hunger Strike in Evangelism

Religious interest may grow morbid like every other life interest unless it is rationalized. This is well illustrated in a case which has been brought prominently to the attention of the public through the newspapers. Rev. Joel Woolbridge, of Kentucky, sought the conversion of his daughter, and to accomplish his purpose went on a hunger strike. The young lady was a school teacher, and she insisted that she could not espouse a cause in which she did not believe. The result was that the hunger strike continued for 22 days ineffectively when it was given up by the minister father.

Dr. Boynton Resigns

Dr. Nehemiah Boyton, who has been pastor of Clinton Avenue Congregational church of New York since 1905 presented his resignation to his congregation on December 12. He has recently passed his sixty-fourth birthday and feels that the time has come for him to lay down the parish duties. He will continue to be active in public work, however, accepting those occasional services which come so frequently to an eminent city pastor. He came to Clinton Avenue church from Detroit fifteen years ago.

Recruiting Religious Workers

The Disciples of Christ are in great need of more workers, both in the home church and upon the foreign field. A visitation of all the church schools is being made this year under the direction of Rev. D. O. Cunningham, a former missionary. He is accompanied by Dr. A. L. Shelton, the well-known missionary who was held in captivity a year ago by Thibetan bandits Other missionary helpers also assist in the meetings. These workers are going to some of the state universities where the Disciple students are most numerous as more and more of the missionaries that are sent out by the Disciples come from the state universities.

Ox-carts Displaced by Automobiles

The method of locomotion in India has been the ox-cart since time immemorial. Even the women missionaries have commonly used this slow and clumsy method of locomotion. Through the leadership of the British government, the roads of India have been so much improved that the automobile is now practical. Already some machines have been sent to India for the use of the missionaries and the United Christian Missionary Society of the Disciples is making an appeal for more machines for the use of their workers. The evangelistic workers, particularly, cover a large territory and the use of a machine greatly increases their efficiency.

Settlement House for Negroes

The increase of negro population in many of the northern cities has created a situation calling for Christian leadership. Believing that cooperation is better than race riots, the Disciples established the Flanner House in the midst of the negro district of Indianapolis. In Flanner House there is a variety of activities, including an employment bureau, a day nursery, a make-over shop, a tuberculosis clinic and a branch library. These privileges have been widely appreciated and used by the negro population which is served by them.

Presbyterians of Boston Cooperate

The United Presbyterians are cooperating with the Presbyterians in Boston in publishing a local directory of churches for the use of the students in the various educational institutions. It is hoped that a little later this cooperation may grow until a student pastor is maintained. Two large universities and some smaller schools make this service imperative if the denominations involved are to hold their young people for future service.

Chicago Federation Completes its Organization

With the withdrawal of President Herbert L. Willett to assume the duties of the western secretaryship of the Federal Council, the Chicago Church Federation has faced the necessity of providing a new personnel, almost entirely. Dr. Howard Agnew Johnson was elected president at a recent meeting. Walter R. Mee was elected executive secretary. Mr. George W. Dixon and the Rev. Ernest Bourner Allen were made vice presidents Mr. Mee will have the executive direction of the organization to a large extent. He is a layman who distinguished himself first in the Christian Endeavor organization, and later became connected with the church federation. He is superintendent of the Sunday School of First Presbyterian church and secretary of the Presbyterian Social Union. Under the new leadership the organization will continue to operate the various departments which have been developed under the leadership of Dr. Willett.

Prominent Evangelicals Want Prayers for the Dead

There was a measure of shock to the Christian world when during the war some prominent clergyman of the Church of England began the practice of prayers for the dead, and this practice was even taken up in America. It is even more significant that in Dr. Orchard's Congregational church of London, a solemn requiem for the repose of the soul of Dr. Orchard's wife was sung. Dr. Cadman, prominent Congregational minister of Brooklyn, spoke recently on the practice of prayers for the dead and defended the practice. It is the view of these gentlemen that the Protestant Reformation was too radical in some of its actions and that the church of today has a right to pass in review the positions of the reformers.

Advertising for Army Chaplains

Although the status of the chaplain in the United States army is greatly improved under the reorganization that is now in operation, the chaplaincy does not seem to appeal to men as it did during the war when there was a scramble for every place. The Baptists are now seeking diligently for chaplains to fill out their quota. It would require four more men at the present moment to make up a complete supply of Baptist chaplains. Dr. Samuel Zane Batten is the officer of the denomination who is charged with the duty of finding these four men and he is so put to it that he is advertising for them.

Baptists Will Cover County With Two-day Conferences

The New World Movement of the Baptist denomination has an ambitious program for the coming six months. Two day regional conferences will be held all over the country in convenient centers in which the goals of the movement will be emphasized. The speakers who travel over the country to address the regional conferences will devote their efforts to building up the spiritual life, to setting forth the needs of the mission fields, to the presentation of special items of home missionary work and to the setting forth of the advantage of visualizing the missionary appeal by means of the stereopticon. The Methodists have for some years emphasized

the latter feature in the work of missionary education and it is interesting to note that the Baptists have adopted the same idea for their work.

Yale Divinity School Has Good Enrollment

The enrollment at Yale Divinity School is reported as being at the high water mark of the history of the school. It is interesting to note that the Congregationalists are outnumbered in this school by two other denominations with a strong constituency in the middle-west. The Disciples have the leading enrollment in the school with a total of 26; the Methodists have 21 students; the Congregationalists have 16. The Central states have 47 of the 112 students while the New England states provide only 38 per cent. Thirteen of the students are from foreign countries

Will Press for Constitutional Amendment

Dr. Thomas D. Edgar, pastor of Second United Presbyterian church of Wilkinsburg, Pa., is the new president of the National Reform Association. This organization held its convention in Pittsburgh recently. The organization will endeavor to raise a large amount of money the coming year. The monthly journal of the organization, the Christian Statesman, will be supported by a budget of $100,000 and it is hoped to raise in addition a half million dollars for a headquarters building. District offices will be maintained in Kansas City, Los Angeles, Boston, Philadelphia, Nashville, Chicago and Washington. One prominent item of interest for the coming year is a movement to secure an amendment to the constitution of the United States forbidding polygamy. The campaign for sabbath observance, the reading of the Bible in the public schools and the strengthening of the prohibition amendment will be continued through the year.

Dr. Combs Will Be Pastor of New Church

Dr. George Hamilton Combs for many years pastor of one of the largest churches among the Disciples, Independence Boulevard church of Kansas City, has had two years of irregular activities following his war service. During this period he has lectured, evangelized, written for a religious journel, and recruited his energies on a farm. He recently accepted the pastorate of a new congregation in a suburb of Kansas City called the Country Club district. The church is now meeting in a hall. It was organized a month ago with sixty members.

Presbyterians Adopt New Policy for Home Missionaries

The difficulties of holding men in the home missionary task have increased until at least one denomination has looked the situation squarely in the face. The Presbyterians will no longer starve out the men in the home mission service until these leave suddenly for some other kind of work. A financial policy has been adopted which will keep good men on the pay roll of the society. A young man properly recommended can sign a contract for six years at the rate of eighteen hundred dollars a year and manse. If his work requires a horse or a car, this will be provided in addition. The seventh year this man will be given a course of study at some institution for the improvement of his work, if his service has been satisfactory. Under this kind of contract, it is believed that the home missionary service will attract and hold some of the best men of the denomination.

Well-Known Disciple Pastor Makes Change

Rev. William D. Ryan, well-known Disciple pastor of Youngstown, O., has resigned the pastorate of Central church in order to accept the pastorate of South End Christian church of Houston, Tex. The church to which he is going has a half million dollar building in process of erection of which the first section is already completed. It is located in one of the choice and rapidly growing sections of Houston.

Selling Lead Pencils in Japan

The National Sunday School Association of Japan has been trying to get funds together in order to erect a Sunday school building in Tokyo. September 23 was observed as pencil day and 1,200,000 pencils were offered for sale. Mr. Horace E. Coleman, educational

The Passing of Archibald McLean

FOR a generation foreign mission work among the Disciples was symbolized by Rev. Archibald McLean. His death at Battle Creek Sanitarium on December 15 touches the heart of that denomination as hardly any other calamity would. He went to Battle Creek for an operation, and it was supposed that he was going to recover when he passed away quite suddenly.

Mr. McLean was born on Prince Edward Island December 26, 1850, of a Scotch ancestry. He graduated from Bethany College in 1874 and was the same year ordained to the ministry of the Disciples of Christ. He had a brief experience as a college president but became secretary of the Foreign Christian Missionary Society in 1882, just seven years after the organization of the society. Since then he has been more intimately and vitally connected with the work of foreign missions, probably, than has any man of his generation. He literally lived for the great cause. The society had but meagre funds when he went into office at the age of 32. When his society was merged with the United Christian Missionary Society at St. Louis, in 1920, the last annual report of the old organization showed total receipts of $822,183. In the thirty-eight years of his leadership a piece of education had been done which placed the missionary work of the Disciples of Christ upon a secure foundation for all the days of the future.

Not only by spoken word but by his pen, Mr. McLean put forward the cause he loved. He wrote continuously for the Missionary Intelligencer. He produced a number of books which were popular among the Disciples, the first being a volume called "Missionary Addresses," which was published in 1894. Since then he has published "A Circuit of the Globe," "Where the Book Speaks," "Alexander Campbell as a Preacher," "Epoch-Makers of Modern Missions," and "History of the Foreign Christian Missionary Society."

The scholarly spirit was combined with the enthusiasms of a missionary leader. Mr. McLean was an omnivorous reader of the masterpieces and of current literature. He grew in his thinking from year to year. He sat in council with his brethren of other communions and gained thereby an acquaintance which is not limited by creedal boundaries. He never married. All the affection of his nature was poured out on the men and women who had consecrated their lives to service on the foreign field. He was jealous for their good name, and was often willing to risk his own reputation to shield the missionaries against criticisms.

The last General Convention of Disciples was a particularly trying one to him. In a board meeting which followed soon after the convention, it is reported that Mr. McLean stood up and said quietly, "If there is to be any recall of missionaries, I want to offer my resignation." Much as he loved the fellowship of his co-workers, there is no doubt that he would have sacrificed his position rather than see any injustice done to men and women who have claimed the liberty of opinion which is the precious heritage of every Disciple.

In his religious experience, Mr. McLean might be described as a mystic. In a communion where rationalistic attitudes had been greatly over-emphasized in the theological polemic of the middle of the nineteenth century, he laid great stress on Bible study, prayer and the practice of the presence of God. It is to this gracious influence extending through four decades that the Disciples owe in great measure the warmer and richer religious experience of this present time. He made a place for himself in their corporate life comparable to that of the two or three outstanding figures in their history.

secretary for Japan was upon the streets as a vendor. Some of the pencils were partially burned in convention hall fire. These were sold for double price, and quickly disposed of.

Baptists Will Use Lay Ministers

The southern Baptists are faced with some grim facts in connection with their work. Over three thousand churches are pastorless. A call has been issued to the college graduates of the denomination who are in secular callings to devote their Sundays to lay preaching. It is hoped in this way to prevent the death of many small struggling congregations which would otherwise perish. This plan of using lay workers in the pulpit is already widely used by some other denominations. The Wesleyans of England have 6,000 such workers and the Episcopal church of America is planning to greatly increase its supply of lay readers, who are now organized into an association.

Religious Question Disturbs Quebec

The foremost question in the politics of Quebec is the religious question. The predominant element in the population is of French ancestry, and is belated. The degree to which this population has been retarded is indicated by the disloyal attitude of Canadian French during the war. They did not wish to help their kinsmen in France because so many of them were "infidels." Recently a court decision has been given by a Quebec judge, inspired by ecclesiastical influence, which declares all weddings must be performed by a priest, even where only one of the contracting parties is a Catholic. As the Canadian supreme court has ruled otherwise on a number of cases, it is not believed that the recent decision of the Quebec judge will stand.

Church Papers Increase in Texas

The idea of a community paper setting forth the cause of the local churches of a given city is a popular idea in Texas. Such a paper has been published in Houston for some time. Fort Worth now has the All-Church Press, of which Douglas Tomlinson is president. This paper is printed on its own press, said to be the fastest press used by any weekly paper in Texas.

Business Depression Due to Business Immorality

The Babson Statistical Bureau which has startled the entire country this year by finding a relationship between religion and business has been analyzing the present period of business depression. Some of the stocks listed on the New York market are selling at the present time for one fifth of last spring's price. It is common to find a depreciation of fifty per cent. Mr. Babson says this condition is due to a period in American life when the people were living on an immoral basis in their luxury, extravagance and disregard for contracts. He says, "Mighty little attention was paid to the Golden Rule in that mad orgy to secure the 'stuf.'" A further statement is equally striking: "At the moment a wave of business immorality is sweeping over the country as the influenza did two years ago. The need of the hour is religion. When we come back to our senses, living and dealing as we should, we shall have a return of prosperity, but not till then."

Rev. William Temple Made Bishop

The change in the episcopal force of the church of England continues. Announcement is made of the appointment of the Rev. William Temple, M. A., as successor to Dr. Knox, whose resignation will take effect on the last day of this year. The new bishop is the son of an arch-bishop and was born in 1881. He was educated at Rugby and Balliol college, Oxford. He has been headmaster of a public school, rector of St. James, Piccadilly, and in June 1919 he resigned his living to participate in the "Life and Liberty" Movement in his country. He has an established reputation as a writer, lecturer and organizer.

Baptists Put on a Drive in England

The American passion for drives seems to have spread to the United Kingdom. The Baptists of England have recently conducted a campaign for funds through which 250,000 pounds has been raised. There are still a number of churches to report and it is thought the final figures will be much in excess of these figures. The money was raised by an every member canvass of the various parishes rather than by appeals to a few rich men.

British Table Talk

Thinking Internationally

THE British are said to have two absorbing interests, religion and politics. Upon politics they will talk at table, though their speech like nature "half reveals and half conceals" their real mind. Upon religion they will talk but seldom, and with much reserve, lingering in the vestibule and not venturing to approach the altar. It is still recalled in Oxford, how that noble teacher, Dr. Fairbairn, to whom many of us owe a debt beyond reckoning, startled a dinner-table by using the Divine name. But if it were possible to enter into the secret and innermost region of British thought concerning the kingdom of God, two things might be reported at the present hour, one the longing for fellowship, the other a growing concern for the deliverance of humanity, viewed as a whole apart from divisions of sect and race; we are beginning to think internationally; and under the pressure of this concern we are being driven together. And beneath the surface, or if this is not the right figure behind the platform, it is youth that is driving; youth is not yet the spokesman; but youth is the prompter.

* * *

"Glasgow 1921"

Of this one sign may be given; on January 4th in Glasgow there will meet a Conference of students on International and Missionary Questions. It will be attended by 2,500 students of all faculties, representing the Universities and Colleges of Great Britain and Ireland, with student delegates from other countries, and guests of the British Student Christian movement. This conference has much significance for those who try to read the inner side of British life; what youth thinks to-day, middle-age will copy to-morrow, and youth is thinking long thoughts to-day. So it has always thought but it has not always had so living an instrument of expression as it possesses now in the Student Christian Movement. In every notable event in the life of the Christian Church in these islands for at least the last twenty years the skilled observer has looked for the hand of this movement. It is often a hidden hand, but it is there, shaping the larger policy of the Church. It could be detected in the Edinburgh Conference, from which we date the modern age in Christian Missions; and at Lambeth this summer when the Bishops met for the Pan-Anglican Conference it was not idle. That is why all eyes should be turned to Glasgow in January 1921.

* * *

West to East

The subject is The Impact of Christendom in Europe and Amercia—on Africa and the East and the problems arising therefrom. "It has been chosen because of the primary importance in the present and future history of the world. The contact of the West Africa and the East is today a fully established fact from which we cannot escape, and which we dare not shirk. We are all bound to attempt some examination of the spirit underlying the relationship of East and West, since we all bear a share of responsibility for its character." "We need to discover how best each citizen of the kingdom of Heaven may serve the world of States." Before such a Conference there will be three main issues, racial, economic and political; and each of these will be discussed under the best leadership to be found in all the Churches. Among the speakers will be Viscount Grey, the Archbishop of Upsala, Dr. Soderblom, the Bishop of Winchester, Mr. Ernest Barker, the new principal of King's college, London, and many others who will approach the theme of the Conference with expert knowledge; and from the survey of the terrible needs and sorrows of the world the Conference will be led back to the fundamental issue for Christendom. This is a characteristic fact; doctrine will be

reviewed in the context of a world in travail. Is Christ unique and universal? "The question turns on the justification or repudiation of Christ's claim to be the final revelation of God for the whole world. There will be opportunity at the Conference for the philosophically-minded to do some hard thinking on the validity of this claim." Upon this follows hard another question, What is Christ doing in the world to-day? This question will not be answered by any list of baptisms, nor by any story of improved irrigation or sanitation; the conference will be concerned with the problem of the welfare or misery of great peoples in Africa and the East. It will dare to face the tragedy of Christian impotence; and when the story is unfolded, it will become plain that there is "a need for the regeneration of Christendom as an essential part of the solution of the problem of Christendom's contact with Asia and Africa."

* * *

Not a Concern for Missionaries Only

In the days before the war it was customary to hold a similar conference of the Student Volunteer Missionary Union every four years. In 1921 the Conference will be arranged not by the Missionary Students' Union, but by the whole body of Christian students. This is a striking change. The problem of the contact between Christendom and Africa and the East is now considered a concern equally of every student, whether he proposes to be a missionary or a civil servant or a teacher or an engineer. This is a sign of the most remarkable and hopeful movement in the life of the Church in these islands, it is the death of Parochialism. It is a return to the first century A. D. The Church is beginning—and it is necessary to be patient with beginners—to think internationally, and to provide in its heart "room for all the world." Youth leads through the Student Christian Movement. The rest are following or will follow as fast as their slower limbs permit.

* * *

The S. C. M.

It may be permitted me in a later number to give more news of "Glasgow 1821"; but the subject should not be left even here without a word about the Student Christian Movement. It has been in the closest fellowship with the movement on the other side of the world, and Dr. John R. Mott is as much beloved and honored here as in the United States. We have not had a leader with such a hold upon the public mind, but the Movement in the British Isles has been singularly happy in its Secretary, the Rev. Tissington Tatlow. From its modest beginning he has proved himself a devoted and sagacious leader, who is not afraid to lead; a man of unshrinking faith, and ever enlarging sympathies; one who counts for much and will count for more in the Church of Christ. A generation of students soon comes and goes; but there are thousands of men and women in whose memories the name "T. T." recalls the most sacred hours in youth within the college or at camp when they heard "God's Come"; and in all his long service nothing is more admirable than Mr. Tatlow's readiness to sink his own personality in the cause.

* * *

The Lambeth Report and Afterwards

But this trend to internationalism within the Church is discerned along many other lines. The Report of the Bishops assembled at Lambeth will be as accessible to the readers of The Christian Century as it is here But it needs, so far as we are concerned, the hand of the translator, so that its wisdom and its courage may be more widely understood and the problems with which it deals may become the talk of every man. Ecclesiastical assemblies often have something vital to say but they do not know how to say it. They have the goods; but they cannot put them on the market. A late comedian of genius, Dan Leno, remarked after a visit to the House of Commons, "it would go better with a piano." The Lambeth Report would go better if it had not so dull a setting and were not expressed in such sober language. They will hide their light under a bushel. But there are societies within the Church bent on the task of making the people who are led know whither their leaders wish them to go. The Life and Liberty Movement under the guidance of Canon Temple succeeded in its first purpose through the passage of the Enabling Bill, which gave a measure of self-government to the Anglican Church; and now the National Assembly of the Church of England is in session; we believe that the supporters of that movement intend to turn its remarkable powers into the task of bringing the Lambeth Report home to the average man in the pew if not to the man in the street. And the first outstanding fact in that report is its international outlook. Here are the noble words of the opening letter: "War-weariness cannot unite us and is not uniting us. Neither the sufferings of some countries, nor the ambitions of others are making much impression on a paralyzed world. The world needs to recover feeling, but the feeling must be right and sure. Before either peace or freedom can be established in security and joy, the fires of brother-love must leap up in the hearts of the nations. This great change requires a miracle, but it is a change that can be wrought by the one spirit of fellowship, which is the Spirit of God." It will be the business of the Life and Liberty group and others to drive this home in terms of practical policy, and to make the average member of the Church of England think his way through the new situation by which the Church is faced. It will be a great service if it is done with the passion of a Crusade.

* * *

The Church and the Political Faint-Hearts

Of this same trend it must be admitted that it is more evident in the Church, than in the realm of politics; but that is the order which might be expected and the Church of Christ may lead the political parties to think with more faith and confidence of the new order, which may yet be established. The skies are dark now. There is much to make the hearts of the faithful shrink back. But there are some who believe that the night is far spent and the day is at hand; and in many fellowships within the Church they meet together and sing their hymns before sunrise. And the others will take up their songs later.

* * *

There is no time now to speak about the Federal Council of the Free Churches; of that more later. In reality the old divisions between Churches are proving unsatisfactory. New groupings are to be discerned on every side. Each Church has its High, its Low and its Broad School; the High in A is nearer to the High in B than it is to the low in A. The situation is full of strange possibilities; if unrest is a sign of life, and a growing sense of weakness and penitence an earnest of the coming of divine grace, then there is good reason to hope that this generation may not pass away without seeing the kingdom of God come with power.

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Editorial

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EDITORIAL

A Prayer on New Year's Eve

GRACIOUS Companion of all our weeks and days, we would enter the New Year with Thee by our side. Very gently hast Thou led us through the year now closing. Its hazards and adventures have all been shared by Thy loving will. Nothing of good or evil has befallen us without Thy knowledge. We bring the record of the past to Thee for Thy merciful judgment. How soiled are its pages. How unlike the fair hopes and resolutions with which we started. We have done many things that we ought not to have done and we have left undone many things that we ought to have done. Our heart rebukes us for our carelessness and our wilful ways. Yet we take courage from the many tokens of Thy grace by which we were inspired to perform many things of which we are now not ashamed.

Sweep from our soul all thoughts that drag or fetter our higher impulses. Plant in our inner garden the sweet flower of forgetfulness which has its proper place in our heart even as remembrance and love have their places. All that the old year held of bitterness or unfaith or folly we would penitently bury in the oblivion of Thy grace. Only let us carry into the new room of our Father's house those sweet and ennobling memories of joy and instruction which the passing year has fashioned for us. So may we pass through the golden arch into a year of more unselfish service, of finer understandings, and of richer fellowship with Thee.

As Thou hast been constantly with us in the past Thou wilt walk beside us in the days ahead. May we not go on unregardful of Thy comradeship. When we stumble and fall, may we learn to look up for Thy hand of help. When we grieve, may we turn like children to Thee, O Thou of the father heart. When we miss our aim or lose our way, may we let Thee find and save us. And when we are drawn wilfully into sin may our heart so shame and chastise us that we shall find no peace until we find it at Thy feet. Open the door of the new year to us, O Lord. We would enter it with Thee. For Jesus sake. Amen.

At the Turn of the Year

THE burdensome and expensive custom of giving presents to a large circle of more or less esteemed and amiable people to whom it is felt to be an obligation to make gifts at the holiday time, is giving way to the much more sensible and discriminating practice of sending cards of greeting and good wishes. Almost all the sentiment that is conveyed by a gift is symbolized by the simpler token. For those who are very near and dear there still remains the more intimate and costly remembrance. But in most cases the card is sufficient, and is far more appropriate. Then the holidays cease to be a burden, and are a joy as they are meant to be. And very precious are these little reminders of thoughtfulness and good will. Emerson said that he didn't want to see his friends very often, but he wanted to know that they were there. That is what a Christmas or New Year message says. It reaffirms a bond which the years cannot break. It brings to life fading memories of good and wholesome friendships. It assures one that in other areas than one's own souls as brave and faithful as oneself are carrying on the big enterprise of a growing world. It brings the humbling yet stimulating reflection that one's own small stature is not the full height of all the sons of God. In that spirit of fellowship, appreciation and hopefulness, The Christian Century sends its message of greeting and good wishes to all of its family of readers and friends at the turn of the year.

Love's International Opportunity

THE making of a secure peace is not merely a task for the diplomats. Peace rests upon a foundation of good-will. Probably nothing has done so much to take the bitterness out of the souls of our erstwhile enemies as the fact that our money is sending bread to their starving children. But for the record-breaking philanthropies of the United States in the reconstruction period, a world catastrophe unexampled in history would have taken place. Herbert Hoover, who has led us in other good works, is now the chairman of a committee which seeks to save the lives of 3,500,000 little children in central Europe this winter. The various relief agencies have united with him in a big nation-wide campaign to provide thirty-five million dollars for the task. It is believed that if these children can be kept alive to the next harvest, most of the families will be rehabilitated. It seems absurd to think of saving a child for the world with such a paltry gift as ten dollars, but we are assured that this can be done. Relief has been made a science, and miracles are wrought daily with money in the hands of trained workers. The price of one theatre party can save the life of a child. An automobile tire is the price of two children. Wearing the old overcoat another year, would make the difference of several lives. Probably most of the money in the United States will be given out of sheer compassion, as it ought to be given. But there are far-reaching results to such philanthropy. If 3,500,000 children whose lives have been saved by the goodness of our citizens grow up to be men and women, we shall have no lack of friends in Europe. These 3,500,000 friends might some day stand between us and war. Thirty-five million dollars for world peace is a good investment.

A New and Better Type of Home Mission Work

A LEADING Denver layman recently said that if there were no church duplication in Colorado towns receiving home mission aid there would be little need of any such aid in that state. At one of the Interchurch Survey Conferences Warren H. Wilson said that often the best spent home mission money was that spent to induce a community to establish and maintain a community church. The Congregationalists, with the non-sectarian spirit, which so often characterizes their leadership, are featuring this modern type of effort. In other words they are learning to regard the spending of their home mission funds from the point of view of promoting the kingdom of God rather than promoting Congregationalism. This denomination is fostering two types of enterprise of this character. One is the "larger parish" program. Making a small rural town the center, they equip the parish with a pastor and an "Extension Assistant." Equipped with a car upon which a moving picture machine can be mounted they visit the school-houses or open churches for miles around. A community program of religious, recreational and social service is worked out for this "larger parish," all Christians being invited to join in it. The other plan is the "community church." This is an effort to unite all Christians in one field with a program that promotes all Christian things there. The Congregational home mission board has sent men and money into communities where there is not a single Congregationalist with the simple aim of doing a Christ-like work through the cooperation of all Christians. If all home missionary societies would adopt a program of this character there would soon be no communities in America left unchurched and there would be a wholesome absence of sectarianism in the mission fields. There would also, no doubt, be such an outpouring of generosity for home mission work as we have never seen.

Baiting the Jews of America

THE introduction into America of anti-semitism is an omen of evil. That such a propaganda is being started is evidenced by a number of facts. A recent book called "The Cause of the World's Unrest," suggests that the Jew is the agitator the world over. Certain writings in the Dearborn Independent, which is financed by Henry Ford, make the same evil suggestion. This spiteful spirit arises as much out of jealousy as from any other cause. The Jews in every land are industrious and thrifty. Though millions of them are poor, they have shown a gift for financial operations surpassing that of most other peoples. In the universities one finds large numbers of young Jews, seeking the highest culture. Not all of these become great scholars, but many do. They have shown brilliance in many departments of human knowledge. With the pressure of persecution removed in America, the wall of separation between Jew and Gentile is being broken down. There are thousands of marriages every year in which Jews marry Christians. In almost every case, the children of these unions are brought up as Gentiles and often as Christians. This fact is a commonplace to everyone who lives in a large city. The Jewish problem in America, if left alone, would in a few generations be solved as Zangwill wished it to be, by the operation of the melting pot principle. The fusion of a few million Jews with one hundred million other folks would not be a bad solution. The Jews are the oldest civilization represented among us, and they have something to contribute. But even though the Jews to the end remain a solid bloc, segregated from the rest of the community, they have certain inalienable human rights, and Christians are never more unchristian than when they seek to curtail these rights.

Causes for Socialist Stagnation

IT is only recently that accurate figures have been obtainable from official sources with regard to the Socialist vote in the recent election, and even yet the returns are not in from all the states. It is now clear that the grand total will not be greater than a million when the last straggling returns are received. The Socialists have just about held their own under circumstances which would seem to have given them the unique opportunity

America is not difficult to seek. They have combined an economic dogma with an anti-religious dogma. Their constant dictum, "Religion is the opium of the people" may have convinced a few, but it has driven thousands of honest working men away from their meetings. One has only to go to early mass in the great cities to realize that thousands of workingmen are good Catholics. So long as the acceptance of the Marxian economic dogma means the rejection of Christianity, these workingmen will remain economically conservative. Most of them believe that life is more than food and raiment. But there is a further cause for the Socialist failure. Though professing to have a highly rationalized body of doctrine, they believe in two irreconcilable things, class warfare and universal brotherhood. The world has become disgusted with the class tyrannies of the past. What it wants is not to trade its czars for a supply of Lenines; the world is hungry for real democracy resting upon the Christian principle of the worth of every human life of whatever class. Religion is an anvil that has broken many hammers. The Socialist movement might have accomplished much more for the world if it had confined its activities to economics. The world is dissatisfied with its political leaders, but there is less likelihood than before the war that it has any notion of proclaiming Karl Marx its second saviour.

Sinn Fein and Americanism

THE Gaelic term Sinn Fein means "Ourselves Alone." This motto is the symbol under which the Irish war is being carried on. There is a considerable section of American opinion which wants us to adopt an analogous motto, "America Alone." We are told that we can produce everything we need, and why should we not wall up our ports, absent ourselves from the councils of civilization and live the life of utter independence? The present condition of the markets is the first rude jolt to this doctrine. We are not economically self-sufficient. It would only be an enormous debasing of the scale of living that a hundred million people in this country could close the harbors and live without commerce. But the movement of the markets is not the only jolt that we have received. We find Europe making post-bellum settlements which do not please us. Great Britain gets big oil concessions in Mesopotamia, and our oil speculators have bad dreams. Japan acquires an island between us and the Philippines. Our sugar barons and others are alarmed. In the long run hermit nations are forced open to international fellowship by an outraged civilization. The United States opened the ports of Japan. Should we live up to the doctrine of the American Sinn Feiners, Japan might have to return the compliment some day. The means of rapid travel and lightening communication have made all of the world one family. Mechanical invention has made its contribution to the Christian ideal of universal brotherhood. There is a type of national development that furthers the cause of universal brotherhood but this is not the type that the American Sinn Feiner is interested in.

The Church in a Glass House

THE editor of the Expositor has pretty successfully turned the attention of the public from the sad case of the steel workers to the equally sad case of the ministers. His comparisons between the condition of the steel workers and that of the ministers of America has shown beyond peradventure of a doubt that the religious workers of America live with greater privations than the handworkers who are employed by the steel trust. The facts that were gathered and published by the Expositor have been widely used in journals of the very largest circulation in America. This does not necessarily take the edge off the report of the Interchurch commission on the steel strike. This commission was not set to the task of investigating living conditions among the ministers. But the church will never make headway in protesting unrighteous conditions in industry while she herself continues to be one of the meanest employers in the whole list. The average salary of ministers is at the bottom of the list for the workers of America. Ministers are expected to pay their own expenses to the conventions and meetings by which church organization is maintained. In most cases they pay the office expenses, including postage, of the organization which they represent. In but a few of the denominations has the old-age pension assumed proportions which will keep the minister in his last years from becoming a dependent. In many cases the minister is not able to keep up the small annual payments which he must make to participate in the pension system. Gradually the public has come to recognize its responsibility to school teachers. The teachers quit in sufficient numbers to bring the school boards to their senses. Must twenty-five per cent of our ministers, including the more able, resign before the American church adopts just standards for religious workers?

Liberalism and Disunity

WHEN one looks over the various sects of Christendom and studies their contentions, one is surprised to note in how many cases the sectarian spirit has been bolstered up by some piece of literal interpretation of the Bible. The Roman Catholic urges, "Thou art Peter, and upon this rock I will build my church." He has another favorite quotation, "This is my body." These two verses support the dogmas of ecclesiasticism and of the mass. The premillennialist makes us stand by the side of the wondering disciples who saw Jesus disappear in the skies. He is to come again in like manner. The faith healer can quote verses, which, if taken in isolated literalness, make apostate from the true faith, any person who uses drugs for the cure of illness. The evangelist can quote the verse, "Arise and wash away thy sins," in a way to commit the church to water salvation. There can be no such thing as Christian unity in the church until there is some degree of emancipation from the extreme literalism which prevails in the interpretation of the Bible. The occidental matter-

of-factness has quite missed the point of many of the sayings of Jesus and Paul. But, on the other hand, the church cannot be united on any arbitrary allegorical interpretation. Swedenborg found the Bible had three meanings. Swedenborg alone could interpret two of these. Mary Baker Eddy finds the Bible has two meanings. One was unknown until she brought it forth in her widely circulated book. Even evangelical sects have sometimes indulged in this arbitrary use of allegory. The wilderness wanderings were a type of the "plan of salvation" and the tabernacle in the wilderness even to its last bit of fringe had a hidden meaning for the church. The interpretation of the Bible which unites is the historical interpretation. Bible students from all the denominations meet in our great seminaries and come to practically the same conclusions. And even where they differ the difference is not of the kind that creates new sects. What historical study has done for scholars and students it will do in the end for the whole church.

Archibald McLean

A RELIGIOUS body like the Disciples of Christ probably depends more upon the leadership of individual personality than do the more highly organized bodies or those religious groups whose traditions are more deeply rooted and venerable. It is hardly likely that another communion equal to or approximating the Disciples in numerical strength could agree upon its paramount personality. Yet in each of the three successive generations of Disciples' history a referendum as to their outstanding leader or leaders would have disclosed an opinion as nearly unanimous as was the recent vote in Greece to recall Constantine. For the first generation Alexander Campbell was the unrivalled leader. At his death his mantle fell unmistakably upon the shoulders of Isaac Errett, who until the last decade of the past century held a unique place in the confidence of the then rapidly growing communion.

In the generation now passing this position of gracious supremacy has been held by two men between whom none of their fellow Disciples, if compelled to do so, could express a judgment of precedence without painful embarrassment. These leaders were Rev. J. H. Garrison and Rev. Archibald McLean. Dr. Garrison came to his position by the traditional path of journalism. Both Campbell and Errett had been editors, and the Disciples had formed a kind of habit of looking to the tripod for pronouncements of authority, a habit which has been by no means an unmixed blessing. In the case of Dr. Garrison, however, who still lives—and still writes, graciously, for the paper he founded—the exercise of this great editorial influence was most benign and salutary. For more than forty years of writing activity there stood beside him in the affection and confidence of the denomination a leader of another sort, both men, however, being alike in this, that they had caught and incarnated the spirit of Isaac Errett. The mantle of the great editor divided its ample folds between Garrison and McLean. The death of Mr. McLean, on December 15, is an event, therefore, whose shock is felt in the farthermost edges of the Disciples fellowship. Though sharing his position of precedence with another, he made a wholly unique place for himself not alone in the hearts of his brethren but in the very structure and character of the communion to whose service his life was consecrated.

The genius of Archibald McLean and his place in the progress of the Disciples communion can be understood only in relation to the development of missionary passion and intelligence in that great body of Christians. The Disciples were slow in awakening to the missionary call. The modern movement on behalf of world-wide Christian expansion was well under way in other Christian groups when the first Disciples missionary society was organized. It took years for the sense of missionary obligation to strike root in the conscience of the denomination. It took, indeed, nearly a generation. But once the springs of missionary enthusiasm were opened up and their waters released, their flow has greatened with swift and mighty increment ever since. For years the response in offerings was not sufficient to maintain one secretary all his time. In that period Mr. McLean, who participated in the founding of the Foreign Missionary Society, served a church as pastor in connection with his secretarial task. Later he combined his missionary secretaryship with the presidency of Bethany College. With his retirement from the latter position the society entered upon the beginnings of the great development of foreign missions which reached its climax last year in an offering of close to a million dollars to the treasury, with a grand total of over three million dollars to the missionary and benevolent agencies of denomination.

Virtually all of this development has taken place under the inspiring leadership, whether direct and official or indirect and moral, of Archibald McLean. He made himself the symbol of the missionary ideal among his people. Against all manner of odds he kept his courage and faith alive in the early days of the movement until at his death the one great unifying and elevating force of the Disciples communion is its missionary passion. Starting late, it is now abreast of its neighbor communions, sharing with them in counsel and plan and sacrifice for the winning of the whole world to Christ.

Mr. McLean followed the policy of education in his missionary propaganda and administration. His was no superficial attempt to galvanize the church into emotional giving. He allied himself with Time. He hand-picked his associates. He wrote books, inspired others to write missionary books, and sent circulating into tens of thousands of Christian homes the great missionary writings of all communions. He touched the springs of intellectual inspiration at the colleges and set going the gracious forces there whose operation issued in circles and bands of volunteers for the mission field. Under his influence a new standard of ministerial success defined itself in terms of the minister's loyalty to the missionary cause. When that standard was once raised aloft the churches felt that missions had become an integral part of their organic life. The divine stalk had been transplanted from the individual

conscience and intelligence of a few leaders to the social conscience and intelligence of the communion as a whole. At any time after that thing became a reality Mr. McLean might have been taken away, but his work would have gone right on.

Even such a statement of his missionary achievements does not, however, fully describe the unique place held by Archibald McLean in the fellowship of the Disciples of Christ. For the objective fruitage of missionary activity in foreign lands is hardly less significant than its subjective effects in the character of the church at the home base. In the case of Mr. McLean's denomination these return effects upon its own life were singularly marked and of radical importance. It is not too strong to say that the creation of the missionary passion saved his communion from a fate of ecclesiastical futility, gave it a sense of possessing a real function, and set up a basis of fellowship and partnership with other branches of the living church which the Disciples of the second generation peculiarly lacked. It is in this aspect of his missionary leadership that Mr. McLean's contribution assumes a form that is original and distinctive. As a missionary leader, objectively considered, he was not singularly original. He made no great contribution to the councils of missionary statesmanship. His books did not appreciably influence the curve of the missionary movement in general. In the great gatherings of missionary statesmen he always seemed to be sitting at the feet of the masters rather than exercising an acknowledged mastership himself. He was present at the Edinburgh Conference in 1910, but his voice was not heard. At Panama, in 1916, his participation was never that of the *primus inter pares*. He seemed definitely to have parochialized his personal task. It was as if he kept in mind continually—in his reading, his writing and his counselling—the thought of the service he could render to the Disciples of Christ. He studied the world situation, not so much with the hope or aim of influencing the strategy of missions in general, as for the purpose of interpreting it to the people of his own communion. Unconsciously, no doubt, but consistently, he made himself the apostle of Christian missions to the Disciples of Christ. That task was his life passion. So effectively did he limit his field that many readers of The Christian Century, not Disciples, will be somewhat surprised at the space given to words of appreciation of a man whose name had never been called sharply to their attention.

But in so confining his activities Mr. McLean wrought far more permanently and importantly than had he sought the more public stage. He imparted a new vision to his own people. He emancipated them from a doctrinal mood which tended to harshness, and opened in their hearts the fountains of pity and tenderness. When one recalls the almost startling affect of his volume, "Where the Book Speaks," one has a measure of the depth of his revolutionary influence. Professing to be a "Bible people," the Disciples had strangely overlooked the pervading presence of the missionary motive and passion in the pages of Holy Scripture. They had formed the habit of seeing certain things in the Bible and of seeing them in a certain way. In this respect they were not unlike any other group which claims to be peculiarly a "Bible people." With the Disciples the emphasized portions of the New Testament had come to be the baptism clauses, particularly in the great commission and the second chapter of Acts. A Disciple never read these or related passages without a highly emotional sense of their peculiar doctrinal significance. In many souls the doctrinal interpretation amounted almost to an obsession, putting it past their comprehension how any honest mind could read the passages and not feel the same emotion and reach the same conclusion. The legalistic and dogmatic mood into which this hollow interpretation of Scripture led was in the way of fashioning for the Disciples of Christ a place of respectable obscurity and irrelevancy in the religious life of America, when the missionary movement, led by Archibald McLean, came into being. He taught the Disciples to put the "Go" into the great commission and to thrill under the dynamic of missionary passion which penetrates the whole book of Acts. From the reading of the Bible as a book for polemical uses, or for the disclosure of diagrams of doctrinal or ecclesiastical correctness, he emancipated them and taught them to see in their own most classical doctrinal texts an indisputable living word of God. What had been polemical ammunition he converted into categorical imperative, investing the Scriptures with the quality which St. Paul called the dynamite of God.

The result is that controversy over the mode and design of baptism, over details of the "ancient order of things" has given way to passion for saving a lost world, even at the price of fellowship with Christ in his sufferings. Archibald McLean was used as the chief and willing instrument of God in saving the Disciples communion to a vital participation with all Christian people in the one essential Christian task. For this his name is written into their history in letters of immortality. We have not yet seen the end of the effects of this displacement of a somewhat gnarlish sense of "doctrinal peculiarity" by the more gracious sense of fraternity and cooperation with God's children. The leaven of the new passion is working swiftly and irresistibly now, urging the Disciples toward the more consistent practice of that catholicity of which the missionary spirit is ever the true pathfinder.

The Church Staff

THE tendency of the time seems to be quite plainly toward fewer and larger churches. Good roads and automobiles are perhaps the chief reasons for the change. Church attendants would rather add something to the distance which they must go for the sake of a connection with churches larger and better organized, and, supposedly, ministered to by abler preachers.

That there are dangers in this change no one at all acquainted with American social and economic conditions can doubt. There is the danger, not new but constantly increasing, that populous districts rapidly filling with foreigners or with unevangelized Americans, shall be deserted for the sake of building up strong suburban

churches. There is particular danger that in prosperous farming sections the farm owners and their families—the class directly responsible for their several communities—will drive on Sundays with their families to the nearest large town for church services, leaving the tenants, who own no cars and who are usually without local ties to draw them to any particularly church, without religious instruction for themselves and their children. The Federal Council of Churches is taking full account of such special situations, but we may be sure they will need the wisdom of the whole body of Christians in order to deal with them satisfactorily.

But the fact remains that churches are likely to be fewer, and, it is fair to presume, larger and better equipped. This fact has an important bearing upon the question of ministerial supply, which is now concerning all Protestant bodies so keenly. There are fewer preachers than there have been in years past, and we are told that, without special attention and effort, the number is not likely soon to be greatly augmented. It would seem, perhaps, that with fewer and larger churches, the effort should be to secure a higher grade of ability and training for the ministry, rather than a large number of men choosing it as a calling. But there is another element in the situation which should be taken into account. The large and highly organized modern church can not reach the largest measure of usefulness with only one man giving his whole time to the work. The industrial plant which, with an investment of from fifty thousand to five hundred thousand dollars, should use but one person for the direction of its activities, would be considered a very poorly managed concern. True, the church must always depend largely upon lay help, but lay help can be given only in odd hours and by persons without special training, and its efficiency therefore is conditioned almost wholly upon the skill with which it is directed.

The activities of the church are being multiplied every year. Civic reforms, local benevolences, athletic training for the young people, missionary and general moral instruction, patriotic propaganda, center more and more in the local church. If this multiplication shall continue we may have fewer preachers—certainly the cemetery will get more than its proper share—but we shall not have better ones, if we are to depend upon the present order.

The church must, if it is to perform such a varied service, employ several men and women, each to devote himself or herself to a particular task. This will mean that the call to the ministry will be a call for many kinds of ability other than the preaching gift. There will be a need of directors of religious education who shall unite the pedagogical thoroughness of the expert with the human effectiveness of the old-fashioned, "Smile-'em-in" Sunday school superintendent. There will be a need of clerical workers who are more than mere office-fixtures, who know the various phases of religious work at home and abroad. There will be need of house to house workers who know God and human hearts so well as to lose the professionalism of their work in the work itself. Already many of our large churches are beginning to form such a staff. Some such arrangement must be come upon, if we use wisely the churches' investment of money, and at the same time conserve the efforts of the few prophet-preachers whom we have. No man can long remain a prophet if he must spend the larger portion of his time in addressing circulars.

A Plea For Poor Richard

IT is manifestly unfair to demand of any human creature that he be at once a moral sign-board and a man and brother.

Some of us remember the bitter resentment with which, in our early years, we regarded the wise and great Benjamin Franklin. It seemed to us that he was always being dragged into the conversation by those who were seeking to guide our infant minds. We looked with suspicion even upon the spirited experiences of his adventurous youth, sure that these would be used to point an unpleasant moral. For instance, there was the story of his "carrying a baker's loaf under each arm while he ate from a third." Our elders seemed to find something highly praiseworthy in this scene, though all we could see was the execrable taste of a boy who ate his bread without butter. We were inclined to think this crudeness in taste, with the economical habit which naturally accompanied it, to be the reason why our mothers so particularly liked the story, though we could not see how they could consistently approve of his eating from a whole loaf in a public thoroughfare,—a thing which we had been repeatedly told was not done. The kite story was not so bad, but even that was disagreeably connected with the diligent pursuit of science, and therefore had nothing to do with real kites.

The trouble was that our early acquaintance was not with Franklin but with his philosophy. We were convinced that something he had said made it a sin for us to be sleepy in the morning when the alarm clock sounded. It was he who had made it wrong for us to spend our pennies for candy, and to prefer fishing to chopping wood or learning the multiplication table. Whatever it was that we really desired to do, an aphorism of Poor Richard's seemed to be always jumping out to prove the desire an improper one. Even in our mature years it is difficult for us to think of our first great international figure as other than a despoiler of the joys of youth.

The fault was not with Franklin, or even with Poor Richard, though we have come quite a distance from some of the worldly wisdom of the latter. It was with those who insisted upon our hearing the maxim before we knew the man—in other words, it was with the educational system of the time, which consisted principally in restraint and prohibition.

The modern home may find a suggestion here. The father who has but a few hours each week with his children often feels that he must spend the entire time in correcting faults and administering advice. The result is usually that the children look upon him as a dispenser of unpleasant instruction, which is to be followed only when disobedience would cut down the monthly allowance. What

a joy if they could know him as the genial human Franklin first, and as the moralizing Poor Richard afterward and incidentally.

Many preachers wonder why their denunciations of wrong-doing awaken resentment rather than repentance. They might find the secret of their failure through a closer study of the gospel itself, whose inhibitions are all the logical and necessary expressions of a love which, being both divine and human, understands.

The Man Who Had Plenty of Time

A Parable of Safed the Sage

A CERTAIN man essayed to go unto New Orleans; for he said, It is now Winter, and I prefer to take my exercise with the Fishing Pole and the Golf Club and not with the Snow Shovel.

So he arranged his Business, which was not very Brisk just then; and he bought for himself a Ticket and a Berth upon a Sleeping Car. And he said unto all his friends,

Me for the Balmy Breezes of the Gulf, with Tarpon Fishing and Magnolia Blossoms and a side trip to Cuba, and maybe a Look-in at the Big Ditch at Panama. Now, therefore, this Wintry Clime shall know me no more until after the Mardi Gras, and I will return with the Flowers that Bloom in the Spring, tra-la.

And on the Appointed Day he arrived early at the Station with his Ticket in his Pocket; for he said, I like to have Plenty of Time.

And his Train, which was called the Panama Limited, had not yet Backed In to the Station; for it was more than the half of an hour before the time of the Train to leave.

And he said, I will buy a Magazine, and I will sit and read; for it is Great to have Plenty of Time.

Now about the time he got going in his Magazine, a Man shouted through a Megaphone, saying:

E-e-e-e-elinois Central, Panama Limited Train for Cairo, Padukah, Memphis, Vicksburg and N'Orleans, now ready on Track Number Six.

And the Man with the Magazine looked up from his Magazine to the Clock, and said, I have my Reservations, and I have my Ticket, and the Light here is good, and this story is a Corker, and I will not hurry. I have Plenty of Time.

And the Man with the Megaphone called a second time, and said the same words. But the Man with the Magazine said within himself,

It is a long Ride to New Orleans, and I shall weary of the Train. I will remain here for a Little Space. I have Plenty of Time.

And the Man with the Megaphone called yet a third time. But the Man with the Magazine was at an Interesting Place in his Story, and he had grown accustomed to the Noises of the Station, and he looked not up, neither did he hear. And the Great Big Clock was moving slowly but surely on.

And he came to the end of his Story, and he rolled his Magazine and put it in the Pocket of his Overcoat. And he said,

I may as well go on board.

And he picked up his Bag and moved toward the Gate. And as he walked he glanced up at the Clock. And the Cold Sweat started upon him. And he rushed to the Gate in time to behold the Tail Lights of the Panama Limited disappearing in the Dim Distance.

And he Swore at the Man at the Gate; and he said,

Let me through, for I must catch the Panama Limited.

And the Man at the Gate answered him, saying,

Thou mayest catch the Panama Limited tomorrow or the day thereafter. Swear not, for thou hast Plenty of Time.

Now when I beheld this, I considered the case of certain men whom I know as I meet them on the Journey of Life. For they behold the Arrival and Departure of Opportunity, and it disturbeth them not. And there are kind words which they ought to say, and loving deeds they ought to do, and noble habits they ought to begin. And the Angel of Time shouteth through the Megaphone of the Passing Years. And they say, Behold, this I should do, but I have Plenty of Time.

Now I fear for some of them lest there be a Day when they shall Hammer at the Gate of Heaven, and Fume and Swear because they find it shut. And I sometimes think I hear the Angel that Keepeth the Gate answering them, and saying,

Use not thy Language so Wastefully, lest thou need it in the Ages to come. For behold, thou hast Plenty of Time.

Poems for the Times

I

WHEN lust is king and pride is queen,
When love and service are dethroned.
When wisdom walks in tattered garb,
When dignity and worth are stoned
By half of earth's besotted crew
What shall the puzzled Christian do?

When churches turn to argument,
Promoting bitterness and strife,
When churchmen, in their zeal for words,
Forget the priceless Word of Life,
When priests become a loveless crew,
What shall the puzzled layman do?

II

THE jangling bells of sects and creeds
Have stilled the song of brotherhood
Which broke above the waiting plains
That glad, sweet night, when lo! there stood
Above a manger and a child
A flaming star. The Word of Life,
For which a million saints have died
Is lost amid the priestly strife.

THOMAS CURTIS CLARK.

The Pilgrim Heritage

By W. H. P. Faunce

THREE centuries after a deed is done we ought to be able to view it in perspective and look upon the actors in a great scene without adulation and without disdain. Three hundred years ago the Pilgrims seemed, to the leading minds of England, sectarians and trouble-makers, who put their own foolish scruples and prejudices above the welfare of the nation or the Church. Seventy-five years ago to our American writers the Pilgrims seemed a kind of supermen, heroic beyond all others, surrounded by a halo of sanctity, foreseeing of the future, almost as if they had been deliberately planned to be the ancestors of the fourteen or fifteen million Americans who now claim Pilgrim or Puritan lineage. That we may be sure they were very human, of like passions as we are, and that they come very close to us, the moving narrative of Governor Bradford, whose story is already one of the classics of our English tongue, ought to stand in every American home beside the lives of the Hebrew prophets and the narrative of the Acts of the Apostles.

They were not patriarchs. We have made the same blunder as we have made in the case of the apostles of our Lord. We have thought of them as patriarchal men whose beards descending swept their aged breasts. The oldest of them was not over thirty-six, and John Alden was but twenty-one, perhaps of the same age as the apostles of our Lord when they, too, rose up and left all to follow Him. Had they not been young men and women they could not have survived the rigors and terrors of that first winter, when six died in December, seven in January, seventeen in February, eighteen in March. Out of the eighteen women in that company all but four were under the sod before the first six months were over.

FAR FLUNG INFLUENCE

Plymouth never grew large, and Boston did. Plymouth at the end of twenty years had only three thousand people, and Boston had already become a metropolis. Plymouth was afterward absorbed in the greater colony of Massachusetts Bay. It remained a tiny light on the edge of the great waters, but how far that little candle throws its beams! and in its mild radiance we sit and think here tonight.*

If we are to speak of the achievements of the Pilgrims, we may dwell for just a moment on their economic achievement. The great question for Europeans before 1620 was whether Englishmen could really make a permanent home on the shores of America, whether here they could plant and reap their crops, establish homes and churches and schools and a permanent civilization. Many men had been here before to exploit the natural resources, and to exploit the native, but it had never been decided whether Europeans could really live here and prosper. When the Spaniards came we know the manner of their landing. A rich carpet was spread upon the shore, crimson and golden banners were unfurled, the trumpet spoke to the silence of the shore, and then a pompous proclamation was read taking possession of the new found country.

But when the Pilgrims landed the only crop was the coating of snow and ice, the banner was the banner of the Cross, the only music was the whistling of the wind through the rigging of their storm-tossed craft, and the only proclamation was the voice of prayer. But they demonstrated after seven years, at the end of which time they had purchased the stock from the company which financed the enterprise, at the end of which time they had gotten rid of their early communistic experiment, they demonstrated, with debts paid, with the ownership of the land in sovereignty, with the ownership of their tools and their stock, that here Europeans could make a living under pressure and still could serve God according to their own consciences.

BREAD AND LIFE

That same problem is presented in many a foreign mission field today. Man does not live by bread only, but he must have bread to live; and the question with many a convert, many a colony of converts, is, can their physical life be so constructed and reconstructed that true to their faith in God they can yet establish permanent institutions? The Pilgrims did that on the shore of America, and that was their first achievement.

Then came their political accomplishment. When they stepped ashore they realized that they were to be without a government. As you all know, their patent did not extend so far north. When they stepped ashore some malcontents had threatened that they would make trouble when they were released from the command of the captain of the vessel and when they were beyond, as they believed, the reach of English law. Those hundred and two passengers must construct a government of some form. But of what form? Despotism we would say, naturally, because of the urgency of the time. Not for them. In the smoky cabin of a battered vessel struggling with the ice, they drew up the purest form of democracy which the world had seen up to that time. At every meeting this autumn to celebrate their arrival we must surely read a few sentences from that memorable compact:

> In the name of God, Amen. We do by these presents mutually and in the presence of God and one another covenant and combine ourselves into a civil body politic to enact just and equal laws for the general good of the colony, unto which we promise all due submission and obedience.

"We covenant and combine"—the very words of the church carried over into the state. "We covenant and combine"—that is the denial of anarchy and isolation and selfishness, the establishment of a tiny but enduring state.

*This article was delivered as an address at the recent Quadrennial of the Federal Council of Churches in Boston.

"Just and equal laws"—the denial of privilege, of monopoly; an affirmation of the principles later to become explicit in the Declaration of Independence and the Emancipation Proclamation.

"All due submission and obedience"—the denial of rebellion, of sheer individualism, and the affirmation that the good of each was to be absolutely subordinate to the good of all.

GREAT POLITICAL WISDOM

Never was great political wisdom packed into a smaller space. And that wisdom was exhibited by plain and humble men, most of them without university education; exhibited not in some Hall of Mirrors, not under the marble dome of some senate chamber, but in the dim cabin of a leaky ship on a barren shore, by men whom Europe had cast off as unworthy to be citizens. It was not imperialism in view of danger; it was not Bolshevism, as we now call it, the rule of a class who feared the intrusion of other classes. Avoiding monarchy, avoiding the rule of the proletariat or any other class, they affirmed what we now understand to be plain and simple American democracy. And the best description of it all was uttered in this city seventy years ago. No words spoken since are so marked by insight into the very heart of the fact as the Boston Hymn of Ralph Waldo Emerson. I can remember only a few lines.

> The word of the Lord by night
> To the watching Pilgrims came,
> As they sat by the seaside,
> And filled their hearts with flame.
>
> "My angel—his name is Freedom—
> Choose him to be your king;
> He shall cut pathways east and west
> And fend you with his wing."
>
> We grant no dukedoms to the few.
> We hold like rights and shall,
> Equal on Sunday in the pew,
> On Monday in the mall.
>
> 'For what shall avail of plough or sail,
> Or land or life, if freedom fail.

In those lines Emerson has given us the very heart of the Pilgrim migration and of the American democracy. What avail land, life, plough, sail, if freedom fail? But these men in creating the new world had no wish to destroy the old. In facing the sunrise they did not turn in disdain and contempt from the sunset. They loved the old, even while they created the new. They did not cry as some of the more extreme Puritans, "Farewell, Babylon," when they left the English coast. They cried, "Farewell, dear England. We love thee still." When in New England we find settlements named New London, New York, New Hampton, and all this land around us New England, we know that men who did that came here not in hatred of the old, but simply that they might establish the old purged of all its abuses. As the early Christians when they wanted to picture heaven at its highest possible conception called it the New Jerusalem, simply the Jerusalem of their childhood purged of all falseness and all evil and made fair in God's sight, so our fathers called this New England.

Would that all who are trying to create the new in America today could learn that lesson. Would that all who are trying to reform desire and to usher in a fairer and finer day could see that it is not in the spirit of destruction that the kingdom of God is to come, it is not by tearing down that the millennium is to be ushered in. It is by purging out old abuses and developing all that is fairest and finest in the heritage that has come down to us from our fathers.

THE OLD AND THE NEW

When America is true to itself it will never turn its back in cold indifference upon the nations of the old world. When America is true to its original principle it will never gather its skirts about itself in haughty isolation and condescension and say, "Your troubles are not our troubles. Why should we be concerned?" When Franklin was representing this country at the Court of Versailles, when later our ships were driving the Barbary pirates out of the Mediterranean, when later still Thomas Jefferson was trying to import the entire faculty of the University of Geneva and set them teaching in Charlottesville, Virginia; when later, Commodore Perry was knocking at the doors of Japan and bidding them open to western commerce and western life—then America was no hermit nation. Then America was just as one of the whole family of nations and was taking a part in the destiny of mankind. And in that Declaration of Independence they said, "We are moved by a decent respect for the opinions of mankind"; and they declared that "God hath made," not *Americans* free and equal, but "all men free and equal."

MAYFLOWER COMPACT TODAY

Shall there not come a day, my friends, when the compact in the Mayflower shall be writ large in some constitution of mankind? May there not come a day when those simple sentences shall be expanded in meaning? I think I see the coming of a day when the great powers of the modern world—England and France and Italy and Russia and Germany and the United States of America—independent, sovereign nations standing together, shall be able to say, "We covenant and combine; we associate ourselves for enacting just and equal laws; and to those laws that we ourselves enact we promise all due submission and obedience." We shall not surrender our sovereignty but shall find it when, in some way, I know not what way, but in some way we shall establish "a parliament of man, a federation of the world."

But I want to speak tonight mainly of the religious achievement of the Pilgrims, for that is what concerns this presence most. To them God was so great that the distinctions between men on His footstool seemed very small indeed; and God was so near that all the little paper partitions that separate man from man shriveled and vanished. One was their Master, and all they were breth-

ren. Thus behind their political democracy lay their spiritual brotherhood.

I have brought with me the first sermon that I have been able to find any record of, preached to the Pilgrims at Plymouth in 1621 by Robert Cushman. Do not fear that I am to read the whole sermon tonight, for there was a thirteenthly, I think, in it. But there is a single paragraph so modern and so interpretative of the Pilgrim spirit which lay behind all their achievement that I want to quote it to you. Shivering on the shore in December, 1621, Robert Cushman preached to the Pilgrims thus:

A PILGRIM SERMON

"Brethren, I pray you remember yourselves and know that you are not in a retired monastical course, but have given your names and promises one to another and covenanted here to cleave together in the service of God. May you then live as hermits and look after nobody? Nay; you must still seek the wealth of one another and inquire, as David did, 'How liveth such a man? How is he clad? How is he fed? He is my brother, my associate. We ventured our lives together here and had a hard time of it, and we are in league together. Is his labor harder than mine? Surely I will ease him. Hath he no bed to lie on? Why, I have two; I will lend him mine. Hath he no apparel? Why, I have two suits; I will give him one of them. Eats he coarse fare, bread and water, and I have better? Why, surely we will part stakes. He is as good a man as I, and we are bound each to other, so that his wants must be my wants, his sorrows my sorrows, his sickness my sickness, his welfare my welfare, for I am as he is,' and such a sweet sympathy were excellent, comfortable, yea, heavenly, and is the only maker and conserver of churches and commonwealths."

That was the excellent doctrine of 1621, and by no means out of date in 1920. Their faith made their brotherhood, their nearness to God brought them close to one another; and there is no other way of bringing humanity ultimately together except by bringing humanity near to the God and Father of us all. Religion lies behind political unity; it lies behind social democracy; it lies behind every kind of social and civic reform; and the church that silently lifts its spire to the sky is more vital than any warehouse or bank or mill or factory to the future of our native land.

FAITH GREATER THAN DOGMA

Their faith was greater than all the dogmatic molds into which they may have poured it. It may be their God seems to us sometimes like an oriental sovereign; that their salvation was mechanical, if you choose to say so, and their heaven and their hell almost incredible. But for me I would rather have all the Puritan dogmas than have the wealth and culture that exist today where the Puritans and Pilgrims once lived with the cultivated pessimism and cynicism which often we find in the very places where the Pilgrims and Puritans once were. It is better to believe that "in Adam's fall we sinned all" than not to believe that sin makes any difference a hundred years from now. It is better to believe in an oriental potentate in the sky and bow before Him than not to bow before anything human or divine. It is better to believe in the material hell of John Milton and Jonathan Edwards than to believe that both righteousness and vice are only a dance of molecules in the human brain. Oh, they were narrow, men say. Yes, they were narrow, as Niagara is narrow when it pours itself with all the tide of the Great Lakes and the power of eight million horses over the falls into the whirlpool and so on toward the sea. "They that live delicately are in kings' houses." They that would fell the forests and plant the wilderness must be men stern in fibre if they are really to achieve their ends. God sometimes has to use the narrow men because the broad men are lost in the fog. It is quite possible to be so broad that a man is flat. It is quite possible for a man so to have sympathy with all creeds that he will not embody and incarnate any creed. It is quite possible for a man to see so much good in every religion under heaven that there is no religion that dominates his life and demands his self surrender.

DREAMERS AND BUILDERS

They were dreamers, I am told. Yes, they were, dreamers of a better country, that is, a heavenly; but their feet were on the ground. They were men of immensely practical temper, who not only could dream of a new world, but could actually come and create it.

We, my friends and colleagues tonight, must reproduce the Pilgrim type. Its seed is in itself. Whatever the age of the world we face, there will be need ever of that heroic mold, that faith in the unseen, that counting of all but loss that the kingdom may advance.

We shall reproduce the type not by external imitation, but by internal sympathy and like mindedness. The Pilgrims meeting house is not built of pine boards, with a sounding board and an hour glass. It may have groined arches and pealing organs, and the Cross emblazoned on the walls; but it will have the Pilgrim vision of God, the domination of their conscience, and the absolute dedication of self to the unseen. The Pilgrim songs are not those metrical curiosities that we find in the old Bay Psalm Book. The Pilgrim song was sung again when Julia Ward Howe leapt from her bed in the early hour of the morning to write,

> Be swift, my soul, to answer Him;
> Be jubilant my feet.

And the Pilgrim songs were sung again by the men in khaki when they went forth saying, "We'll not come back till it's over, over there." And Pilgrim Rock is not that poor cracked stone by the salt water's edge in Plymouth; but whenever we, their spiritual children, whatever our ecclesiastical or racial heritage, plant our feet on the bedrock of eternal moral principle, we too are standing on Plymouth Rock.

I go back each summer to the home of my ancestors on the old burial hill at Plymouth. I speak as a fool, and you will pardon me. I go back every summer because I can-

not help it, and see the broken, slanting, crumbling stones above the graves of very simple minded men, poor in this world's goods. You will not find their names in the encyclopedias of biographies. But they were heroes of faith. If they had been mindful of the country from which they came out, they had opportunity to return; but now they desired a better country, and made a better country, and they without us shall not be made perfect.

By our Atlantic coast are two monuments, far apart geographically but close together in their meaning. On the shore of Plymouth is the statue of Faith, in whitest granite, one finger pointing upward to the sky, while the calm, unmoving eyes look out over the bay into which the "Mayflower" came. And at the entrance to New York harbor is another figure, that of Liberty, with uplifted torch enlightening the world. If those figures guard our coast, and if they truly symbolize our life, the Republic shall not fail. Faith and freedom, religion and liberty, that is the double heritage that we celebrate tonight; and while we celebrate we utter the ancient prayer, that the God of our fathers will be our God forever and ever.

"Robertson, of Brighton"

By W. E. Gilroy

I HAD attained my majority, and was a full-fledged college graduate, before I ever heard of "Robertson, of Brighton." I had carried off to the backwoods, where I had begun my ministry, forty miles from a railroad, a little book that I had picked up somewhere for a nickel. It was a precious five cents' worth, for it was nothing less than Tulloch's "Movements of Religious Thought in Britain"—a book far too little known. It was my first introduction to the varieties of religious experience, or at least to the philosophy of them, and to the great cleavages between men of equal sincerity of faith. But above all, it was my introduction to Robertson.

A THRILL IN THE BACKWOODS

It was disconcerting to find that "the greatest preacher of the nineteenth century," in Tulloch's estimation, was a man of whom I had never even heard. I was eager to dispel my ignorance, and the opportunity came shortly when a Presbyterian minister in the nearest village loaned me a couple of volumes of the well known seven-volume edition of Robertson's Sermons.

I shall never forget the emotions that attended the first glance into what soon became an inestimable treasure. It was the first sermon of the first series, on "God's Revelation of Heaven." As I passed the opening sentences it held me with an enchantment that I have never known in the reading of any novel, and as it surged on with a growing intensity of thought and rhetoric my soul glowed with a wondrous exaltation. I have often wondered if it were merely Robertson, rich as is his inspiration, or if my situation helped to create the effect. I was a young man in the full enthusiasm of youth, fresh from college, with a sort of academic interest in life and thought, face to face with new experiences and responsibilities in a mission a hundred and fifty square miles in area, just a little lonely, just a little in the grip of doubt and change, and possibly ideally situated for an emotional experience in the solitude of a backwoods shack, in the greater solitude of the rocky and wooded wilderness outside. But when, in my wondering, I have turned again to "God's Revelation of Heaven," the old emotions come surging back. I have read that sermon again and again, and I can never read it without a thrill.

My experience would be unimportant were it not that, allowing for differences of temperament and situation, so far as I have been able to observe, it is the common experience of those who have turned to Robertson. Others, at the stage at which I first found him, and literally steeped myself in him, have probably had the advantage of larger libraries and associations, and a better balanced array of influences. But if one reads Robertson at all, and feels the warmth of his influence, there is something about him that is commanding. He must be a very strong influence, if he is any. He was the least domineering of men and of preachers. His whole utterance is in the atmosphere of a wholesome freedom and persuasiveness. One of his greatnesses is that he makes the reader feel a sort of kingship of his own soul. And yet, he commands, and even monopolizes. There came a stage when I found it necessary almost to cease reading him upon this very account. But one comes back to him in something of the same way that an artist rests his eyes upon a broad landscape, or as a mountaineer "stretches his vision." There is about his sermons the freshness of a living, and self-purifying spring of water.

A PREACHER'S PREACHER

Tulloch's verdict would require a measure of qualification. Popularity, not in a base, but in a noble, sense, is a factor that enters into the estimate of a "greatest preacher." Robertson was not the greatest preacher of the nineteenth century in the same sense in which, trusting the impartial testimony of the rationalist historian, Lecky, we might accord that position to John Wesley in the eighteenth: or in the sense in which we would, most of us, speak of Beecher as the greatest preacher of America. Robertson's influence is unlimited in its extent and in its far-reaching power, but it has been, and is, decidedly limited in the mode of its operation. Robertson has been primarily a preacher to preachers, and perhaps we should say a preacher to young preachers. I think it is George Macdonald, who, in one of his novels, speaks of Byron as the

poet of youth. He speaks of that stage—a passing stage—in the life of normal and thoughtful youth when Byron is the greatest influence as poet, when he dazzles the soul with the allurements of revolution and adventure, and charms with a wayward and restless, but inexhaustible energy. It was an influence of Byron more common in Macdonald's day than now, and Tennyson was its classic example, when as a lad of seventeen he went out and carved in the rocky cliffs the legend, "Byron Is Dead." Frederic W. Robertson has been a sort of Byron in preacherdom; a disturbing influence among the old and staid; a consternation to the precise and theological; a dangerous iconoclast to the orthodoxly narrow, who usurp to themselves the name "Evangelical," and who abhor as worse than an infidel a man whom they cannot label. All these Robertson was in his day, to the very moment of his death, and it is as much a tribute to the worth and power of his preaching—for he was essentially a preacher—as an evidence of the immense progress in the church, that one so villified and misunderstood should have become so profound a factor in the preservation of vital faith, and in the promotion of soundly evangelical convictions in the life and work of a vast company of preachers. Robertson has never been "popular," but if indirect and secondary influences be measured along with his direct influences, it is doubtful if any one man has had in the past century a more powerful effect, particularly in the emergence through changing thoughts and conditions of evangelical conviction and purpose, in the new atmosphere of breadth, intensity and freedom. Other men have done more to change and revolutionize religious thought, but few men have accomplished more to preserve faith as a living fire in the midst of change.

ROBERTSON'S SECRET

What is the secret of Robertson's influence? It is surely more than strange that a more or less obscure preacher, in an English provincial town, in the early fifties of last century, and dying at the early age of thirty-seven, should have attained, largely after his death, to world-wide and growing influence. The secret is chiefly in the fact that Robertson stood preeminently in symbolic relation to the movements of his time, a time essentially of upheaval and intense criticism, and also that he stands preeminently in symbolic relation to the period and process of doubt and reconstruction through which almost every student, and every man of free faith, in the past two generations, has had to pass in his own personal experience. Robertson speaks to the world as a man of intense and very real faith, but it is a faith born of doubt and struggle. He tells how he sank down into the depths of doubt until he had nothing left to stand on but the last gleam of conscience: "It must be right to do right"—very much like Darwin's moral stimulus, in his lack of faith, "A man can do his duty." But to Robertson was vouchsafed a way back, and gradually he pulled the anchor that had held him safe through the storm and sailed out upon the sea of faith to fresh discoveries and newer havens. The effect of that experience touched his whole life and message. Quite as strongly as Carlyle he draws a distinction between personal convictions and "hearsays." Doubt is the process through which hearsays are either cast aside or developed into living realities for the individual soul, and Robertson is the high-priest of that sanctuary where this process is hallowed and effected,—if, indeed, there can be said to be any human high-priest.

DOUBT NOT DEVIL-BORN

When Robertson was in the depths of his spiritual and intellectual difficulties, a friend who was with him at the English Lakes said to him, rather sharply, as they stood one day looking at Skiddaw, with its summit enveloped in mist: "I would not have my head, like the peak of that mountain, involved, as we see it now, in cloud, for all that you could offer me." "I would," replied Robertson, "for, by-and-by, the cloud and mist will roll away, and the sun will come down upon it in all his glory." It was a poetic prophecy of his own experience, for of Robertson, even more than of Hallam, could Tennyson's words be said:

"You say, but with no touch of scorn,
Sweet-hearted, you, whose light-blue eyes
Are tender over drowning flies,
You tell me doubt is devil-born.

"I know not: one indeed I knew
In many a subtle question versed,
Who touch'd a jarring lyre at first,
But ever strove to make it true:

"Perplext in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.

"He fought his doubts and gather'd strength
He would not make his judgment blind,
He faced the spectres of the mind
And laid them: thus he came at length

"To find a stronger faith his own;
And Power was with him in the night,
While Israel made their gods of gold,
And dwells not in the light alone.

"But in the darkness and the cloud,
As over Sinai's peaks of old,
While Israel made their gods of gold,
Altho' the trumpet blew so loud."

Apart from this symbolic relation to the process going on in the spirit of the times, and in the spirits of individuals, Robertson brought to his ministry the fire and passion of an intense soul filled with the romance of high achievement and adventure. It had been the passion of his life to be a soldier, and all through his ministry that passion lingered as a smouldering fire. His heart was out on the frontiers, where the armies of Britain were upholding and conquering empire, and the martial fire that would have made him a brave, resourceful and intrepid soldier, made him a dashing and gallant preacher. To how many of us could these words be applied? Yet they are precisely the words that apply to him.

It is interesting to note that so different a type as Cardinal Newman had this same smouldering military passion. I believe that the rare qualities of his literary style

have been explained in some measure by the eager enthusiasm with which he read the dispatches of the Duke of Wellington, and regarded them as models of simplicity and strength. Dr. John Watson (Ian Maclaren), on the occasion of twenty-five years' pastorate in Liverpool, revealed the fact that he had been intended for the army, but the family finances proving insufficient to satisfy his mother's ambition he had been diverted to the church instead. I am not sure that Dr. Watson himself felt any of the allurements of military life, that moved Robertson and Newman, but the fact is interesting. It was a great good fortune that all three found their true place as good soldiers of the Cross.

Robertson was essentially a soldier. He knew how to endure, and he knew how to fight. He combined initiative and personal courage with a sense of discipline, but the discipline never destroyed the daring. He maintained his military bearing, and his head unbowed, under the weight of heavy burdens, and he died fighting—in a cause that has triumphed.

Tokens of India's Awakening

By Josepha Franklin

INDIA is awakening to a sense of her position, or perhaps her lack of any position, in the world as a whole. Every night for several weeks both local speakers and national reformers from larger places have been addressing large audiences in open spaces in this town of Damoh. Here, for instance, is a local merchant. He belongs to the old school of Hindus and every night berates the Hindus because they do not properly protect cattle—particularly the cow. He advises them to buy up all cattle so they will not fall into the hands of Mohammedan butchers. It is a horrible sacrilege to kill a cow, the mother of life. She should be sheltered, loved and protected till she dies a natural death. The natural death is usually caused by starvation.

A second speaker is a local lawyer. One night he inveighed against Christians especially, because they are horrible eaters of beef and therefore more unclean than the lowest of Hindus. This man recently received an honorary title from the government, but repented of having accepted that title because he had been active in causing the conviction of his fellows and had brought punishment upon them by the foreign rulers. Hereafter in cases of neighborly quarrelling he intends to act as a go-between and prevent the cases going into court.

CHRISTIANS NO LONGER IGNORED

Another lawyer who often speaks in public said one night: "There is a sect among us now whose existence we can no longer ignore. They stand upon their own feet and force their way into public attention by virtue of their inherent strength. These are the Indian Christians. If we act as a united race in securing home rule we must enlist them on our side. Whenever we have a public meeting a formal invitation should be sent to them to unite with us."

(When the missionaries opened the Damoh station there was not a single local Indian Christian in the town.)

An Indian reformer of some national reputation in speaking to an audience said: "Why is India so far behind in the world? One reason is because there is not a national religion here. Until the religion of all the people is one we cannot have our own rule. There is no unity in us. As long as we despise the low caste people and refuse to eat with them they will not come to aid us in our propaganda for self rule. The Christians go to these despised people and are friendly with them. They put them into schools and educate them and the people become cultured and educated. When these people come to us we say, 'Keep off; keep off.' The education of the low caste is the greatest possible menace to our future self-government because they stand by the Christians who helped them. All natives of India should have one religion and all should stand by each other. Another reason why we are so far behind in our civilization is because we don't educate our women." Here the speaker mentioned the work of several famous American women and continued: "Our girls and women could do as much as these women have done if they were educated and trained as are American girls. When America entered the war what did we see? Hundreds of thousands of boys who did not know the meaning of defeat. Why were they so brave? Because their mothers taught them to be brave. How can we produce virile men if we do not have educated mothers to teach them in their infancy?"

This is probably characteristic of what is going on all over India. Order out of chaos is now visible to both missionaries and English officials.

Help for Courts of Heresy

A little child shall lead them.—BIBLE.

COME, leave your candle, book and bell:
Is the man curst? His face will tell.
All records since the world began
Are written on the face of man.
His lack of love, his lack of awe,
Speak his defiance of the Law.
These Heresies are all there are,
In any heaven, in any star.

O, Judges, when the doubts begin—
"Should he be out? Should he be in?"
Call on some little child to pick
With hasty glance the heretic.
For all that have the gift of grace
Will have it printed on the face.
Only dark thoughts that darken fate
Have power to excommunicate.

Yet there is danger in my plan
Of finding who is under ban.
For what if—looking round about—
The child should pick the judges out!

EDWIN MARKHAM.

Armistice Day, 3 P. M.

By F. L. Starbuck

THE parade is going by,
Soldiers in uniform.
Sailors in uniform,
Every kind of fighting man,
High ones, Short ones, Fat ones, Lean ones,
And every fighting position was there in it.
And the Zouaves were there
With their oriental clothes.
Lodges in regalia;
Clubs marching behind labels
Carried upon standards;
Labor Unions in motley array;
Industries, Stores, and School
Children. Decorated automobiles,
And pretty floats;
All the villages round about
Were represented in fluttering splendor.
The remnant of the G. A. R.
Was there;
All marching in the parade
Armistice Day.

The Armistice Parade
Was five miles long.
And required one hour
To pass a given point.
I watched it from
My office window.
I could see it all;—
Hear the bands,
Six of them, the Drum Corps,
And everything.
Great Crowds,
Thousands of people
Were standing along both sides of the streets
To watch the parade march by.
From miles around they had come,
To see the Parade,
Or else to see the Town.

But I watched the parade.—
Until my eyes forgot to see it,
And then I looked beyond the
Marching Parade, into the Past,
I saw the War.
I saw Chateau Thierry
The Somme, Meuse,
The Argonne Forest,
Verdun, and the trenches,
The bloody trenches;
I heard the noise of battles,
I saw the dead
And heard the screaming wounded.
I saw a peace-loving people
Aroused in a day,
Filled with hate.
Killing, Killing, Killing,
Killing each other.
Churches, houses, cities destroyed,
I saw Our Boys go "Over There!"
And I remembered that
I was on the train
For Boston,
At night, in the sleeper,
Nov. 11, 1918.
When the news of the
Signing of the Armistice
Was flashed around the world.
The noise in the villages
Our train passed through
Awakened us.
My! But weren't we excited?
But the train would not stop.
We could only guess what it was all about,
But we guessed pretty close to it,
I can tell you.
Our train was the 20 hour limited.
We all piled out of our bunks,
And dressed,
And we, all of us,
Men, Women, Children,
Forgot the conventions
Of the occasion,
If there are any in sleeping cars,
Just piled out into the aisles
And into the toilet rooms,
And talked and talked,—
And some got dressed.
The train finally stopped
At Albany.
The day was just breaking.
We could see the landscape
A little, as it flashed by us,
And most of us were dressed
By then.
The Scramble for papers
And the noise was awful.
I sat in my bunk
Half dressed and
Read the paper.
It said,
"Peace!"
And we all talked
About how the war would
End till we reached
Boston, at noon.
That was two years ago.

Now, when I looked
Again upon the parade,
I saw the remnants
Of a mighty army.
I saw the empty
Sleeves, and limping legs,
And then I saw,—
What do you think?
I saw five Old Men,
Old Men in Blue.
They were in an automobile.
They were the remnant
Of an older war.
Oh! glorious war,
You kill and maim
And break hearts;
But how the Nations love you.
Flags of War
Become Flags of Nations,
And by wars are nations built,
And history's steps to
Civilization,
Are by war upon war.
The plan is to kill a million
People that the genius
Of War may teach
The survivor science,
Music, Government,
Obedience to law,
To raise wages,
To make millionaires,
Through profiteering;
To make beggars,
Through profiteering, too.
It's a great game——
Is war.

The parade is marching by,
The flags are flying.
Most of the business houses,
Banks, and shops are
Closed to celebrate it.
And they well should,
For the good the war has taught
To the world, and to us,
Is worth what it cost
In blood. Money doesn't count
For much.
It's blood that counts.
It's the sacrifice of lives
Which paid the bill of war.
And we, that live after,
Who did so little for it,
We just puttered around
And spent our dirty dollars,
Will grow fat off of it.
We'll watch these soldiers
Grow old and die,
Just as we have let the
G. A. R.—old men—die,
And in the future sometime,
Just like the D. A. R.,
And Sons of Veterans,
Our sons and daughters
Will organize themselves
Into exoteric clubs
And brag how
"Our Fathers Fought the War!"
The World War.

And the parade passed.
It's over.
The war's over for this time,
And history is repeating itself
Just as fast as it can.

Thus do we learn—
Doing a thing over
And over again—and again—
Birth and Death!
Birth and Death!
Birth and Death!
God! if it were not for
The little span of life
We get betwixt the two
Ends of it,
How monotonous the whole
Process would be.

Shall We Limit Immigration?

JUST when we are celebrating the landing of the Pilgrim Fathers on these shores and talking eloquently about this land of freedom and golden opportunity, Congress is considering a bill to exclude all immigration for the next twelve months. The Pilgrims were seeking a land where they could worship God according to the dictates of their own consciences. From that day to this we have made this land an asylum for all the oppressed, whether religiously or politically. To utterly close our ports for any considerable season would bar out all of this class, whether from Russia where they seek escape from the terror of the Bolsheviki or from Ireland where they seek escape from the terror of Sinn Fein and the "Blacks and Tans." Hungary has gone through a "White" terror more awful than that of the "Red" in Russia, if the reports of English eye witnesses are to be believed, and tomorrow there may be a "White" terror in Russia more terrible than anything since the French Bourbons outdid the communist massacres in France. In none of these cases is it a question of justice or punishment of the guilty, but of wreaking vengeance upon all whose political views happen to disagree with those of the conquerors.

Are we so utterly seared and sodden in conscience by the passions of war that we are willing to close our doors to every dreamer and rebel against old world tyrannies, to every Lafayette and Kociusko who is moved by the spirit of our own battles for democracy to battle for it in his native land? Perhaps we will; multitudes among us seem unable to find any voice to protest against the Tory terrorization of Ireland. We glory in Czecho-Slovak independence and their five hundred years of endurance against the Catholic overlord, but just because the Irish are Catholic we find it impossible to give them the same salute of admiration.

* * *

Can We Admit All Who Clamor at Our Doors?

I would not for one moment argue that the open door of freedom and opportunity means that lock, bolt and hinge shall be thrown away and everyone allowed to come without let or hindrance. The rule is often saved only by its exceptions. There are several things to consider just at this critical juncture when millions of victims of war's tragic consequences seek asylum and charity at our hands.

Can we admit the poverty stricken whose bread-winners have perished in war? Can we accept all who have been caught in that sad entail of moral ruin whose millions of youth have grown up without fathers, in lands demoralized by war conditions, brutalized by fighting and the spirit of killing and stealing, turned loose to answer the call of hunger and passion by whatever strategem they might devise and thus made the children of lawlessness if not of crime? Can we take in the unschooled adolescents from those lands where for six years of the formative period of their lives their minds have been stunted by hunger and neglect? Can we admit the war cripples of Poland and Serbia and Austria and Russia where the toll of Mars finds no recompence in adequate pension or other provision for paying the nation's debt to them?

Never in the history of civilization were there so many human beings undone in mind and morals and in body as in Europe today. Is it possible for us to reconstruct them all and yet keep our own citizenship untarnished and our American standards unimpaired? The most benign and Christian of men could not afford to impair his own home life, and risk the morals of his own children through making the sanctuaries of his family the refuge of all those whom he would benignly desire to save.

* * *

Principle Versus Policy

I only argue that principle should rule us and not mere policy. The labor unions demand total exclusion. A bill was introduced in Congress whose effect would be to shut our doors tight for five years. We cannot afford to follow Australia, where the just cause of labor is so often marred by utter class selfishness. On the other hand there is a powerful organization headed by one of the Du Ponts which demands doors so wide open that pauper and war-drugged and stupefied European labor can be brought in to keep wages down and defeat the just and human cause of the American workingman. It is from the ranks of ignorant mid-European labor that steel and anthracite and textiles formerly recruited the masses of common laborers who kept the hours long and wages low and caused the internecine wars which have disgraced those basic industries with all that is un-American.

There is already too much congestion of immigrants in the great cities and in the industrial centers. If we are to have an American civilization we must assimilate the stream of new comers. If we do not assimilate them they will adulterate us with an admixture of old-world morals. A straw in the wind is afforded by the recent referendum in Massachusetts on the liquor issue. The entire state went overwhelmingly dry except the large immigrant-filled cities, and they went so overwhelmingly wet as to give the state as a whole a large wet majority. National prohibition is the highest mark of distinctively American morality and citizenship. This referendum and many similar instances give us an index of possible adulteration of American ideals through unassimilated masses whose old-world or Roman Catholic lack of moral ideals and social standards lower our levels of living. Our task is to do the very best we can to share our heritage with all in need without impairing that heritage for both our own children and theirs.

* * *

What Can We Do?

There is perhaps a good deal of hysteria in the fear that millions will suddenly throng our shores. The records of the past six months show no increase in immigrant arrivals but rather a large decrease as compared to pre-war times. It costs money to cross the sea now-a-days and the millions of Europeans do not have the money. However, we will do well to anticipate the probabilities of millions seeking our shore. Although they have never come in large numbers excepting when there was a strong demand and a good wage here, yet he utter poverty over there may drive more of them in our direction regardless of conditions of unemployment here. It will be a question of comparative advantages. Moreover, relatives on this side will lend large aid. The multitude from Poland and other oppressed lands who once came to escape political hardship will not come now. Yet we have room for many and it would be utter national selfishness to deny admittance to all. What we need more than all else is to adopt a wise policy providing for assimilation.

Senator Dillingham has introduced a bill embodying Dr. Gulick's now famous proposals for admittance of nationals on a percentage basis. Dr. Gulick originally proposed that a number not greater than five per cent of any nationality here could come in any one year. The ratio is not sacred; it could be modified or even arbitrarily fixed on a variable scale for different nationalities. To this should be added the usual barring of criminals and paupers and the diseased. Instead of a literacy test it has been proposed that the Simon-Binet test of native ability, as applied to our four million conscripts, be utilized. This would put mental deficiency on a par with that of physique and morals. In addition to these things there should be better arrangements for distribution—perhaps closing cities and sections already too largely immigrant and preventing congestion. In some such way we may retain our American principle of an open door without impairing our American ideals and standards of living.

ALVA W. TAYLOR.

CORRESPONDENCE

War's Futility

EDITOR THE CHRISTIAN CENTURY:

SIR: I desire to express my appreciation of those two articles on "The Christian and War," by Kirby Page. One of your readers criticizes the latter of the two articles, but Mr. Page's points remain unchallenged, from the Christian standpoint, it seems to me.

After having been an officer in the American army in France, I can truthfully say that I am sure that war has no justification from the Christian point of view. We should frankly appeal to something else than the gospel of Jesus Christ to ease our consciences when we want to engage in war.

We raise more problems by war than we can settle. War sows the seeds of violence and hate, misery and death, from which we reap violence, militarism, and future wars. One of the worst by-products of war is its stirring-up of hatred in those who stay at home, who do not have the opportunity of seeing the moral and physical devastation wrought by this spirit as it reaches its culmination on the battlefield.

May you continue to have success in your efforts to apply fearlessly the gospel of Christ to all phases of life.

Golden, Colo. GEORGE L. COLLINS.

Would Decline Clergy Rates

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just been reading a letter in your columns on Reduced Fares for Ministers, by Rev. Irving K. Merchant. I am not a secretary or an editor, nor have I a bank account. Am just one of the common bunch like he is, but I agree absolutely with the position of the editorial in this matter. In my judgment every argument in Mr. Merchant's letter is short-sighted and selfish, a thing we find in many ministers who have not been able to rise above the soft pampering attitude of so many congregations. This is not altogether the minister's fault, but he must correct it, and one of the ways is to refuse to live like a waiter (who takes a job at a wage much lower than he can live on because of the expectation of tips), and insist on a fair compensation for his work. What the minister gives is worth what it costs or it isn't worth anything, and the sooner we insist on making men see this the better will it be for God's Kingdom and also for the minister. It is the only self-respecting way and what ground we might lose temporarily by such an attitude we would gain many times over.

In my judgment if all the ministers would flatly refuse half-fare and all other gratuities they would in that one stroke do more for the cause of God and the church in the world than could Mr. Merchant and all like-minded ministers had they free transportation on all the lines of the world so they could scatter their conception of the Gospel broadcast. God isn't staking the spread of his kingdom on railroad courtesies.

One vacation I stood in line for a ticket. There was a long line behind me and the ticket agent was tired and impatient. I knew how much time it takes to make out a clergy ticket and how the agents often feel about it even when they have plenty of time, so I concluded then and there that while I might save a few dollars, in doing so I might injure the cause of Christ and the standing of the minister immeasurably. So I stuck my book back in my pocket and paid a man's fare. I still believe that every half-fare permit shoved through a ticket window tends to give the clerk who has to take it a cheap notion of the ministry and the church. If the minister will insist on being treated as other men, a generation will rise up to support him. We can afford to forego our vacations and conventions all the rest of our lives if this result can be achieved.

From the seminary down we have accepted too much graft. If we put the calling on the basis which Christ insisted upon when he said, They who would follow Him must take up their cross daily, we might have fewer ministers for a while and cause some churches to close (which would be an added blessing), but in the long run we would build the cause upon a basis respected by men which time would justify.

First M. E. Church, Montclair, N. J. WARREN F. COOK.

George Washington and Ireland

EDITOR THE CHRISTIAN CENTURY:

SIR: One of the greatest attributes of George Washington was his surpassing modesty. Largely for this reason I was genuinely surprised to read, in your issue of December 16, the raucous appeal attributed to him by your correspondent, Mr. Summerbell. The thing is so widely opposed to Washington's usual mode of expression that one is puzzled to comprehend how the grave and discreet father of his country could have penned it. Furthermore, England and the United States were at peace in 1788 and no character in American history was less prone than Washingon to throw a firebrand of discord into a friendly foreign state.

My wonderment grew when in resorting to the library, I could find in Washington's Writings for 1788 no trace of this appeal which Mr. Summerbell attributes to him. In his letters of the period to Lafayette and other friends abroad there is frequent deprecation of the turmoil and warfare which then afflicted Europe; but even in his letters to Sir Edward Newenham of Ireland I find no trace of appeal to Irish passions, although a kindly interest is expressed in the welfare of the people. Along with this goes the oft-repeated expression of hope that the United States will be able to keep out of "the labyrinth of European politics and wars" (Sparks, Writings of Washington, IX, 399). In my search for the appeal in question my eye lighted with hope on the biography of Washington by the Very Reverend James O'Boyle, published at New York in 1915. The author makes much, as might be expected, of the part taken by Irishmen in the American Revolution, but I fail to find any mention of the appeal quoted by your correspondent. No one who takes the trouble to glance at the book can doubt that the author was animated by the desire to show as much connection between Washington and the Irish as possible. Why did he refrain from making use of this appeal to the "Patriots of Ireland"?

In his lifetime Washington suffered much from the unscrupulous acts of certain enemies who published letters which were falsely ascribed to him, and one of his last official acts, taken but a few hours before he ceased to be President, was to file with the secretary of state for permanent preservation a solemn and emphatic denial of responsibility for these spurious letters. Should not such a solemn repudiation suffice to protect him against the manufacture of letters falsely attributed to him now that he is dead? It is commonly difficult and often impossible to demonstrate a negative proposition, and I do not undertake to do so here; but it is perfectly easy for those who ascribe this appeal to Washington to accompany their assertion with a statement of the authority on which it rests. Will not Mr. Summerbell supply your readers with his authority for the statement which with your courtesy he has made to them?

The merits or demerits of the case for Irish independence have nothing to do with the question whether George Washington is being correctly quoted or whether another spurious letter is being foisted upon him a century and more after his death. It is to this question I address myself, and it must have an interest as well for other readers of your paper. In the absence of the evidence I am strongly persuaded that this appeal is of comparatively recent vintage, and that the motive

responsible for its concoction is evidence on its face. If the contrary be the case, however—if George Washington thus publicly and egotistically arrogated to himself the entire credit for winning the Revolution, and at a moment when he had good reason to believe he would shortly become ruler of the United States addressed an appeal for revolution to the subjects of a friendly state, I will be forced to revise my opinion alike of his modesty and his statesmanship. Will not Mr. Summerbell enlighten your readers on this point?

Madison, Mis. M. M. QUAIFE.

The Conflict of the Calendars

EDITOR THE CHRISTIAN CENTURY:

SIR: How amazing and absurd the childish assumption of the Russellites, Adventists, and the rest of this school of Biblical interpretation, that the calendar has always remained unchanged. They produce the wonderful charts and proceed to evolve dates on the theory that there has been no interruption in the reckoning of time. Time is computed backward and forward with surprising facility. It is as if God, with the making of His world, had also established a year of 365 days and the flow of the calendar had gone on forever.

But the facts are quite disconcerting to this chronological confidence. It is extremely difficult to estimate any date of antiquity. The best that can be done is only by way of approximation. For example, according to the chronology of Ussher, David comes to the throne at 1056 B. C. It becomes necessary, however, in checking up this date with evidence found in the Babylonian inscriptions, to place this date at 1010 B. C.

When our friends try to fix the end of the world by the book of Daniel this same conflict of calendars must be taken into consideration or else the time table will be seriously muddled. The celebrated ninth chapter is the breeding ground for so much of our mathematics concerning the end of the age. It makes no difference whether one holds to the traditional view of Daniel dating from the period of the exile or whether one places the date at the time of the Maccabean revolt. In one case the assumption is that it is history read forward to the time of Antiochus Epiphanes; in the other that it is past history surveyed in the form of a vision and brought down to the time of the author But in either case, in estimating the period covered by the seventy year-weeks, we have a mistake of 68 years in making the computation from the fall of Jerusalem, 586 B. C. What is wrong? Simply that the author overlooked the fact that in the period covered by his survey the Jews had adopted a new chronology—the Seleucidean—and the difference in comparison with the old reckoning was 68 years. Josephus made the same mistake in estimating the time from the reign of Cyrus to the fall of Jerusalem under Titus. Not once but several times in his Antiquities the mistake is found. Demetrius, another historian, duplicates the exact mistake of the author of Daniel. We simply have to face the fact that the historians of that early day did not have the material on which to base an exact chronology.

In attempting to fix the date for the millennium, there must be the further discounting of time due to the sorry mix-up the calendar got into at the time of Julius Caesar. The ancient Roman year consisted of ten months, beginning with March. The names of the last four months of the present calendar year remind us of the ten-month year. The Julian era brought in a radical calendar reform with an addition of two months to the year—our present twelve. But the first year of this new period had 444 days in order to harmonize the calendar with the seasons of the year! The Romans did not understand Caesar's new arrangement very thoroughly with the result that instead of adding an extra day every four years, as in our leap year, they added one every three. By the time of Augustus this meant they were somewhat ahead of the sun and there was nothing to do but to halt all time and give the sun a chance to catch up. As a result, when one deals with Roman history, one is compelled to approximate dates a great deal of the time.

This bit of history is related as one incident among many to show how our chronological process has been thrown out of focus and the absurdity of attempting exact calculations. Yet there are those who believe that our Saturday is the unchanged heritage of the Sabbath of an early day!

The Julian calendar continued as the standard for civilization until the year 1582. But it contained an error of eleven minutes a year that had at last to be checked up. By the sixteenth century this amounted to ten days. Accordingly Pope Gregory XIII ordered the next day after October 5 to be October 15. England did not adopt the Gregorian standard until 1751. By this time the difference with the Julian standard amounted to eleven days. It was straightened out by calling the day after the second of September the fourteenth of the month! Even if the millenarian schemes of prophecy covering this period took this into account, (usually they do not), any exact date would be difficult enough.

The theories of the millenarians are elaborated without any consideration of the intricate difficulties that the calendar has come through in the time process. How naive the assumption that anyone in this age can produce an accurate chronology based on ancient historical documents. But the fact that this literalist school is finding so large a reception for their propaganda is proof enough that many minds do not ask that the intellectual foundations of their faith should square with either the facts of logic or history. They are even unconcerned that it does not square with the calendar.

Oakland, Calif. HARRY PRESSFIELD.

A Slight Disagreement

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot pass without protest your arguments in The Christian Century for Christian union. What is the use of union if we have to leave Christ out? Better not call it Christian union if we have to come to the ways of the world in order not to seem peculiar or narrow. Comparatively easy to unite with the world. Nothing gained by a union that is formed by the omission of very important truths which our Lord stressed.

I have not read your book "The Meaning of Baptism," but judging from the advertisements and testimonials, it is doing much to break down truth, and confirm men in error. How can you ask people to substitute something else for Baptism when Christ said we were to go and teach and baptize? The very meaning of the ordinance necessitates immersion. The early custom was only that. The Greek can not be translated to mean anything else. Anything except immersion for baptism is a slap in the face of Jesus Christ.

I have studied this matter for thirty years, and understand Greek so far as it is taught in colleges. I hold the Bible teaches only one baptism; and it is as important as the doctrine of faith in our Lord. Hope you will withdraw your book and correct your error. C. L. DOYLE.

Loomis Park Baptist Church, Jackson, Michigan.

A Discord From Harmony

EDITOR THE CHRISTIAN CENTURY:

SIR: I notice that my subscription expires December 20. I am glad that it does. I consider your paper to be unorthodox, un-Christian and unfriendly to Christian work. It is also unfriendly towards Christian institutions which hold the Bible to be the Word of God, verbally inspired by God.

The Moody Bible Institute is a living reality and a mighty power for good in the world today. This institute will live long after the Editor of The Christian Century has passed away, also his paper, unless it happens to fall into hands which will be willing to write "the things of God." Will you please publish this item in next issue? E. B. TURNER.

Pastor of Baptist Church, Harmony, Maine.

THE SUNDAY SCHOOL

Forgiveness *

LET us face a very interesting question this morning: "Can you forgive anyone unless that one is repentant?" Suppose a man has lied about you, suppose he has circulated injurious statements about you. Now these statements, being false, have stained your reputation and cut you to the quick. The truth has been perverted, ethical foundations have been disrupted by this man's malicious stories. This is only a typical case. We might have chosen with equal force any other sin. Take a very striking modern instance: Germany. Only soft brains can forgive the ravages of the Hun. (There is a kind of soft, sentimental woman who likes to take a bouquet of roses to the condemned murderer—and there is a kind of jelly-fish mind which says: "Oh, the Germans were not so bad.") No straight-thinking man who has rigid ethical standards can lose sight of the fact that Germany sinned frightfully. But can we forgive Germany until she repents? Only in a few cases have we heard of any such repentance. A few professors to their everlasting credit have confessed the crimes of their native land; one brave editor, we are told, admits his country's sin, but in the main, Germany is only beaten, not repentant. We ask, can we forgive her?

What is the attitude of God? Are we all forgiven in his sight? We know that we are not. We pray daily for forgiveness and we endeavor to turn from our evil ways and to have the right relation to God. It is only when we succeed in establishing this hatred of sin and this right relation to the Father that we have a sense of forgiveness. God is willing to forgive, there is no doubt, but we are saying that forgiveness does not become a closed transaction until we are right with him and that involves making restoration as far as possible. Sin is an awful business and leaves its scars and damages. In the case of God, then, the case seems plain as day: God stands willing to forgive us, but we are not forgiven until we change our attitude and our practice and establish the right relationship to God. To complete a case of forgiveness the one sinned against must be willing and, on the other hand, the one who sinned must repent.

All of this becomes clear as day when we come out into the light of what God wants. God is not interested in forms and ceremonies; he wants changed attitudes and renewed minds. God is always right; he is always not only anxious but eager to forgive, but he must wait until we turn to him in the right spirit. To make this even more clear, Jesus taught us in the "Lord's prayer" that God will only forgive us when we also forgive those who sin against us. A little thinking upon this will make this perfectly clear. Our attitude cannot be right to God while it is wrong to our fellows and God cannot forgive us until our attitude is right. It all comes back again to the necessity of developing a Christian disposition. The Christian life is hopelessly difficult unless we have the Spirit of Christ in our hearts.

How do we get this Spirit? I know a man who was once private secretary to one of the most cultured and noble senators that this country ever had. This friend of mine was in daily association with this Great Soul. He lived in his home, he traveled with him, he heard him talk with the world's celebrated people, he felt the constant power of his life. With what result? Why, that he also has much of the great man's spirit. He approaches problems in a large way; he thinks in world terms; he always lines up on the right side of a moral question; he possesses a strong public spirit—he is like the great senator. Now I know not in what other ways the Spirit of Our Lord may come into our hearts but I do know that only admiring association with Jesus can truly put us in possession of his Spirit. We must come to look upon men as Jesus looked. We must come to feel toward them as he felt. In such a spirit forgiveness will be the natural attitude and it will be easy for God to forgive us.

"To err is human, to forgive divine." We are never nearer God than when we succeed in building up that attitude toward our fellows which makes it possible for us to fully and freely grant forgiveness. JOHN R. EWERS.

*Jan. 9, "Jesus Teaching Forgiveness." Matt. 18:21-35.

BOOKS

SPIRITISM AND THE FALLEN ANGELS. By James M. Gray, D.D. The fruit of the literalistic method of interpreting the Bible is nowhere more grotesquely shown than in this book. Seeking to make the case the very worst possible for spiritualism, Dr. Gray admits the reality of the phenomena at the spiritualistic seances, and then proceeds with the theory that the spirits who come back are fallen angels. The Bible teaches that in heaven there is neither marrying nor giving in marriage but when the angels fell, they took on the very thing that humanity will lose when exalted. Dr. Gray holds the possibility of sexual union today between fallen angels and human beings. He has some difficulty with the transfiguration, the resurrection appearances of Jesus, the disturbance of the dead at the crucifixion but all of these are beautifully brought into order and made to fit the theory. Various theological authorities are quoted, many of them several centuries old. (Revell.)

WITH THE DOUGHBOY IN FRANCE. By Edward Hungerford.

THE STORY OF THE AMERICAN RED CROSS IN ITALY. By Charles M. Bakewell.

THE PASSING LEGIONS. By George Buchanan Fife. These three books tell of the achievements of the Red Cross in the great war. "This book makes no pose as history," declares Mr. Hungerford. In this he is quite right. The effort is to tell a series of stories, such as would make good magazine articles, so the reader may have a picture of the operations in France. There must be hundreds of books like these giving their fragmentary records of human experience before the history of the world war can be written. These volumes will make a special appeal to the families of the men and women who served under the Red Cross over seas. Written in good journalese, they are interesting from start to finish. (Macmillan, $2.00 each.)

DOMESDAY BOOK. By Edgar Lee Masters. Upon the heels of "Mitch Miller," which bids fair to put Mr. Masters in the Mark Twain class of fiction-writers, comes the long-expected Domesday Book, which is of course another critique of present-day decadent Amercian life, though on the face of it it is the story of a single life-tragedy, that of one Elenor Murray. It is dedicated to the author's father, which dedication has something to say of Mr. Masters' point of view regarding the "land of the free and the home of the brave:" "To My Father, Splendid Individual of a Passing Species—an American." (Macmillan. $4.50.)

Contributors to This Issue

W. H. P. FAUNCE, President of Brown University.

W. E. GILROY, Congregational pastor, Fond du Lac, Wisconsin.

JOSEPHA FRANKLIN, Disciples' Missionary in India.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Denominationalism on the Decline at the Seminaries

Theology was once taught in a dogmatic way, and in those times a student for the ministry would not think of studying outside the fellowship of his own church. In the twentieth century theological method is becoming increasingly scientific and the result is that many schools for educating ministers have dropped their denominational labels. The Presbyterians were once torn with dissension over the heresies of certain professors in Union Theological Seminary in New York. This school has now for its president an Episcopalian; a number of Methodists are on its faculty and though independently endowed it maintains positive sympathetic affiliation with the Presbyterian denomination. At Harvard there are three seminaries, Unitarian, Congregationalist and Episcopal, which are exchanging credits. Yale continues to be Congregational, but the student body of the institution is only to a small extent Congregational, both the Disciples and Methodists in attendance often exceeding the Congregationalists in number. The faculty of Yale is interdenominational. At the University of Chicago the Baptists control the Divinity School, but allied with it and exchanging credits and instructors with it are institutions of the Congregationalists, Disciples, Universalists and Unitarians. Three hundred students are studying religion on the campus of the University of Chicago, the largest number to be found in any great university of the country. The students who are studying religion by scientific method are a different product from those who have started out with a dogmatic system. They are closely united in belief and promise to be a mighty factor in the union movement of the churches in the next generation.

Where the Missionaries Come From

The United Presbyterian church issued a call not long since for 407 new missionaries. There is no finer test of the quality of religion in a church than the recruiting of missionaries. Only young people of great consecration and religious idealism answer such a call. Rev. Mills J. Taylor has been calling the roll of the presbyteries to see where the missionaries come from. The best record is to be found in Arkansas Valley Presbytery and the second best is Vermont Presbytery. Going through the list, one fails to note any large city figuring as a recruiting ground for missionaries. Eight hundred and eight congregations have produced not a single missionary. The United Presbyterian statistician draws some significant parallels between the church on the mission field and the church at home. He says: "Last year the United Presbyterian church in Egypt and India, with a membership of 46,634 communicants had forty-six theological students in the seminaries and made a net gain of eighteen ministers. In America with 157,137 communicants, our church had only forty-nine theological students, and made a net gain of but three ministers."

Norfolk Church Federation Cleans Up the Town

Under the leadership of Secretary James A. Crain, a former army chaplain, the Norfolk, Va., Federation of Churches has led in a thorough cleaning up of the town. It had the cordial help of the Chief of Police and the vigorous opposition of the mayor. Mr. Crain outlined the plans of the Federation to the Chief and secured his cooperation. Two high-class detectives were employed who easily secured all the legal evidence necessary to secure convictions. Bell-boys, taxi drivers and other solicitors for vice, were arrested. Brothels, speak-easies and gambling dens were "pulled." Book-makers and racing bettors were taken in and vice given a thorough "cleaning." It was not a ministerial or "reformer" crusade but a solid undertaking by the laymen citizenship under ministerial inspiration and Federation guidance. There is no excuse for any American city being corrupt or for its being ruled by corruptionists. It is wholly within the power of combined Christian forces to live in a clean town.

Bishop of Durham Criticized

The new National Assembly of the Church of England has been in session recently. This mode of organizing the church was made possible the past year by the Enabling Act of Parliament. Room was made in the discussions for women, and many of these appeared and voiced their convictions before the ecclesiastical dignitaries. The organization passed unanimously the following resolution: "That the Assembly welcomes the appeal to all Christian people issued by the bishops assembled in the Lambeth Conference, and earnestly hopes that preliminary steps may be taken as soon as possible to initiate conferences on the proposals therein set forth." The Bishop of Durham, Dr. Hensley Henson, spoke in criticism of the action of the Lambeth Conference. He insisted that the historic episcopate was not essential to a plan of union. The archbishop responded to Dr. Henson with great heat, urging that "rash words or rash acts on the part of those to whom central or large responsibility was given might do untold ill." Dr. Henson had previously announced his intention to vote for the resolution before the house, but wished an opportunity to set forth certain reservations.

Episcopalians to Be Represented at Ellis Island

The New York City Mission Society of the Protestant Episcopal church is one of a group of representative church agencies which is seeking to further the cause of religion at the port of entry for immigrants. This organization has recently chosen and appointed an expert in the field of Americanization to take up the duty of representing the church at Ellis Island. Mr. Raymond Cole was selected for this task because he has had both training and experience which fit him for so responsible a position. He is author of the following books: "A Program of Rural Amercanization," "Industrial Americanization," "The Gateway to America," and "For Better Citizenship."

Religions Mix at Bishop's Reception

Bishop Moulton of the Protestant Episcopal church was recently welcomed to his Salt Lake City see in a reception held at the palatial Hotel Utah. Among those attending were Bishop Glass of the Roman Catholic Church, Governor Bamberger who is a Jew, and Senator Smoot, one of the "apostles" of the Mormon church. Shortly after the bishop came to the city an Episcopalian Club was formed and it looks as if the Episcopal communion intends in the future to be a more aggressive force in the life of the city. Among Bishop Moulton's predecessors was Bishop Spaulding who exercised a great influence in the western states as a social leader.

Forum is Organized on Union Basis

At Providence, R. I., there is a Community Forum which is supported by a group of churches of different denominations. The Forum is conducted in Beneficent Congregational Church with five denominations cooperating, among them the Episcopalian. The topics lie in the field of sociology and economics. The method of the forum is to have a topic presented by an able speaker and then to follow the discourse by brief addresses from the floor.

What Radicalism Does to the Church

There are frequent references in the conservative religious press to the things that are supposed to happen in churches which have a radical minister. These ministers have "dry baptisteries," "empty pews," and "congregations ignorant of the Bible." Rev. John Haynes Holmes is one of the most radical preachers in America. He is pastor of a church which he calls a Community Church, which, however, is of the sort that would probably not want to be called Christian since it hopes to include people of other religions than the Christian. Mr. Holmes analyzes in this interesting way the results of radical preaching in a church: "My experience of radical preaching has taught me that it divides a congregation into three groups. One group is composed of a small number of conventional

reactionary men and women, usually of mature or advanced years, who become immediately alienated and withdraw. A second group, somewhat larger, is composed of those who frankly disagree with radicalism and are made more or less unhappy by it, but who have the instinct and are trained in the practice of freedom and therefore continue their allegiance to the church. They sometimes fall off in church attendance, and sometimes make a little trouble, consciously or unconsciously, but on the whole they are loyal to the institution, if not to the preacher. The third group, mostly younger people, is composed of those who rejoice in the radical preaching and feel themselves stirred to an enthusiasm for religion and the church which they have never felt before. To these three groups must be added another group formed of those who are drawn into the church by the radical message. This group always far outnumbers those inside the church who may be alienated or disturbed by the preaching. I have confidence that an honest and a brave man can always find in the outer work a new congregation, much larger than his old one, to take the place of the old one, if he has to lose it."

Catholics Have Successful Propaganda in Holland

The Catholic paper, America, is authority for the statement that the conversions to Catholicism from the ranks of Protestantism have greatly increased in Holland in recent years. Formerly about a thousand a year, these have in recent years gone up to eleven thousand. Lectures and retreats are organized at which Catholics bring their friends for instruction. In the retreats there is the added feature of learning the devotional habits of the Roman Catholics. The retreats last from five to seven days. The Protestant church of Holland is weakened by its wide diversity of doctrinal opinion resulting from modernism.

Disciples Interchurch Money Coming in Slowly

Two weeks after the call for money to pay the Disciples' "debt of honor" in connection with the Interchurch World Movement, the receipts had reached a total of $30,000 toward paying off $600,000 of underwritings. This does not at all represent the entire giving for there is probably more in the hands of the churches than has yet been sent forward to the headquarters at St. Louis. Union Avenue Church of St. Louis made the largest gift of any church yet reporting, $3,000. In this church are many of the secretaries of the United Christian Missionary Society. An effort was made by newspaper influences hostile to the Board of Education to get the churches to designate their funds to the Missionary Society so as to leave the Board of Education without resources. This harshly conceived campaign failed entirely as only thirty dollars was sent in with such designation, indicating that the Disciples have grown weary of factional appeals. It may be too early to prophesy the defeat of the effort to secure the underwriting money but this now seems the unescapable probability. In case of such defeat, the United Christian Missionary Society has tangible assets for its half of the amount, but the Board of Education has no assets, and so stated when it signed the Interchurch notes. It was with definite assurances from Interchurch leaders that it would never have to pay that the notes were signed. The colleges cooperating in the Board of Education might come forward and pay, but if they do some of them would be gravely embarrassed. If they do not, it would seem to mean the end of the Board of Education. A remote possibility of hope lies in a suggested plan for Disciple business men to fund the Interchurch underwritings, and give the constituent organizations more time in which to meet the payments by instalments from their annual incomes.

Gifted Missionary Leader Dies

Rev. D. O. Cunningham, former missionary in India, who has been during recent years engaged as recruitment secretary, died at Indianapolis Dec. 20. In company with a group of Christian workers, he was travelling among the colleges and universities this winter presenting the call of the foreign mission field to students. The Disciples have now a great work in foreign lands and the task of securing missionary candidates is an arduous one. It will not be easy to find a new leader for this work who can so effectively set forth the missionary appeal as did Mr. Cunningham.

One Cent a Member for a Survey

The cooperating denominations that belong to the Church Federation of Ohio are paying one cent a member this coming year in order that the survey of religious conditions in that state which was begun by the Interchurch World Movement may be completed. A very strong committee is heading up the survey including in its personnel the president of the state university, a Methodist bishop and several other prominent churchmen. The facts already set forth by Gill and Pinchot show that in portions of southeastern Ohio there exist a multitude of churches but no resident ministry to speak of. Morality is at a low ebb in these sections and the churches are failing to do their proper work. Because of the more adequate information coming from the Ohio field, that state may be the laboratory where the problem of the

Episcopalians Meet In Church Congress

THE recent Church Congress held at Rochester, N. Y., while having no legislative power, is perhaps a truer index of opinion within the Episcopal church of America than is the General Convention. There is greater freedom in expression. Some of the more extreme types of thinkers never get a seat in the General Convention at all. The program this year included most of the interests which are agitating the minds of religious leaders of today. From the extreme high churchmen to the excommunicate, including Dr. Crapsey, the different kinds of churchmen mingled together in brotherly freedom.

The discussion of spiritualism was introduced by Dr. Edward Worcester, of Boston, famed for his connection with the Emanuel Movement. In the discussion one of the speakers phrased a summing up which seemed to be typical of the majority opinion. He said: "To those of us who look forward to the future life as one of greater progress for the human soul, of expanded vision and enlarged possibilities, the revelation of the ouija board or the automatic writer bring no satisfaction, no inspiration, no conviction. They may serve momentarily to allay the grief and pacify the heart hunger of a bereaved spouse or parent, but they cannot lift up the hearts and strengthen the souls of men who long for a vision of the grandeur surpassing the possibilities of mere human life."

There seemed to be a distinct reaction from extreme sacramentarianism in a number of the addresses. Rev. C. L. Gomph introduced the discussion of "The Value of the Holy Communion as Compared with Other Means of Approach to God." He insisted upon the Bible and preaching as means of grace of equal importance. In this connection he said: "There is no evidence that Jesus exalted the Holy Communion above other means of grace which he habitually employed, and distinctly charged us to make use of. The over-emphasized Eucharist limits the grace of God to one outlet, promotes neglect of other means of grace, and creates in the priesthood an unseemly desire for power. Extraordinary sacramentarianism is no evidence of spiritual superiority. There are many ways of eating Christ's body and drinking his blood. To walk in any of the paths in which God met his only begotten son is to be rewarded with the bread of life. There are as many sacraments as there are channels of divine grace."

There is wide diversity in the opinions of the members of this church, but it is seldom that the expression of an unorthodox opinion results in an excommunication as in the case of Dr. Crapsey. Among the denominations there is a pardonable difference of opinion as to which of them has the largest room in it for individual liberty, but Rev. William Austin Smith, Editor of the New York "Churchman," says "that the Episcopal church is the freest and most adaptable church in America." Orthodoxy is maintained by means of a ritual which teaches the people to repeat the traditional theological phrases, and the utterances of the clergy are therefore not regarded as of the same importance as in the non-liturgical churches where doctrine finds virtually its only expression in the sermon.

rural church will finally be worked out. In spite of the failure of the Interchurch Movement the denominations are working together there even more closely than before.

Lutheran College Secures Large Endowment

Although Wittenberg College of the Lutheran church raised $50,000 in 1856 on the understanding that this would be "sufficient forever to cover the needs of the college," this promise could not be kept. A new age demands better accommodations and the Lutherans recently completed a big campaign in which a million and a half dollars was added to the resources of the college. There was a big celebration in Hotel Shawnee, Springfield, O., following the drive.

Five Denominations Have Rural Departments

There are now five religious denominations in America which have full-time rural church secretaries at work under their home missions departments. The United Synod of the Lutheran Church in America voted at its meeting last month to organize a country church commission. Some of the very best rural churches in America are Lutheran churches, but even these are feeling the weight of present conditions. Earlier in the year the Reformed Church in the United States organized a country church department under its department of home missions.

Pilgrims More Honored in West Than in New England

The change of population in America and with it a shifting of ideals has been well registered by the comparative attendance at the Pilgrim Tercentenary meetings. Small audiences assembled in most of the towns of New England to honor the memory of the men and the women of the Mayflower, even when speakers of international fame were announced. On the other hand, in Springfield, Ill., there was an audience of two thousand people to hear General Nivelle, and in Chicago four thousand. Milwaukee provided an audience of three thousand persons. The more enterprising and aggressive of the children of the Pilgrims seem to have moved to the middle west. Is it in this section of America that the ideals and cultural life of the future are to find their home?

Denominational Paper Secures Educational Subsidy

The Congregational Publishing Society is the owner and publisher of the admirable denominational newspaper, The Congregationalist. This able weekly is without journalistic competition and has the official support of the denomination. In spite of these facts, it has met financial difficulties during the stressful period of dizzying costs and will henceforth be supported by a subsidy from the Education Society. This solution of the problem of a denominational organ is significant for the paper thus becomes definitely allied with the educational forces of the denomination. The next National Council will determine whether this arrangement is to be permanent. Within a year the cost of print paper has doubled and the labor costs of journalistic production have continued to rise. These facts have made the problem of all newspapers an increasingly difficult one.

Bishops Did Not Act on Lord's Day League

Contrary to published reports, the bishops of the Methodist Episcopal church did not act with regard to the drastic Sabbath laws proposed by the Lord's Day League. The Board of Temperance, Prohibition and Public Morals of the church has expressed an attitude on the Lord's Day, and will be satisfied with the enforcement of the laws already on the statute books of most states. This board makes a definite pronouncement of an attitude of opposition to the importation of the Continental Sunday into America.

Religious Day School Commission

The Methodist church, already highly organized, has added a new name to the roster of boards and commissions. This time it is the Religious Day School Commission. For the past two years a group of instructors supported by Centenary funds has been maintained at Northwestern University for the purpose of study-

Attacks on Interchurch Steel Report

REV. E. Victor Bigelow spoke before the Boston Ministers' Meeting on Nov. 22, on the subject of the Interchurch Steel Report. He attacked the Interchurch report as being biased and mistaken in its positions. His address was published in the public press, and met the eyes of Judge Gary. The latter secured permission of the minister to print the address and give it national circulation. The minister makes four points against the Interchurch report. He accuses the commission of a blind espousal of the principle of "collective bargaining." In order to set forth this principle as a fallacy, Mr. Bigelow tells the story of the policemen's strike in Boston. It is also urged that the commission made a serious blunder in offering to mediate the steel strike. In the third place the commission is charged with playing the part of a prosecuting attorney instead of being disinterested investigators of a labor situation as they professed to be.

The fourth objection Mr. Bigelow states in these words: "The fourth and last blemish upon the work of our commission to which I shall call your attention is their ignoring of the unjustifiable buccaneering practiced by the A. F. of L. in its attack upon the steel corporation. It was deliberately planned that twenty-four different trade unions should join in the campaign and share the booty in the many thousands of members to be gained by unionizing the steel works at $3 per member. They underwrote a fund of a quarter of a million dollars and set an army of spies and borers at work in all of the factories, whose business it was to alienate as many workers as possible, and to make such a stampede of the mass of illiterate unskilled workmen that the steel corporation would be made helpless and ruined unless it yielded to the demands of the Federation.

Mr. Bigelow can hardly claim to be free from partiality in his statement, for he justifies some strange practices. He says: "Does any one doubt the wisdom, justice and necessity of a spy system on the part of the United States Steel Corporation in sheer self-defense? How could a victim of such attack do any less than to use all legal means of resisting the violence without, and the incendiary foes within?" Nor does this aggressive critic find any reason to support the eight hour day. For him it represents a hindrance in the pathway to true success. He says: "Now what about the eight-hour day which seems so popular an ideal in these times and is so glorified by our Interchurch Report? It may be that eight hours is a good standard day for reckoning a unit of toil; but this world would have empty larders and raw comforts if men didn't work more than eight hours in twenty-four. Nature is so obdurate and man's needs are so many that it is physically impossible to produce what we need in these hours. The ordinary man who works eight hours in paid employment puts in several more hours in making his home. Men who succeeded in reaching the places of power and influence are usually those who keep on working after their companions have quit."

The Methodist Federation for Social Service which is headed by Harry F. Ward, Secretary, calls attention to a recent article in the Wall Street Journal in which there is anything but a friendly reference to the Interchurch Report. This Journal says: "When the real adjustment comes the unskilled worker finishes where he belongs—at the bottom of the list. He will be able to live on $2 a day when he is lucky enough to get that amount regularly. Wages which in the spring before the panic of 1873 were $8 a day, fell to $2 in the autumn of that year, with employment hard to find. The cost of living will adjust itself. The Labor Bureau will give up publishing nonsense about $2,600 a year minimum for a fancied 'family of five.'" The unskilled worker will thank goodness that he has no family of five to support; nor will any employer pay him on the basis of any such fatherhood, as the bankrupt and discredited Interchurch World Movement absurdly proposed in its gratuitous inquiry into the steel strike."

It is pretty clear that the Interchurch Report is making some history. A number of ministers' meetings over the country are debating the findings this winter, and the creation of a literature in opposition to the Interchurch Report should make these meetings more successful.

ing the problem of religious education. These instructors are chiefly interested in the development of the religious day school. On the basis of their findings the new commission will work to establish religious day schools in cities all over the country. There are now in operation in Evanston, Ill., religious day schools in which the children receive a half hour of religious instruction every day under the tutelage of paid and specially trained instructors.

Home Missions Council Will Meet

The Home Missions Council furnishes a meeting ground for the various denominational executives engaged in the work of home missions in America. The fourteenth annual meeting of this organization will be held in New York Jan. 12-14. The Council administers no home missions funds, but through committees of experts studies the various home mission problems for the benefit of its constituent boards. At the annual meeting these committee reports are brought in.

Four Thousand Try to Hear Sherwood Eddy

The committee managing Sherwood Eddy in Cairo, Egypt, issued four thousand tickets to hear the noted Y. M. C. A. missionary on the theory that in Egypt as in America not every ticket holder would attend. The time of the lecture arrived and four thousand men were trying to enter a hall that would seat only two thousand. As a result an overflow meeting had to be arranged. This response of a Mohammedan group to a Christian address is very encouraging to those who have been for years engaged in work for the Moslems.

Negroes of Detroit to Have Religious Care

War conditions brought thousands of Negroes to the North, and in many cities these Negroes live in over-congested districts where sanitation and public morals can scarcely be maintained. This condition led to the race riots of Chicago. In Detroit 15,000 Negroes live in such a congested district. This section of the city is now to receive special attention and care at the hands of the Congregational denomination. Property has been purchased and a church will be organized to be called "New Plymouth." This church will be linked with First Congregational Church. The Congregationalists appear to be developing quite generally this system of linking two churches together so a stronger may aid the weaker.

Universalists Getting More Organization

The Unitarian denomination has never undertaken a national drive among their churches until the Unitarian Forward Movement of this season. Their congregations have been to a large extent isolated as well as independent. The Universalists have also felt the need of better organization. They recently appointed additional general superintendents. Rev. L. R. Robinson was appointed superintendent of the middle west Sept. 1. Western headquarters will be established in Illinois, and the January meeting of the General Convention trustees will be held at St. Paul's on the Midway, Jan. 18, 19. This meeting will be open to the ministers of the middle west and their wives. The new superintendent recently revived a Universalist church at Waterloo, Iowa, and now has the mayor of the town working in it.

Dr. T. Reaveley Glover in Dr. Jowett's Pulpit

Dr. Jowett will not preach this winter, having been granted a six months leave of absence to recruit his health on the southern shores of France. His pulpit was supplied recently by Rev. T. Reaveley Glover. Dr. Glover has just concluded a series of lectures at Cambridge University on "Inheritance and Experience in Early Christian Thought." Dr. Glover is known as the author of a book called "The Jesus of History."

Methodists Bar the Actors

The bishops of the Methodist Episcopal church have decided formally that actors are not eligible to membership in their church. At a meeting held at Atlantic City recently the question came up and the discipline was interpreted in this way. Bishop Berry who presided at the meeting said for the bishops that since dancing and theater-going are "prohibited iniquities," the church could hardly be expected to admit those who are responsible for their promotion. Meanwhile the church faces a grave problem with the thousands of members who dance and go to theaters. Should not they also be expelled?

English Evangelicals Maintain Church in Paris

The Wesleyans of England have a church in Paris which has come to be the rallying place of the English Evangelicals in that city. The pastor is the Rev. W. G. Allen, who is said to be one of the best known Protestant ministers of Paris. The Prime Minister attended this church there while working in the peace conference.

Large Group Hears Religious Education Lectures

Dr. Norman E. Richardson is the apostle of the religious education idea for the Methodist denomination in the middle west. He recently delivered a series of eight lectures on his subject in the loop district of Chicago before ministers who had to pay an enrollment fee to attend the lectures. There was an enrollment of 73 preachers for the course. Of these, 53 were Methodists; the others were of various denominations. Dr. Richardson is in great demand as an interpreter of the religious education idea before both secular and religious gatherings.

British Table Talk

London, Dec. 7.

THE movement towards reunion proceeds slowly but surely. The national Assembly welcomed the Appeal to all Christian people issued by the bishops Assembly welcomed the Appeal to all (which had no administrative authority) and rejoiced that conferences were being arranged between representative Anglicans and Nonconformists. Was there, asked the Archbishop of York, any of the existing groups—Eastern, Western, Catholic, Protestant—that could so manifestly claim a monopoly of the marks of the body of Christ as to exclude any person baptized within it from its membership? Impossible! Therefore the bishops no longer went to their fellow Christians of non-episcopal communions as if they were anxious to bring them into their communion, but they said, "Sirs, we are brethren. Let us unite more perfectly to manifest our fellowship in Christ." How different from the tone and standpoint of Anglicans a few years ago! While the predominant feeling and movement in the Anglican church is towards reunion, opinion differs as to method and rate of motion. With an eye on Bishop Henson, the Archbishop of Canterbury exclaimed, "Beware of short cuts!", the Archbishop of York deprecated "isolated and self-willed policy," and the Bishop of Winchester pointedly condemned Dr. Henson's "guerilla tactics." Undismayed, l'enfant terrible of the episcopal bench directly dissented from the suggestion that, pending the conclusion of the satisfactory arrangements which the Archbishops are initiating, they of the church were to step back into the position of exclusiveness from which they had been emerging. Rather, he would proceed more encouraged than ever to enter into fellowship with his fellow Christians of the non-episcopal churches, and he reaffirmed his intention of preaching in Westminster Chapel during Dr. Jowett's absence through illness. The Dean of Durham (Bishop Welldon), who invited Dr. Jewett to preach in Durham Cathedral, will also pay a return visit to Westminster Chapel. Dr. Jowett's health has already benefited by his sojourn on the French Riviera. He says that after thirty years of pretty hard work he has been dragging along a weary body, and for the last two years has not known what it is to have two days' health together.

* * *

Reforming the Church of England

Following a preliminary meeting to set going the new machinery, the first gathering, for general business, of the recently constituted National Assembly of the Church of England has taken place at the Church House, Westminster. Much time was spent over a far-reaching measure affecting the parochial life of the

church. It proposes to enable parishioners to cooperate with the incumbent in the initiation, conduct, and development of church work both within and without the parish; all powers, duties and liabilities relating to church affairs hitherto exercised by the vestry meeting being transferred to the parochial church councils. The clergymen alone will no longer appoint and dismiss the parish clerk, organist, sexton, bell-ringers, and fix their salaries and conditions of office; he can only act in conjunction with the parochial council, composed of all parishioners and members of the congregation who declare themselves not in communion with any other religious body. The bill received general approval, but will come up again for discussion before it goes to Parliament. Bishop Henson's comment was: "The bill seems to exhibit an extreme suspicion of the incumbent, and an extreme dislike of the churchwarden, and to balance them both by a pathetic confidence in the bishop."

* * *

Fraternal Interchange

At the recent annual meeting of the English-Speaking Union, a good account was given of the work of the Council for the Interchange of Preachers and Speakers between Britain and America. The council cooperates with three important religious bodies in the United States—the World Alliance of Christian Churches, the Federal Council of the Churches, and the Church Peace Union—and aims to unite in international efforts all organized religious forces in Britain. It endeavors to secure leading American preachers to occupy British pulpits and vice versa, and acknowledged exponents of Christian and ethical ideals common to both countries to speak on public platforms. This year thirty-eight American preachers have appeared in three hundred churches of different denominations, and a number of British preachers have rendered reciprocal service in the United States. Canon Burroughs of Petersborough, the Rev. R. C. Gillie, of Marylebone Presbyterian Church, and Mr. Harold Spender, a distinguished journalist, are now fulfilling in America a series of seventy appointments in continuance in the United States of the "Mayflower" celebrations; while Americans who are spending the winter in England include Dr. Thomas Simms, of Melrose, Boston, the Rev. Hugh L. Hodge, a direct descendant of John Howland, whose fall overboard from the "Mayflower" in a storm is described by William Bradford in his famous Journal, Mrs. M. M. Varney, B.D., a speaker of great ability and charm, the Rev. Newton Marshall Hall, who is sojourning in Cambridge, and the Rev. J. Wesley Bready, who lectures on "Life on the Frontiers of Canada from Ocean to Ocean," "Anglo-Americanism from the Historical and Religious Point of View," and "The Great Social Challenge of Today." These joint international efforts on behalf of peace and righteousness were never more needed than they are today. The whole work of the English-Speaking Union, whose aim is "to draw together in the bonds of comradeship the English-Speaking peoples of the world," is being prosecuted with great vigor, and its membership steadily grows on both side of the Atlantic.

* * *

Baptists' Successful Drive

British Baptists are jubilant at the success of their efforts to raise 250,000 pounds sterling. More than this sum is assured. This is the third time within twenty years that they have raised a quarter of a million sterling, but never before has any denomination in this country contributed so large a sum within so short a time. The result has been achieved by a miracle of organization, and by the breath of new life with which certain consecrated men have inspired the denomination. The money is required for two main purposes, and officials have confessed that without it Baptist organizations were on the brink of disaster. One hundred thousand pounds is to provide a fund for increasing the minimum of ministerial stipends from 235 pounds to 160 pounds, with an allowance of 10 pounds for each child, and 250 pounds as the ultimate goal. The life of a minister, and especially that of his wife, with an income of less than 3 pounds a week, means continual struggle and privation. Even with a stipend of 160 pounds, with prices at their present level, a minister will still be worse off relatively than before the war. About 150,000 pounds will be allocated to foreign missions. Since the war the Baptist Missionary Society has had the greatest difficulty in meeting the largely increased cost of allowances to missionaries in the East, and the other demands on its resources. Happily, concurrently with the money drive of the past six months, there has been proceeding a spiritual revival. For twelve years there has been a steady decline in Baptist church membership, an average loss of 2,000 a year. Now the question is being asked, Why should we not have 250,000 new members as well as 250,000 pounds? "Something is happening" is a phrase on many Baptist lips, and they are saying "Let us catch the tide, and before 1920 ends bring at least 24,000 new members into the churches."

* * *

Dr. Orchard's Experiments

The Rev. W. E. Orchard's ministry at the King's Weigh House Church, at the west end of Oxford Street, is being watched by many ministers and others with keen interest. From a commercial office he passed through college to the Presbyterian ministry, and then became minister of the Weigh House, one of the historic shrines of Congregationalism. He took some part in R. J. Campbell's New Theology crusade, and at one time it was expected that the mantle would pass to him. But he announced that he had become "violently orthodox" (probably not intending his words to be taken quite literally) and started to work the Catholic system on Free Church lines. He has introduced many practices associated with Rome—lights and processions and incense—and changes his vestments many times during a service. When his wife died recently "a solemn requiem for the repose of her soul" was sung at the Weigh House. Claiming to have rediscovered Christianity, he says he is quite at home with the inner light and the Real Presence, and believes equally in the Catholic church and the Congregational autonomy. While he credits Nonconformity with some merits and virtues—e. g., organizing the institutional church as one means of restoring touch between the church and the common life of the people—he is its severest critic among Free Church ministers: so much so that he has provoked a Congregational veteran, the Rev. J. Morgan Gibbon, to protest against his "periodical pontifications on Nonconformity and Rome," which he says rouse Luther in him. "His demand for frequent and early Communion has no foundation in Scripture or in the experience of the Free Churches." During the war Dr. Orchard preached pacificism, though he gave little definite guidance on concrete issues. Inclined to Socialism, he has contemplated founding a new religious order—"men and women banded together to live an austere, communal, simplified life . . . . settled on the land in communities something between a hamlet and a cloister, working at agricultural and peasant crafts," etc. Dr. Orchard's vigorous, buoyant, vivacious personality and unconventional preaching attract many people who do not share his extreme views. His church carries on a mission near the Tower of London, and is seeking to raise 3,500 pounds to develop it. Some time ago a husband and wife were ordained as his ministerial assistants.

* * *

Postscript

"A bad way of beginning my eighty-fifth year" was Dr. Clifford's remark after being knocked down by a taxicab in Trafalgar Square. Although he has had to cancel all his numerous engagements, the beloved old man is recovering.—Rev. T. Rhondda Williams, Brighton, and Rev. S. W. Hughes, Whitefields, have returned home after their visit to America; the former greatly refreshed and stimulated; the latter saying that he found that American churches were united and by reason of their unity were removing mountains; also that "People leave parcels on the top or at the base of the postal pillar boxes in the busy streets of New York, and no one but the postman will touch them."—Barriers continue to fall: Mr. George Edwards, M.P., gave a Sunday address (on Religion and Labor) in Newcastle Cathedral—the first labor representative and layman to do this. The rector of Barnet believes St. Paul would highly approve of Miss Royden preaching in either the City Temple or his parish church.—Rev. F. W. Norwood, in a sermon at his first preaching anniversary at the City Temple, said that alternatives

before civilization are anarchy, despair, faith.—The death is lamented at the age of fifty-four of Rev. Alexander Connell, a brilliant Highland preacher, some time minister of Regent Square, where Oswald Dykes and John McNeill ministered, and afterwards successor to Ian Maclaren (Dr. John Watson) at Sefton Park, Liverpool. The new minister of Sefton Park is Rev. John S. Macdonald, of the United Free Church, Dalkeith.—Principal Forsyth's health is unsatisfactory, and he is worried about the finances of his (Hackney) college which, with other colleges, he describes as "standing with one foot in the villages and the other in the universities."—Protesting against the sale of livings as a scandal to the church of God, the Bishop of Southwark announces that he will refuse to institute to a parish in his diocese any person not equal to its spiritual and intellectual demands.—To improve congregational singing in Manchester Cathedral, Dean McCormick stood in the pulpit with a baton personally conducting the service of praise, and was delighted with the result.—Presiding at a Salvation Army meeting the Labor Mayor of Barrow said: "There are many ways to heaven, I take my road, Mrs. Booth hers, but we are all converging on heaven." Shaking hands with the mayor, Mrs. Booth remarked, "No, there is only one way." The mayor suggested there were many by-paths all leading to the Brotherhood of Man. "He is not saved!" exclaimed a woman in the audience.—At a service in Leicester Trade Hall a local Socialist, taking in his arms four infants in turn, said, "You I dedicate to the International Socialist movement, in the hope that you will grow up to work and fight in the cause of human emancipation, and that you and your children will know a better world than your fathers and grandfathers have done." A bouquet of white flowers, tied with red ribbon, was then presented by a small scholar to each of the four babies, and the song "Hail to the Child of Humanity" was sung.—Seventh Day Baptists still exist in England. They have eight churches in London and twenty-three elsewhere. They raise about 20 pounds for mission and tract purposes. In America they are said to have more than eight thousand members, with a university in New York State and a publication department in New Jersey, turning over about 7,000 pounds yearly. They maintain missions in British Guiana and China at a cost of nearly 5,000 pounds, and are in touch with a few Sabbath keepers in Holland and Java.

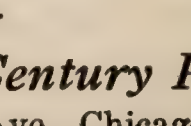
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Start the New Year Right!

Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

✚

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalm* 104:22.

✚

Forenoon, and afternoon, and night;—Forenoon,
And afternoon, and night; Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

✚

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

IN THESE DAYS when the very foundations of civilization and the nation, as well as of religion and personal character, are being tested by the tempests that are sweeping the world, would it not put strength into depressed hearts to begin each morning or close each day with a meditation—such as the above—out of The Daily Altar, the most timely book for earnest Christians publishedin many a day? Many thousands of persons are already enthusiastic members of our great Daily Altar Fellowship. Start off the New Year right! The price of The Daily Altar, which has been prepared by Herbert L. Willett and Charles Clayton Morrison, is $2.50 for the leather edition and $1.50 for the cloth. (Add 8 cents for postage).

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